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THE

PRACTICAL EXPOSITOR:

OR, AN

EXPOSITION

OF THE

NEW TESTAMENT,

IN THE FORM OF A

PARAPHRASE;

WITH OCCASIONAL NOTES IN THEIR PROPER PLACES FOR FURTHER EXPLICATION,

AND

SERIOUS RECOLLECTIONS AT THE CLOSE OF EVERY CHAPTER.

TO WHICH IS ADDED,

AN ALPHABETICAL TABLE OF THE PRINCIPAL THINGS CONTAINED IN THE PARAPHRASE, ESPECIALLY IN THE NOTES.

For the Use of the FAMILY and CLOSET.

BY JOHN GUYSE, *D. D.*

THE FIFTH EDITION.

VOL. IV.

CONTAINING

PAUL's EPISTLES TO THE CORINTHIANS, GALATIANS, AND EPHESIANS.

EDINBURGH:

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A PRACTICAL EXPOSITION OF THE FIRST EPISTLE OF THE APOSTLE PAUL TO THE CORINTHIANS, IN THE FORM OF A PARAPHRASE.

THE PREFACE TO THE FIRST EPISTLE TO THE CORINTHIANS.

CORINTH was an ancient famous city of *Achaia*, situated on an isthmus, or neck of land, between the *Ægean* and *Ionian* seas, which joined *Peloponnesus*, now called the *Morea*, to *Greece*; and so it lay peculiarly convenient for merchandize, as it had two commodious ports near it, one on the east, and the other on the west side of the isthmus. By this means it became a city of great resort, by *Jews* and *Gentiles*, for trade and learning; grew exceeding rich and populous; and abounded with merchants, orators, and philosophers; all which circumstances fed the pride and luxury of the people, who were infamous for uncleanness, to a proverb. Among these the apostle *Paul* preached, and God was with him, for about two years; in which space of time many believed, and were formed into a gospel church.

But as this church was gathered from among persons of the forementioned ill characters, and was constituted of some *Jewish*, but mostly of *Gentile* converts, as appears from *Acts* xviii. and 1 *Cor.* xii. 2. So, not long after the apostle's departure from them, too much of the old leaven appeared among them; and there arose, at least, one noted false teacher, and probably others under him, of the *Jewish* faction, who set himself up, as the head of a party, against the apostle, to defame him, and run down his authority; and who fomented a spirit of pride among the rich and learned, and turbulent contentions amongst all that he could influence. These disorders were attended with other gross defections in doctrines and morals, worship and discipline; such as a contempt of the gospel of salvation by a crucified Saviour, and the apostle's plain way of preaching it; luxury, uncleanness, covetousness, and litigious lawsuits one with another; abuses of their Christian liberty; communion

with idolaters in eating of their sacrifices; great irregularities in their religious assemblies, and particularly in celebrating the Lord's supper; priding themselves in their riches, learning, and spiritual gifts; indulging an uncharitable temper; and denying the important article of the resurrection of the dead.

As there were greater disorders and corruptions in this church, than in any other, that the apostle wrote to; and as an account of some of them had been brought to him *personally*, by witnesses of undoubted credit, *chap.* i. 11.; and he had received a *letter* from his friends in that church, desiring an answer to several questions, relating to others of them; (see the note on *chap.* vii. 1.) he took occasion, about two or three years after he had left them, to send this epistle from *Ephesus*, as is generally, and I think justly, concluded from *chap.* xvi. 8, 19.; and not from *Philippi*, as the postscript, added by latter ages, would have it. See the note on *chap.* xvi. 8.

The connection and sentiments, in several parts of this epistle, are much more difficult and obscure, than I imagined, till I came closely to consider it; but this I take to be chiefly owing to our unacquaintedness with the state of things in that church, and the representation that had been made of it to the apostle, by word of mouth, and by letter, which he all along keeps in view, and replies to; and which, were it before us, would doubtless cast a clear and obvious light upon the whole: But it is plain, from many passages, that its great design was to correct irregularities, which had crept in among them. Hence the apostle sets himself, in the former part of the epistle, to the end of *chap.* vi. to take off the invidious aspersions that had been cast upon his character; to establish his apostolic authority; to expose the presumptuous pretences of the false teachers, and bring those members of the church off from them, that had espoused their party; to insist on an excommunication of the incestuous person, and on the preservation of the purity of the church; and to cure the schisms and defaults that were made in it, and unite all its members in the faith, love, and holiness of the gospel. And in the latter part, from *chap.* vii. to the end of the epistle, he answers the questions that had been sent to him; and gives such directions with reference thereunto, as he knew to be most needful for them; still carrying on his main view against his chief enemies and all their adherents: And concludes the whole with friendly admonitions, and salutations in the Lord.

CHAP.

CHAP. I.

The apostle Paul *prefaces this Epistle with an assertion of his apostolic authority; a salutation of the church at* Corinth; *and a congratulation on account of their conversion, and the gifts bestowed upon them,* 1,—10. *Exhorts them to brotherly love, and reproves them for the divisions which he had heard were among them,* 11,—16. *Asserts and vindicates the doctrine of a crucified Saviour, and his own plain way of preaching it, as a fundamental article of the Christian faith, and as admirably calculated to advance the glory of God, and humble the creature before him,* 17,—31.

TEXT.

PAUL called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes our brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus

PARAPHRASE.

I *PAUL*, who have not thrust myself into office, but was called immediately by Jesus Christ himself* to be one of his apostles, (see the note on *Rom.* i. 1.) according to the mere good pleasure and eternal choice of God the Father †, even I am the inspired writer of this epistle; and *Sosthenes*, a dear and faithful brother in the Lord, and in the work of the ministry, though not in the apostleship, throughly approves of it, and joins with me in it.

2 We send the most affectionate salutations to the society of believers at *Corinth*, the metropolis of *Achaia;* which being incorporated, by mutual consent, for the celebration of all divine ordinances, according to Christ's appointment, is a particular church of God's own institution, in which he dwells, as in his holy temple; I mean them who, being in church-communion, are supposed, in the judgment of charity,

NOTES.

* The apostle *Paul*, in the inscription and preface of most of his epistles, not only mentions his own name, but asserts his apostolic office; and it was the rather needful that he should do this, in his epistle to the *Corinthians;* because some among them had disputed, depreciated, and denied his authority: And as, in several other epistles, he associates *Timothy* with himself, not as joining with him in forming those epistles, but in the salutation; and as entirely concurring with him in sentiment and design: So he here mentions *Sosthenes* in like manner, that he might the better recommend and inforce this epistle to the *Jewish* converts at *Corinth*, on account of his acceptable character and reputation among them: he having been formerly, as I take it, a ruler in one of their synagogues. (See the note on *Acts* xviii. 17.) But immediately after the salutation, and in several other parts of the epistle, the apostle speaks of himself in the *singular* number, to intimate that he alone composed it, under divine inspiration, as an apostle of Christ. The like may be, more or less, observed in all the epistles that begin with *Paul*'s and *Timothy*'s names.

† Since the apostle well knew, that all things whatsoever were either permitted and over-ruled, or effected, by the will and providence of God; we must suppose that he meant something *extraordinary*, when he speaks of his being *called to the apostleship by the will of God*, and lays to great a stress upon it, as he doth here, and 2 *Epist.* i. 1. *Eph.* i. 1. *Col.* i. 1. and 2 *Tim.* i. 1. And he therein seems to refer to what *Ananias* said, when he told him, (*Acts* xxii. 14, 15.) that *the God of his father had chosen him to know his will, and see that Just One*, &c.

sus Christ our Lord, both theirs and ours.

to have been set apart for himself *, by his special choice of them in *Christ Jesus*, as their Head, *before the foundation of the world;* (Eph. i. 4.) and who, in consequence of this, are externally called by the gospel, and, as is to be presumed, are internally and efficaciously called, by the special operation of the Spirit, to be an holy people, both in heart and life; and so are properly denominated saints. (κλητοις αγιοις) And, with the members of that particular church, we include all in their neighbourhood, and in every place whatsoever, to whom these presents may come; and who, in testimony of their being real Christians, religiously invoke the name of our Lord Jesus Christ, as the object of their faith, worship, and obedience, and as the great and only Mediator between God and man; I say *our Lord*, because he is, for all saving purposes, as much their Lord, as he is ours, who address this epistle to them.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 May all the riches of divine love and favour, together with all the blessed fruits thereof in a work of grace; and may reconciliation with God, peace in your own souls, and among yourselves, together with all desirable prosperity, be abundantly multiplied to all, and every one of you, from God the Father, as the original spring of all blessings; and from Jesus Christ, as the only Peace-Maker, by the merit of his blood, and the Author and Giver of the benefits of his purchase, in an inseparable conjunction with the Father!

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

4 I heartily congratulate you, and bless the God of all grace, even my God, in every remembrance of you, on account of the free favour of God toward you, as that appears in the gifts and graces of his Spirit †, which he has bestowed upon you, through Jesus

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* As *sanctified* sometimes signifies *set apart*, (see the note on *John* x. 36.) *this*, rather than being *made holy*, seems to be the sense of the word here, and in *Jude*, ver. 1. because it is spoken of in both these places, as what was done by God the Father in Christ, *before* the persons mentioned were *called to be saints*, and in distinction from it. This preserves a difference between *sanctified in Christ Jesus*, and *called to be saints*, which would otherwise be much the same thing: And this makes the ideas more consonant to the inscriptions and intimations, which this apostle prefixes to several of his other epistles; where he speaks of believers, as *beloved of God, and called to be saints;* (Rom. i. 7.) as *chosen in Christ before the foundation of the world, that they might be holy,* (Eph. i. 4.) and as persons in whom there were apparent tokens of their *election of God*, from the efficacy of the gospel upon them: (1 *Thess.* i. 3, 4, 5.) And the apostle *Peter* directs his first epistle, (*chap.* i. 2.) to *the elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, and belief of the truth.*

† It can scarce be thought that the apostle should so abundantly bless God for the spiritual gifts bestowed on the *Corinthians*, unless there were good grounds to hope, in the judgment of charity, that great numbers of them, which gave the denomination to the whole, were also partakers of special grace, to their own salvation: And therefore, as the expressions will bear it, *The grace of God given to them*, and their being

Jesus Christ, as the great Mediator, in whom (εν Χριστω Ιησυ) he looks upon you, and deals with you, as his peculiar favourites; and by whom his love is freely manifested and communicated to you, and its happy effects are purchased for you. I cannot but hope this concerning you in general;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge:

5 Because (οτι) ye are not only enriched with grace, for the salvation of your own souls by Jesus Christ, the Head of the church; but many of you are also plentifully furnished with such spiritual gifts, as render you capable of speaking, with freedom and fluency, to the edification of others; and are abundantly filled with all necessary knowledge * of the fundamental doctrines of the gospel, relating to a crucified Saviour, that ye might set them forth in a just light, as the truth is in Jesus.

6 Even as the testimony of Christ was confirmed in you.

6 Even as the witness, which was given to him, and from him, by his apostles, was proved and established, with the highest demonstration, in your own minds and consciences, when *the gospel came to you*, at the first in your conversion, *not in word only, but in power, and in the Holy Ghost, and in much assurance; and effectually worked in you that believe.* (1 Thess. i. 5. and ii. 13.)

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

7 So that ye are not remarkably defective in any spiritual gift, that is requisite for your own and others edification; nor are ye inferior therein to any of the churches, while ye, together with them, are looking, longing, praying, preparing, and patiently waiting, with faith and hope, for the revelation (την αποκαλυψιν) of our Lord Jesus Christ from heaven, *who will come to be glorified in his saints, and to be admired in all them that believe.* (2 Thess. i. 10.)

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

8 Who will likewise, in order thereunto, establish you in the faith, hope, and holiness of the gospel, by a continual supply of all further needful aids, in the way of your duty, and in a diligent use of the means of his own appointment, all the days of your lives; that ye may be acquitted from guilt and condemnation, and

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being *enriched in every thing*, may be considered as tokens of God's peculiar favour to themselves, as well as his gifts, to qualify them to be useful to others. This might well be a great cause of the apostle's rejoicing on their behalf; and it is upon this charitable presumption that he speaks with confidence of their being *confirmed to the end*, and mentions the *faithfulness of God* as the security of it, *ver.* 8, 9. (See the note on *ver.* 9.)

* That *all knowledge* does not relate to the whole *scheme* of the gospel, is evident from the apostle's speaking of them, as *babes in Christ*, whom he *fed with milk, and not with meat. because*, says he, *ye were not able to bear it, neither yet now are ye able:* (chap. iii. 1, 2.) And therefore I take *all knowledge* to relate to the great doctrine of salvation by a crucified Christ, which he speaks of as what they had received, *ver.* 18, 30. and as the principal subject of his ministry among them, *chap.* ii. 1, 2.

and made perfect in holiness, at the great day of Christ's appearing; when he, who now *keeps you from falling, will present you faultless, before the presence of his glory, with exceeding joy.* (Jude ver. 24.)

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

9 There is the surest ground of confidence concerning this, with respect to every one of you, that are in reality what ye profess to be: * For the infinitely gracious and unchangeable God is faithful and true to his covenant; to his Son; to them that trust in him; and to his own good work in you, whereby he has raised your hope in him; even that God, by whom ye were effectually called, not only to a participation of external privileges and spiritual gifts, but likewise to an holy communion with, and conformity to his Son Jesus Christ, our only Lord and Saviour; that ye may have an internal fellowship with him in his merit and love, graces, holiness, and joys, in virtue of your union with him.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

10 Now, to come to one of the chief occasions of my sending this epistle, I earnestly entreat and exhort you, my beloved brethren, by all the authority and endearments, and by the solemn profession ye make, of the Lord Jesus Christ, as our only Head and Saviour, *of whom the whole family in heaven and earth is named,* (Eph. iii. 15.) in opposition to all the party names which have been contentiously set up among you, (*ver.* 11, 12.) that every one of you would agree to talk of the doctrines of Christ, just as ye received them, pure and uncorrupted, from his apostles; (2 *Cor.* ii. 17.) and that there be no schisms (σχισματα) among you, to the making of factions in the church, and alienating your hearts and affections one from another; (see the note on *chap.* xi. 18.) but that ye be entirely knit, and regularly framed together, (κατηρτισμενοι) as members of the same body, in one and the same divine and holy sentiments, and in the same deliberate judgment and design; (γνωμη) and so may *follow after righteousness, faith, charity, and peace, with them that call on the Lord, out of a pure heart.* (2 Tim. ii. 22.)

11 For it hath been declared unto me of you, my brethren,

11 The reason of my so earnestly recommending this amiable unity, is not from any *ungrounded* suspicions of your defects therein; but because some of our

NOTE.

* I do not see how *the faithfulness* of God can be considered as an argument to prove that these *Corinthians* should be *confirmed to the end, that they might be blameless,* &c.; unless we suppose that the apostle looked upon the persons spoken of, as partakers of saving grace: For there is no promise to engage God's faithfulness, that they who have only spiritual gifts shall be confirmed to the end; but there are many promises of that nature to true believers.

brethren, by them *which are of the house* of Chloe, that there are contentions among you.

our faithful friends of *Chloe*'s family have, to the grief of my soul, brought me certain information concerning you, whom I esteem and own as my brethren in the Lord, and of whom I hoped better things, that there are warm strifes, (ἐριδας) and uncharitable dissensions among you, which have thrown you into sects and parties, under various heads and leaders, as though ye looked upon them as the lords of your consciences, that have dominion over your faith.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

12 I mean, and cannot but solemnly remonstrate against it, that, as ye are generally ranged into different denominations, ye call yourselves by the name of some distinguished chief, whom ye respectively admire and extol, to the depreciating and contemning of others; as for instance, to put the case in the least invidious light I can, Some of your *Gentile* converts cry up *Paul*, as the apostle of the uncircumcision, and the instrument of their conversion; (*chap.* iv. 15.) and others are as fond of *Apollos*, as an eloquent and fervent preacher, (*Acts* xviii. 24, 25.) who watered the seed which *Paul* had sown among you; (*chap.* iii. 6.) and others of you, that are converts from *Judaism*, are all for *Peter*, as the apostle of the circumcision; and so ye severally put your own applauded ministers in the place of Christ himself, as if they were your Lords and Saviours, and at the same time reject others with scorn, as if they were not to be regarded at all: And others of you pretend to be so much for *Christ alone*, as to despise all *means* and *instruments*, even his apostles and most eminent servants themselves, together with his word and ordinances, as dispensed by them; and to be so immediately under the teachings of his Spirit, as to need no other instructor.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

13 But, to convince you of the unreasonableness and absurdity of all this, let me first ask those of you, that pretend to be so much for *Christ*, as to be above all gospel ministrations and ordinances, Is the person of Christ to be separated from his offices; or his offices from his way of executing them by the ministry of his servants? Is he divided from *Paul*, *Apollos*, or *Cephas*, or any other of his faithful ministers, whom he has promised to be with to the end of the world? Are they not all embarked in the same glorious cause of Christ? and do not they all preach by his authority, and according to his will, as the head and Saviour of the whole church? Or are his gracious communications, by the Spirit, to be separated from the means of his own appointment for conveying them? Is not a whole Christ, in every view of him, to be received according to the revelation he has made of himself

himself by any of his servants to you? And permit me to ask those of you, that set up one or another minister as your Head, instead of Christ, and run down all others, Is *Paul* to be extolled by one party, *Apollos* by another, and *Peter* by a third, in the least competition with Christ? I would, to prevent envy, expostulate this case a little with you, as to myself; Did *Paul* die to make atonement for your sins? Or were ye baptized by the authority, and into the faith, worship, and obedience of *Paul*, that ye should be disciples to him, and dedicated to his service? Or were ye not therein consigned over to the Lord Jesus himself, as being baptized in his name?

14 I thank God, that I baptized none of you, but Crispus and Gaius:

14 For my own part, since such factions are formed among you, to the dishonour of Christ's name, I esteem it a kind disposal of Providence, and heartily bless God for it, that though I planted the church at *Corinth*, as the instrument of their conversion; (*chap.* iii. 6,—10.) yet I administered the ordinance of baptism, with mine own hands, to none of them, except two persons of note; one was *Crispus*, the chief ruler of a *Jewish* synagogue in your city, (*Acts* xviii. 8.) which shews that I am no party-man for the *Gentiles*, in opposition to the *Jews;* and the other was the hospitable well-known *Gaius*. (See the note on *Rom.* xvi. 23.)

15 Lest any should say, that I had baptized in mine own name.

15 I reflect with great pleasure, and thankfulness to God, on this circumstance of my ministrations among you; lest, had I personally baptized any considerable number of you, and particularly of those who now, full sore against my will, make me the head of their party, any should have taken occasion from thence to suggest, that I had set up myself, acted by mine own authority, and bound them by that ordinance to acknowledge me for their Master and Lord. A thought which I utterly detest, how much soever some of your new favourite teachers may aim at such a character, and glory in their dominion over your faith and consciences.

16 And I baptized

16 But, (δε) upon farther recollection *, I must add,

NOTE.

* As the apostle was not, like our Lord, at all times, and in all cases, under infallible influence, he intimates that he mentioned these facts upon his own memory; and as it was of little moment, whether he were critically exact in the precise number of those whom he had personally baptized, there was no need of his being under immediate inspiration in reciting it. But since he gave notice that he spoke this barely upon his own memory; and since, as many think, he (*chap.* vii. 12, 25.) carefully distinguished what he *received of the Lord*, from what he delivered as his *own judgment, who had obtained mercy to be faithful*, in letting us know when he was, and when he was not inspired, in what he wrote; we may safely conclude, that, whenever he gave no such intimation or distinction, what he said was by divine authority and inspiration, which extended

zed also the household of Stephanas: besides I know not whether I baptized any other.

add, that I did also baptize * the family of *Stephanas*, which were the first-fruits of *Achaia*: (chap. xvi. 15.) Besides these, and the two before-mentioned, I do not remember that I ever baptized, at *Corinth*, any other person whatsoever.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

17 For though baptizing is included in the powers, with which I am intrusted, (*Matth.* xxviii. 19.) yet the principal office, for which Christ qualified and commissioned me, as an apostle, was not to spend my time in that sort of service, which might as well be performed by an ordinary minister; but it was to publish the glad tidings of salvation, through him, as a Redeemer, in all its extent and glory, wherever I come, according to what is made known by revelation to me: And, even in discharging this most important part of my commission, I do it in such a manner, as shews that I have no aim at setting up myself; or of recommending the gospel, by dressing it out with human eloquence, and flowers of rhetoric; or by endeavouring to adjust it to the maxims of philosophy, or to the corrupt notions of high pretenders to reason and learning: No, I have studiously avoided every thing of that kind, lest the native majesty, simplicity, and glory of the doctrine of a crucified Saviour, should be debased, and tarnished by such pompous artificial colours, as are disagreeable to its humbling nature and design; and lest its efficacy should be defeated, either by God's being displeased at this unsuitable way of preaching it, and so withholding his blessing from it; or by a vain conceit, as though its success depends, not on its own naked undisguised evidence and authority, attended with a divine power in the heart and conscience, but on the oratorical and pursuasive arts of him that dispenses it.

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved,

18 For the plain preaching of salvation through that Jesus, who died an ignominious death, and bore our sins in his own body on the tree, that we might live for ever, is so far from comporting with the preconceived opinions of natural men; that, on the contrary,

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extended to all the truths of the gospel, that he was to deliver to the churches. But see the note on *chap.* vii. 10.

as we are naturally led to understand it, when baptizing persons and *their households*, or *all theirs*, is mentioned together; but that the family of *Stephanas* were all adult believers, and so were baptized upon their own personal profession of faith in Christ. Accordingly this household, or house of *Stephanas*, are spoken of (*chap.* xvi. 15.) as *the first-fruits of Achaia*, and as having *addicted themselves to the ministry of the saints*.

* This is the only place, as far as I find, in all the New Testament, that speaks of *baptizing the household*, without any notice taken of baptizing the head of the family. It therefore seems that the household of *Stephanas* were baptized, not on the foot of God's covenant with believers and their seed,

saved, it is the power of God.

trary, it is indeed (μωρ) all folly, absurdity, and despicable nonsense, in the account of them, that are in a lost and perishing state, in the way to endless perdition; and that, living and dying in unbelief, must perish eternally for their rejecting it: But to us, whose eyes are spiritually enlightened, and who are brought into a state of salvation through faith in the cross of Christ, and shall be effectually delivered from the wrath to come, and advanced to heavenly glory by him; this despised doctrine appears, to us, to be every way worthy of God, as the divine power was illustriously manifested in strengthening and upholding the Saviour under all his atoning sufferings, and in raising him from the dead; in attending the naked preaching of these great truths, with victorious energy upon our souls, to captivate us to the obedience of Christ; and in making them an effectual means, in the hand of the Almighty Spirit, to relieve us under all our weaknesses and discouragements, and to carry us through all opposition and danger, from within and from without, to the inheritance of them that are sanctified. (*Acts* xx. 32.)

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

19 This is a scheme far superior, and even puzzling and confounding, to all the learning of this world; according to what is recorded of the wise men among the *Jews* in former ages, and is applicable to the present dispensation, (*Isa.* xxix. 14.) where God says, I will defeat the contrivances of the most knowing and sagacious men; and will quite baffle and disappoint the inventions and notions of the most learned and rational of mankind, by rendering them all ineffectual to salvation, and by bringing in another method of obtaining it, directly contrary to what they would have imagined.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

20 This is so amazingly verified and demonstrated, in God's way of giving life to guilty and dead sinners by his crucified Son, that, according to the challenge made in another part of Old Testament prophecy, (*Isa.* xxxiii. 18.) we may summon all the men of pride, and of fame for wisdom and science, among both *Jews* and *Gentiles*, and say, Where is the learned philosopher among the *Greeks*, who boasts of his wisdom, as superior to all that is known in other nations? Where is the scribe, or learned man and ruler among the *Jews*, who makes the highest pretences to knowledge and judicial power, with respect to the *Mosaic* law, and the traditions of the elders? Where is the man, be he *Jew* or *Gentile*, who delights in speculation and controversy, and takes a great deal of pride in disputing, either about questions of the law, or about the nature and reasons of things?

things? Let either, or all of these, produce their schemes; and see whether there be such a sure foundation for a sinner's hope toward God in any of them, as the gospel discovers, and the believer finds, in the propitiatory death and sacrifice of Christ. And what is become of persons of these characters, who were famous in their day? Could all their darling notions save them in the eternal state they are gone to? Has not God put a disgrace upon all the wisdom of the men of this world, and shewn their schemes, for appeasing the offended Deity, and reconciling guilty rebels to him, to be vain, foolish, and ineffectual? What have they been able to fix upon, after all their attempts of this sort, that their consciences could rest in, and be satisfied with? Or could any of them ever have hit upon this wonderful discovery, which God has made in the Gospel, for the pardon and salvation of lost sinners by Jesus Christ? No, far from it:

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21 For since (επειδη γαρ) it was ordered, in the wise disposals of the holy God, that by the displays, which are made of his infinite wisdom, and other perfections, in the works of creation and providence *, and in the notices he gave of himself under former dispensations, the men of this world, by all their own observations and reflections upon them, or by their pretended wisdom in the exercise of their rational faculties, did not attain to such a knowledge of God, as might lead them into just and satisfying sentiments about the way of their salvation; It then pleased God, of his own mere grace, clearly to introduce another scheme, which they never thought of, and which, in the account of unbelievers, that perish, is foolishness; (*ver.* 18.) and *that* is the plain preaching of a crucified Christ, and of the way of life and happiness alone through him, which God makes effectual to the salvation of all those, who by faith receive him.

22 For the Jews require a sign, and the

22 For, to shew what contempt both *Jews* and *Gentiles*, through the depravity of nature, cast on this sort of preaching †, even the carnal *Jews* themselves,

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* Since the apostle keeps his eye upon both *Jews* and *Gentiles* in the preceding and following verses, it seems most congruous to understand him, as doing so in this verse; and therefore I have brought in the notices, that God has given of himself under former dispensations, as well as in the works of creation and providence.

† As the words (επειδη και) may justly be rendered *For even*, or *For both*, I have given them an answerable turn in the paraphrase, which, I think, makes a much better and easier connection of this verse with the next, than if, with Mr. *Locke* or Dr. *Whitby*, we were to translate them, *Since also*, or *Since both*: For I own that, according to this construction, I do not see the force of the apostle's reasoning, nor can scarce make sense of it, in this and the three following verses; nor understand how, *But we require*

the Greeks seek after wisdom:

selves, who have been favoured with the oracles of God, are so perversely obstinate, that, after all the divine confirmations, which have been given of the gospel, by evident accomplishments of many ancient prophecies of the Messiah in our Jesus, and, by various undoubted miracles, they unreasonably insist on having some further and more immediate sign from heaven, just in their own way, and according to their own humour, to make them believe it: (*Matth.* xii. 38. and *Luke* xi. 16.) And the learned among the *Gentiles*, such as their celebrated *Greek* philosophers, are so conceited of their own abilities, and great attainments in science, that they require an explication and demonstration of its grand article, relating to the way of eternal life, through a crucified Jesus, from principles of natural reason, to satisfy them about it.

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

23 But we, who are intrusted with its ministry, not regarding any of these corrupt prejudices, proclaim a crucified Christ, and salvation alone through him, with great plainness of speech; which is indeed (μεν σκανδαλον) an offence to the *Jews*, whose heads are so full of wrong notions about a temporal Saviour, that they cannot tell how to relish, or receive the Redeemer from sin and wrath, who appeared among them in a low state and condition, and was at length brought to the ignominious death of the cross; but they stumble at him, and fall, to their own perdition, in rejecting him: And our doctrine concerning him is so little calculated to sooth and gratify the pride, curiosity, and carnal reasonings of the *Gentiles*, especially of the politer sort of them, such as the *Greeks*, that they think it all folly, and stupid nonsense, to imagine that a glorious life of immortality and blessedness, should ever be brought to innumerable multitudes of transgressors, through faith in the shameful death of one, who was publicly condemned and executed, as a malefactor.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

24 But whatsoever one or the other of these sorts of people think of it, and how much soever they may be offended at, or may despise and ridicule it; This very doctrine of salvation through a crucified Jesus appears, and approves itself, to be full of all divine wisdom and power, to them that are effectually called, whether they be *Jews* or *Gentiles*: They see the infinite *power* of God, in carrying the Redeemer through his terrible sufferings and death, when he made his soul an offering for sin; and in raising him again from the dead; yea, they see its mighty operation,

N O T E.

preach Christ crucified, &c. answers to *since both*, or *since also* the Jews *require a sign, and the* Greeks *seek after wisdom.*

ration, not only in the numerous miracles that are wrought to confirm all this; but likewise in its happy effects upon themselves, and others, to turn them from their iniquities to God: And they behold adorable *wisdom*, in the constitution of the person of Christ God-man, and in the contrivance of God to secure and exalt the united and harmonious glory of all his attributes, together with the rights of his law and government, in full consistency with the free pardon, justification, and eternal salvation of lost sinners, through the death of his only begotten Son, in their nature, and in their room and stead.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

25 For that which, in the false, blind, and prejudised opinion of the men of this world, is deemed the greatest folly, with respect to God's way and work, in this method of salvation, infinitely excels the utmost wisdom of all the boasted rational schemes of the most prudent, sagacious, and learned men upon earth: And that which they boldly and impiously censure, as weak and ineffectual to answer its end, especially by such mean instruments as are employed to preach the gospel, is found, by undeniable experience, to be attended with the greatest energy, for destroying the interests of sin and Satan, and making a holy change upon the heart and life, incomparably beyond all that ever was done, or can be pretended to be done, by the power of any natural principles in men, to change their own hearts; or by the most forcible arts of persuasion, or exertions of human authority, to change the hearts of others: And this is brought to pass among such persons, and by such instruments, as may best shew, that the *excellency of the power is of God, and not of man.* (2 Cor. iv. 7.)

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

26 For, my Christian brethren, whether ye be of *Jewish* or *Gentile* extract, ye experimentally know, and may easily observe, what sort of persons they are among you, whom God has effectually called by his grace, to be partakers of all spiritual and saving blessings, through a crucified Redeemer *; and pray take notice

NOTE.

* *Your calling* seems plainly to mean *their own effectual* calling; for it refers back to what was said, *ver.* 24. of Christ's being *the power of God, and the wisdom of God, to them that are called;* and, *ver.* 18. *to them that are saved*, in opposition to those to whom the preaching of Christ crucified was a *stumbling-block and foolishness*, ver. 23. and who are spoken of as *them that perish*, ver. 18. so that they were externally called by the gospel, as well as others; and it could not be said in that respect, that *not many wise men after the flesh*, &c. *are called:* And it is of the same persons, whose calling is here spoken of, that the apostle says, *ver.* 30. *Christ was made unto them wisdom and righteousness, and sanctification, and redemption*, which cannot be said of any but those that are savingly called. These considerations, together with the propriety of the expression, *your calling*, and the connection in which it stands with the preceding and following verses, shew that the *calling*, here mentioned, relates

many noble *are called.*

notice how evidently it appears, by undeniable facts, that though there are some men of eminence for natural parts and learning, high station and figure in this world, that are brought under the saving power of gospel-grace, to shew that it is not limited to any particular ranks of people, and that the gospel-scheme of salvation, is so far from being in itself contemptible and foolish, that the wisest and greatest men on earth, may see a surpassing excellence and glory in it, to recommend it to their judgment and choice; yet, in the ordinary course of God's dispensations, he does not make this despised doctrine effectual to the conversion, and salvation of any great number of persons of superior rank in this world; not of those, who, like the *Greek* philosophers, are famous for their bright genius, and large compass of literature, and are counted the wise men of this world; nor of those, who, like the *Jewish* scribes, are men of power and influence; nor of those, who are of high birth and parentage, and, like the *Israelitish* nation, pride themselves in being the descendants of noble ancestors, and look upon all others, as the base people of the earth: Not many of either of these sorts of people are savingly called; and the like may be said of those, whom God employs, as ministers, in calling them by the gospel.

27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty:

27 But, on the contrary, God, in his infinitely wise, holy, and sovereign way of procedure, has more generally chosen, as appears by their calling, (2 *Pet.* i. 10.) persons * of contemptible characters, according to human ways of reckoning: He, in opposition to the *Greek* philosophers, (*ver.* 20.) has chosen men of mean abilities, as to natural parts and learned accomplishments, who are often despised as fools, especially on account of their embracing Christ and the gospel; he has chosen such as these, (ινα καταισχυνη) to make the men of learning ashamed of their own schemes, as insufficient to produce the holy and happy effects, which are wrought upon these, by means of the doctrines of Christ: And, in opposition to the scribes, (*ver.* 20.) and other men of temporal grandeur and authority, God has chosen persons of low circum-

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relates rather to the persons that *were called*, than to those that were employed as *instruments in calling them*. However, as it is probable that the apostle might have also an oblique view to the character of those that preached the gospel, I have added that sense in the paraphrase. And as the verb (βλεπετε) which is rendered *ye see*, is of the *indicative* and *imperative* mood, I have taken in the force of both those significations.

* As in the foregoing verse the apostle spoke of *persons*; so by the *things*, which he here, and in the next verse, expresses in the neuter gender, in opposition to them, he evidently means *persons* too; and the nature of his argument obliges us so to understand him.

circumstances, and little interest and influence in the world, to make the great ones of the earth ashamed (ινα καταισχυνη) of their pride, folly, and vain attempts against the gospel, while they see its power exemplified in persons, so much inferior in external advantages to themselves; and *that* in defiance of all their power to suppress them.

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

28 And God has chosen persons of mean birth, as to earthly parentage, (αγενη) and persons that are reckoned the most despicable of all others upon earth, even the *Gentiles* themselves *, who formerly were not his people, and are deemed by the proud *Jews*, as worth nothing at all; he has made choice even of these, that he might abolish (ινα καταργηση) the church-state of the *Jews*, and their ancient prerogatives, who all along hitherto have been the peculiar people of God; and who, as they vainly boast, are the only people of true nobility, and in favour with him. He has taken this method, in the dispensations of his grace, to pour contempt upon all these;

29 That no flesh should glory in his presence.

29 That none who dwell in frail and mortal flesh, whether they be *Jews* or *Gentiles*, might have any pretence to glory in their natural parts, learning, and accomplishments, or external privileges of any kind; or to vaunt and extol themselves in the presence of God, whatever they do before men, as if there were any thing in themselves to render them the objects of his favour, or to make them wise to salvation, either by any methods of their own devising, or by any ability in themselves to improve the gospel for that purpose, better than others.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

30 But, on the contrary, God by a mere act of his own gracious and sovereign will, and not on account of any excellence in yourselves, has chosen and called you, (*ver.* 26, 27.) in Christ, the great Head of the church, and has united you to him, and blessed you with all spiritual blessings of an heavenly nature in him, (*Eph.* i. 3, 4.) who has brought in a complete salvation to us that are effectually called; (*ver.* 24.) a salvation every way answerable to all our wants, how foolish, weak, base, and despisable soever we be in ourselves, or in the opinion of others: Insomuch, that by

NOTE.

* This seems to be a description of the *Gentiles*, whom the *Jews* always spoke of with the utmost contempt, and used to call, *them that are not*, as in the apocryphal, *Esther* iv. 11. and *Esdras* vi. 56, 57. And the apostle, speaking of the *Gentiles*, (Rom. iv. 17.) says, *God calls those things which be not, as though they were.* (See Dr. *Whitby*'s and Mr. *Locke*'s notes.) And this is an argument with me, that the apostle here speaks, not merely of God's choosing and calling persons to the ministry, but to the privileges and blessings of the gospel, which the *Gentiles* were made partakers of, to the rejection of the *Jews*.

by the ordination of God, and by his settlement of the gospel-plan, he has made Christ to be *Wisdom* to us, as he is the great prophet of the church, in whom are hid all the treasures of wisdom and knowledge, for enlightening and guiding us by his word and spirit: God has likewise ordained Christ to be *righteousness* to us, as he is the Lord our righteousness *, who, by his obedience and sufferings unto death, has satisfied the law and justice in our room and stead; and as this is accepted for us, and placed to our account, through faith in him, for the remission of our sins, and discharging us from condemnation, and for justifying us in the sight of God, and giving us a right and title to eternal life; and since it does not become the holy God to take away the guilt of our sins, and at the same time leave us under their power and dominion, he has also made Christ to be *sanctification*, as he hath purchased all renewing, quickening, and purifying grace; and as all the springs of it are in him, to be communicated to us, for making us internally holy, by the agency of his spirit within us: And since, where iniquity is pardoned and subdued, all its dreadful consequences and effects shall in due time be removed, God has made Christ to be *redemption* to us, as he is our great and final deliverer from all that is contemptible and miserable in this world †, as well as in that to come; and as he will raise our dead bodies, and make them like unto his own glorious body, by the working of his mighty power, and so complete our felicity, on the foot of that eternal redemption, which he has obtained for us.

31 The

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* *Righteousness* and *sanctification* are evidently distinguished from each other; and therefore the *righteousness*, here mentioned, cannot relate to our being made internally and practically holy, which is the proper idea of *sanctification*; but it relates to another benefit, and that is *justification* by the righteousness of Christ. To suppose otherwise, is to confound justification and sanctification, and to make a wide gap in the apostle's account of the blessings brought in by Christ, to the exclusion of pardon and justification, which are fundamental to all the rest: But the paraphrase keeps up a distinction between all the benefits; and though Christ is made *wisdom* and *sanctification*, by the gracious working of his spirit *in us*, that is no argument against his being made *righteousness* to us by imputation; for his being made *redemption* to us is in a different way from that, in which he is made *wisdom* and *sanctification*, as the former is by an external work done *for us*, and *upon us*, rather than by any internal work wrought *in us*.

† Redemption, in the language of the New Testament, often signifies deliverance from sin and wrath by the *price* which Christ paid for it. But this sense of his being *made redemption*, falls in with his being *made righteousness* to us; and therefore as it is here to be distinguished from *that*, we are led to understand it of *redemption by power*, in virtue of the price, from all the evils of this life, as in Luke xxi. 28. and of the *redemption of the body*, for the consummation of our happiness, at the glorious manifestation of the sons of God, which the apostle speaks of, *Rom.* viii. 23.

31 That, according as it is written, He that glorieth, let him glory in the Lord.

31 The great design of God in thus providing all salvation in Christ, is, that according to the governing view of the gospel-scheme, and according to what is recorded, (*Jer.* ix. 23, 24.) for placing God and creatures, especially sinful creatures, in their proper situations, every one that triumphs and rejoices, on account of the honours and blessings conferred upon him, should center all his glorying and rejoicing entirely, and only in the Lord Jesus, and in the free grace of God the Father through him, to whom be glory for ever. *Amen.*

RECOLLECTIONS.

With what intire satisfaction may we receive the apostolic writings and doctrine, as of divine authority! With what reverence of God the Father and our Lord Jesus Christ, should we ask for grace and peace to be extended to all the churches, which consist of credibly professing saints, and to all that religiously call on the name of Christ, their Lord and ours! And with what pleasure and thankfulness to God, should we reflect on the gifts and graces that he has bestowed upon them, as being confident that they, who are effectually called into communion with Christ, shall be confirmed in their present happy state, and be presented faultless before him, at his second coming! 'Tis great pity that they, who profess to be united in these spiritual privileges and eternal interests, should not be so in all important sentiments, and in heart and affection too; and it is an exceeding reproach upon them, when animosities and contentions arise among them; some setting up one head of a party, and others another, as though these had been their redeemers, and they had been baptized in their names; and as though all Christ's faithful servants were not embarked in his common cause. But, O what a comfort is it, if we are conscious to ourselves, that we have not encouraged, nor contributed to such mischievous divisions, like persons that would set up our own, or any other name, instead of Christ's! He is certainly worthy of our highest and dearest regards, when we consider him as crucified for us; and how much soever the doctrine of salvation, through his sufferings and death, may be a stumbling-block to the *Jews*, and the greatest folly in the esteem of learned *Gentiles*, to their own perdition; it is nevertheless in itself, and in the account of all the effectually called, who believe, and are in a state of salvation, the wisdom of God, and the power of God. And what is all the wisdom of the most learned and celebrated *rabbies* and philosophers, but very foolishness, compared with the wisdom of God, as displayed in the cross of Christ, for reconciling his mercy and justice in saving sinners, which no human schemes could ever do! How weak and ineffectual are all the contrivances and attempts of the most penetrating minds, for reformation and happiness, compared with the divine energy that accompanies the plain and faithful preaching of a crucified Saviour! But how unlike to men's ways of proceeding are the dispensations of God's grace, who, for the most part, has chosen and called persons of despicable characters, and of the lower ranks of mankind, both to preach, and to receive Christ and the gospel, and thereby pour confusion upon all the learning and authority of men, that no flesh might glory in his presence, as though their improvements of divine revelation, to saving advantage, were owing to themselves! And how readily should we fall in with the gospel scheme, which is so admirably contrived for humbling the creature, and exalting God, as he has laid up all salvation in Christ, and made him to be wisdom, righteousness, sanctification, and redemption, to all that believe in him, that every one, who glories, might glory only in the Lord.

CHAP. II.

The apostle proceeds to remind the Corinthians *of the plain manner in which he preached a crucified Christ to them,* 1,—5. *Shews the excellent wisdom contained in this doctrine,* 6,—9. *And that it cannot be duly known and received, but by the light and influence of the Holy Spirit,* 10,—16.

TEXT.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

PARAPHRASE.

SINCE the wisdom and power of God, together with all his other perfections, are conspicuously displayed, and the whole of salvation is provided, in Christ, to the glory of God, and the humbling of sinful creatures at his foot-stool; (*chap.* i. 24, 29, 30, 31.) therefore, my dear brethren, when I came and preached the gospel to you, I did not address you, as your false teachers do, to gain applause to themselves, with flights of eloquence, (καθ' ὑπεροχην λογε) in a fine rhetorical harangue, or with curious speculations of human wisdom and philosophy, which are of high repute with the polite part of the world; but I purposely declined every thing of this nature, as unsuitable to the dignity, simplicity, and self-humbling tendency of my message, in which I declared to you that testimony, which is originally not of men, but of God himself, and which he has given to his crucified Son, by ancient prophecy, and numerous miracles, and by the inward witness of his Spirit, to the consciences of them that believe.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2 For as I myself count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and would glory above all things else, in the cross of Christ; (*Phil.* iii. 8. and *Gal.* vi. 14.) so, upon mature deliberation, (εκρινα) I judged it needful, and accordingly resolved, to preach among you, as if I knew nothing of the arts and sciences, or of the *Jewish*, or *Grecian* learning, or even of the most sublime and unessential points of faith; but to employ all the talents which God has given me, to make known, and propagate among you, nothing so much as, nothing in comparison with, and nothing as the sum and substance of the gospel, but the person and offices of Jesus Christ, the complete salvation that is in him, and the strong and endearing obligations he has laid on all that by faith receive him: And I especially determined to explain and prove, recommend and inculcate, the fundamental article of his expiatory sufferings and death on the cross, in which all the lines of the gospel meet, as in their center.

3 And I was with you

3 And whilst I was dispensing these important truths,

you in weakneſs, and in fear, and in much trembling.

truths, I behaved with all meekneſs and modeſty; and appeared among you as a poor weak creature, whoſe outward circumſtances were afflicted and deſpicable, (*chap.* iv. 10,—13.) and whoſe bodily preſence was mean, and ſpeech contemptible; (2 *Cor.* x. 10.) I was alſo among you with great fear, leſt through your ſtrong prejudices againſt me, and violent oppoſition to me and my miniſtry, on theſe accounts, my mouth ſhould be ſtopped, and my labour with you ſhould have no good effect upon you; (*Acts* xviii. 5.) and I was filled with a deep concern for the ſalvation of your ſouls, even unto trembling in my heart for fear, leſt, through the infirmity of the inſtrument, the depravity of your own hearts, and the power of Satan, ye ſhould reject and deſpiſe my meſſage itſelf, to your own eternal perdition. In this manner I was *ſerving the Lord with all humility of mind, and with many tears and temptations*, as in other places, (*Acts* xx. 19.) ſo eſpecially at my firſt coming among you, till the *Lord Jeſus appeared and ſpoke to me in a viſion, ſaying, Be not afraid; but ſpeak and hold not thy peace: For I am with thee, and no man ſhall ſet on thee to hurt thee; for I have much people in this city.* (Acts xviii. 9, 10.)

4 And my ſpeech, and my preaching, *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit, and of power:

4 Upon this encouragement, *I continued with you a year and ſix months, teaching the word of God*, (Acts xviii. 11.) as being aſſured, that Chriſt's preſence with me would amply make up the want of external recommendations in my perſon, and manner of preaching; and that the doctrine of his croſs, when duly underſtood, and impreſſed by his Spirit, would ſpeak for itſelf, and not need the flouriſhes and ornaments of language to ſet it off, and make it effectual; and therefore the manner of my private diſcourſes, and public miniſtrations among you, were in a holy, free and negligent ſtyle, not with the oratorical allurements, which the art and ſkill of men invented to embelliſh their ſpeeches, and add force to them, that they might tickle the ear, pleaſe the fancy, and captivate the mind of the hearer: But my words were attended with what is infinitely better, and more prevalent, than all this, even with the convincing light and perſuaſive evidence of the Holy Spirit himſelf in your own minds and conſciences; and with his powerful influence upon your hearts, to bring them into an obediential ſubjection to it *, as well as that the truth of

NOTE.

* As innumerable multitudes were not convinced, and brought to embrace the goſpel, by the unqueſtionable miracles which they ſaw were wrought to confirm it, an internal light and energy in the ſouls of them that believed was, at leaſt, included in this *demonſtration of the Spirit and power*; and without this, all

what I delivered was confirmed, by the miraculous gifts and operations of the Holy Ghost. And I designedly went into this plain way of preaching,

5 That your faith should not stand in the wisdom of men, but in the power of God.

5 That the faith, whereby ye assented to, and embraced the gospel, and trusted in Christ according to it, might not be supposed to be wrought in you by the dint of human motives and arguments, nor might rest upon the authority and persuasive arts of men, which they think to be the wisest methods for gaining credit to what they say; but that, like a truly divine faith, it might be built merely upon the authority of God, and might be intirely owing to his efficacious working, who makes the gospel *his power to the salvation of every one that believes;* (Rom. i. 16.) and that the glory of all might be ascribed, not in the least to man, but intirely and alone to God, who produces mighty effects by the weakest means and instruments.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

6 Though we, who minister the gospel of Christ, do not dress it out with the flowers of human eloquence, (*ver.* 1.) and though it be deemed foolishness by many; (*chap.* i. 23.) yet we therein preach the grand scheme of divine contrivance, which, of all others, displays the manifold wisdom of God, (*Eph.* iii. 10.) and is suited, designed, and blessed, to make men wise unto salvation, through faith in a crucified Saviour; and so it is accounted of, by those that believe, and are effectually called, (*chap.* i. 21, 24.) and especially (εν τοις τελειοις) among those of them *, who,

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all miracles themselves would have been as ineffectual, for the conversion of these *Corinthians*, as they were of others, that still continued in unbelief.

* By *them that are perfect*, cannot be meant them that are intirely free from all defects in knowledge, grace, and holiness: For as the apostle owned that he himself was not, in this sense, perfect, (*Phil.* iii. 12.) it is not to be supposed, that he looked upon other Christians to be so; nay, he supposes the contrary in this epistle; *chap.* xiii. 10. where comparing the *present* with the *heavenly* state, he says, *When that which is perfect is come, then that which is in part shall be done away.* But *he that is perfect*, is of much the same import with *him that is spiritual*, in *chap.* iii. 1,—3. where it stands opposed to them that are comparatively *babes in Christ*, which need to be *fed with milk*, and are in great measure carnal. Accordingly, in opposition to such babes, the Author to the *Hebrews* speaks of them that are of full age, or perfect, (τελειων) and of *leaving the principles*, or first rudiments *of the doctrine of Christ*, and *going on to perfection*, that is, to a more thorough knowledge of the whole scheme of the gospel, like *finished* Christians; as we use to call good scholars and workmen, (*Heb.* v. 13, 14. and vi. 1.) Accordingly, *as many as be perfect*, (Phil. iii. 15.) signifies, as many as be advanced to any considerable attainments of knowledge and experience, and answerable improvements in grace and holiness, and so are arrived at a state of manhood in Christ. (*Eph.* iv. 13, 14.) Therefore, though in some senses every true believer may be said to be perfect, as he is *complete in Christ*, his Head, (*Col.* ii. 10.) and is already perfectly justified through faith in him, (*Acts* xiii. 39. and *Rom.* viii. 1.) and as he has all the parts of the new creature formed in him, (2 *Cor.* v. 17.) yet, in the apostle's use of this phrase, it seems to signify persons of

who, through the illumination of the Holy Spirit, have, like finiſhed Chriſtians, attained any conſiderable degree of knowledge and grace in their acquaintance with it. Nevertheleſs, the doctrine we preach is neither ſuch, as is invented, ſuggeſted, or approved of, by the philoſophical, or political ſchemes of the men of this world, whoſe thoughts about a better are all trifling and vain; nor of the *Jewiſh* rulers and *rabbies*, any more than of heathen potentates, whoſe views and intereſts relate to this preſent life; all which wiſdom of theirs will ſoon periſh with themſelves.

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory.

7 But we publiſh that bleſſed doctrine, which is the wonderful product of the infinite wiſdom of God, and has been hitherto intirely concealed from the *Gentile* world, and but obſcurely ſuggeſted to the *Jews* *, and is too deep and unſearchable to be fully comprehended by any creature upon earth, yea, by the angels themſelves in heaven, who are continually prying into it, (1 *Pet.* i. 12.) and is too ſpiritual to be duly underſtood, and received by carnal minds. (*ver.* 14.) I mean that wiſdom, which was a ſecret reſerve in God's breaſt from everlaſting, and was hid under *Jewiſh* types and ſhadows, and myſterious dawning hints of prophecy, in the Old Teſtament diſpenſations; but which God, (προ των αιωνων) before all ages of time, or any former diſpenſation commenced, predetermined to reveal in our days, with tranſcendent light and evidence, for the honour of the goſpel-ſtate, and of its miniſtrations and ſubjects; and for the eternal happineſs and glory of every one of us, that are ſincere lovers of God. (*ver.* 9.)

8 Which none of the princes of this world knew: for had they known *it*, they would not have

8 Which important ſcheme of ſalvation, none of the great men of this world, particularly not *Pontius Pilate*, the *Roman* governor, nor *Annas*, nor *Caiaphas*, the high prieſts, nor any of the *chief prieſts*, *rabbies*, and rulers of the *Jews* †, had any juſt notions

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of more grown underſtanding, and higher attainments in Chriſtianity, who are *enriched with all knowledge;* (chap. i. 5.) and who, compared with weaker and younger believers, that do not ſee ſo far into the beauty and glory of the whole ſcheme of the goſpel, may be ſaid to be perfect, as a man is, when compared with a child.

* *The Wiſdom of God in a myſtery*, may ſignify the incomprehenſible things contained in it, as well as former concealments of it. And I cannot think that it here relates merely to the calling of the *Gentiles*, which ſome ſuppoſe is the only *myſtery*, that the apoſtle ſo frequently ſpeaks of: But it ſeems principally to refer to the great doctrine of ſalvation by a crucified Chriſt: For it is this, and not barely the calling of the *Gentiles*, concerning which the apoſtle ſays, (ver. 8.) *Had the princes of this world*, inclusive at leaſt of the *Jewiſh* rulers, *known it, they would not have crucified the Lord of glory;* whereas, had the rulers among the *Jews* known Chriſt's deſign of calling the *Gentiles*, this would rather have ſtill more incenſed them againſt him, than reſtrained them from crucifying him.

† *The princes of this world* plainly means thoſe that were immediately concerned

have crucified the Lord of glory.

tions of; their prejudices and carnal views having blinded their minds, and hardened their hearts, against all the means of conviction that Christ afforded them: For had they really understood, and been persuaded in their own consciences, what a divine person he was, and what a wise and gracious design he came upon, they would not have dared to be so desperately wicked, as to *take counsel together against him*, (Psal. ii. 2.) and unite in putting *him* to the shameful death of the cross, who is indeed the Lord, Proprietor, and Possessor of glory *, all glorious in his original nature and perfections, and the Author, Purchaser, and Disposer of all the glory of the gospel, and of heaven itself.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

9 But, notwithstanding all their low and mistaken thoughts about him, he has brought in a most glorious state of things, worthy of himself, according to what is written by the prophet *Isaiah*, (chap. lxiv. 4.) where he describes the blessings of the Messiah's kingdom, saying, Among all the objects of sense, the eye has never seen any thing so grand and beautiful; nor has the ear ever heard any thing so delightful and advantageous; and among all the objects of science, it never entered the thoughts of any man to contrive, or even to imagine or apprehend, much less comprehend, any thing so entertaining, beneficial, and glorious, as the blessings of salvation, which God, in the astonishing counsels and settlements of his infinite wisdom and grace, has provided, adjusted, and secured for, and, under the gospel-dispensation, will bestow upon them, who, from a sense of his matchless love herein, sincerely desire, prefer, and delight in him, above all things else, as those that are by faith and hope waiting for him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit

10 But God has now made a clear revelation of these glorious things, not to me only by immediate inspiration, that I might *preach the unsearchable riches of Christ*; but likewise by the gracious internal illumination

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cerned in the crucifixion of Christ; and so take in the *Jewish* rulers, priests, and *rabbies*, who instigated and joined with *Pilate*, in putting our Lord to death.

* *The King of glory* is a magnificent and peculiar description of the great Jehovah, the Lord of hosts, *Psal.* xxiv. 7, —10. Christ therefore is here spoken of under the august title of *the Lord of glory*, to raise our thoughts of his infinite dignity, as a divine person, in like manner as God the Father is styled *the Father of glory*, (Eph. i. 17.) and the Holy Spirit *the Spirit of glory*. (1 Pet. iv. 14.) The application of this title *glory* to all the sacred Three, intimates, that the Father, Son, and Spirit, are *the God of glory*, as the only true God is called, *Psal.* xxix. 3. and *Acts* vii. 2.; and Christ's being mentioned under this character of Deity, when he is spoken of as *crucified*, shews that the divine and human natures were personally united in him; and that his death is of infinite dignity and merit, as he was *God, who purchased the church with his own blood.* (Acts xx. 28.)

rit searcheth all things, yea, the deep things of God.

lumination of his Spirit, by means of, and together with, his word, to all those of us who love him, and for whom he has prepared them, (*ver.* 9.) that we might know the things which are freely given to us of God: (*ver.* 12.) For as the Lord is said to *search the hearts and reins of the children of men*, (1 Chron. xxviii. 9. and Rev. ii. 23.) to intimate his perfect knowledge of them; so his Spirit, who is one with him, and is given to make known the great things of the gospel to us, is infinite in understanding, and has not only an all comprehending view of every thing whatsoever out of God; but is intimately acquainted, even with the deepest counsels, and secrets, as they lie in God himself; and so he, and he only, in opposition to all creatures, can make them known in such ways, and by such means, as seem good unto him.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

11 For, to illustrate this point, as far as may be, by what we are most familiarly acquainted with, What man, in the ordinary course of human knowledge, can be acquainted with the secret thoughts and designs, that lie in any one's own heart; except his own self-conscious mind, which reflects on all that passes within him, and which only can discover it to another man? Even so it is, with respect to the still more sublime and hidden secrets of wisdom and grace, that are formed in the heart of God about those that love him: Neither angels nor men, no one whatsoever (οὐδεὶς) can penetrate into them, or get any knowledge of them, as they lie in the eternal thoughts of God; except, in distinction from all finite beings, his own Spirit *, who is as essential to himself, and as conscious to all his thoughts and purposes, as any man's own soul can be to him, and to the thoughts which pass within him.

12 Now we have received, not the Spirit of the world, but the Spirit which

12 Now, in order to our being led into the knowledge of these important and concerning things, we are under the conduct and influence, not of that spirit of the boasted wisdom and learning, which the men

NOTE.

* The Spirit's *searching all things, even the deep things of God*, (ver. 10.) is a peculiar property of Deity; and his *knowing the things of God*, as the spirit of man knows the things of his own mind, (*ver.* 11.) intimates that he is as essential to the being of God, as the human soul is to the being of man; and both together shew, that the Spirit is included in the divine unity, and partakes of the nature and perfections of God: And yet his being *the Spirit, which is of God*, (ver. 12.) suggests that he has, in some unknown way, a subsistence distinct from the Father's and Son's, in the undivided Godhead: And when it is said, that *none knows the things of God, but the Spirit of God*, it is only to exclude all *creatures*, of what rank soever, from this knowledge; but no more excludes the Father and Son from it, than our Lord excluded the Father and Spirit from equal knowledge with himself, when he said, (*Matth.* xi. 27.) *No man* (οὐδεὶς) *knows the Father, save the Son, and he to whomsoever the Son will reveal him.*

which is of God; that we might know the things that are freely given to us of God.

men of this world are animated and guided by, and pride themselves in: No, all the powers and principles of this sort of spirit, are too low, weak, and carnal, to make any discoveries of them; and they stand in opposition to them, instead of being disposed to entertain them: But we have been made partakers of that divine Spirit, and have been enlightened, taught, and animated by him, who, in his personal subsistence, proceeds by an eternal necessity, and in his operations and influence comes forth, by peculiar dispensation, from God to us, for this very end and purpose, that we might have a true and saving knowledge of those great and glorious blessings of the gospel, which God hath bestowed upon us, not for any worthiness or desert in ourselves, or any acquirements of our own, but merely by the free gift of his own rich grace to us.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

13 Which excellent things we also, who are taught to know them, and *that* for ourselves; and particularly we, the apostles of Christ, speak of, as has been said, (*ver.* 4.) not in rhetorical language, which is studied and learned by human art, and would be but like gilding a diamond, or lackering over the finest gold, to the debasing of its own lustre and value; but we express them in a plain, inartificial, though grave and majestic style, suitable to their native dignity and beauty, which the Spirit of God instructs us to clothe them with: And, in representing them, we compare what he has said about them, in former and latter revelations, in types and antitypes, and in prophecies and accomplishments of them, which cast a light one upon another; and we express them, in the Spirit's own language, as contained in the sacred oracles; *that* being best adapted to impress, as well as convey, just ideas of the things which he himself has indited.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him;

14 But though these spiritual things, which are revealed by the Holy Ghost, be set in the clearest objective light before an unregenerate man, who acts only upon principles of natural reason, in his judgment about them *, like the *Greeks* and *wise men after*

NOTE.

* After all the disputes that have been raised about what is here meant by *the natural man*, I humbly think a close attention to the apostle's own discourse may be sufficient to determine it; for *they are foolishness to him*, seems plainly to answer to the polite *Greeks*, to whom *the preaching of Christ crucified was foolishness*; (see the note on *chap.* i. 23.) and *he cannot know them*, seems to answer to *the princes of this world*, inclusive of the *Jewish* rulers, *not knowing the Lord of glory*: (see the note on *ver.* 8.) And so *the natural man* is one, who, though the doctrines of the gospel be ever so clearly published, and proposed to his examination, as they now were to *Jews* and *Greeks*; and though he have all the learning of the *Greeks*, and all the advantages of *Jewish* rabbies, who made great professions of religion, and whose business it was

him; neither can he know *them*, because they are spiritually discerned.

after the flesh, before-mentioned; (*chap.* i. 23, 26.) yet he does not embrace and approve of them; because, through the darkness, pride, sensuality, and depravity of his mind, he cannot adjust them to his own reasonings about them, and thinks them a mere heap of inconsistencies, weakness, folly, and enthusiasm, beneath the notice of a man of sense and learning: And though he has heard them with the hearing of the ear, like the *Scribes* and *Rabbies*, and other chiefs of this world, that joined in crucifying the Lord of glory, (*ver.* 8.) yet, through the corruption of nature, he is under a moral incapacity of understanding them, in a truly spiritual and affecting manner, suitable to their high worth and importance, for want of a renewed faculty, or supernatural principle within him, to discern them; because they are perceived in their divine truth and spirituality, excellence and glory, only by an understanding that is illuminated and rectified by the Spirit of God.

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

15 But a real Christian, who is renewed in the spirit of his mind *, and led into an acquaintance with divine things by the Holy Spirit, (ανακρινει) searches into, discerns, and is capable of forming a right judgment about all things that are necessary to be known, relating to God's way of salvation by Jesus Christ: He can distinguish truth from error in such important points, sees a glory, and feels a transforming power in them: But (ὁ δε) he himself, as to his spiritual knowledge and sense of the things of the gospel, and satisfaction in them, (υπ' ουδενος ανακρινεται) is

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was to study the Holy Scriptures; yet having only natural principles of reason, with its utmost improvements by external means, to guide and influence him in his enquiries into divine revelation, he can neither know its doctrines aright, in their amiable glories, nor be suitably affected with them.

* *He that is spiritual* (ο πνευματικος) being opposed to one, who, in the next preceding verse, is called (ψυχικος ανθρωπος) the *natural* man, (who has no higher principle than his own *unrenewed soul*, to guide him, and to *whom the things of the Spirit of God are foolishness*) seems to answer to *them that are* effectually *called*, and *to whom Christ crucified is the wisdom of God, and the power of God*, in opposition to those to whom he *is a stumbling-block, and foolishness*; (chap. i. 23, 24.) and so *he that is spiritual* is here the *regenerate* man; though, perhaps, it may also point to one of superior knowledge and grace, as it more apparently doth in *chap.* iii. 1. where the apostle tells these *Corinthians*, he *could not speak unto them, as unto spiritual*, (ως πνευματικοις) *but as unto carnal* (ως σαρκικοις) and as *unto babes in Christ*: He there seems to mean by them *that are spiritual*, such as had attained to some considerable degrees of light, faith, and holiness, according to the gospel revelation, in opposition, not to those whom he here had called *natural* men, (*ver.* 14.) but to those that were comparatively carnal, as being too much influenced by worldly interests and corrupt affections, in their regard to the doctrines of the gospel: (see the note on *chap.* iii. 1.) And as, in that place, he manifestly speaks of *private* Christians; so here, *he that is spiritual*, is not to be understood as relating only to *ministers*, but likewise to *common believers*.

is not discerned, or certainly judged of, nor can be confuted, by any man whatsoever, much less by those that are destitute of the Spirit, and have no experience of these things; nor are capable of determining the truth or falsehood of what the believer knows and says, according to the scripture, about them.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

16 For what natural man, by all his reason, though improved to the highest pitch imaginable, has ever penetrated into the secret thoughts and counsels of God's heart, which are merely matters of divine revelation, so as to be able to shew the spiritual man * any of those supernatural truths, that he is not already acquainted with, or to convince him of any mistakes about those, that God has made known to him? Who of them all shall undertake to demonstrate (συμβιβάσει) any thing for, or against, what he affirms concerning them? But we apostles, and all of us, who are now *light in the Lord*, (Eph. v. 8.) are fully satisfied, that we are led into the true knowledge of the mind of Christ, concerning the great things that relate to the glory of God, and our own eternal salvation, through his crucified Son: And therefore no schemes of other men, that are contrary to this, ought to be entertained by any of you, with whatever high pretences of authority, or of natural reason, they may be recommended by men of name and figure among you.

RECOLLECTIONS.

Behold the native beauties of the gospel, which is indeed God's own testimony, and appears best in its own light and language! All its lines center in a crucified Christ, whose sacrifice is of infinite value, as he is the Lord of glory; and the gaudy false paint of human oratory is so far from setting off this important doctrine with advantage, that it obscures the illustrious simplicity, and divine wisdom and grace, which are its highest recommendation. But so great is its spirituality and sublimity, and so far is it from comporting with the most refined schemes of the men of this world, that it exceeds all human thought; it can neither be found out by natural reason, nor spiritually understood and relished by unrenewed minds, which, instead of cordially embracing it, count it foolishness. How necessary then is, not only an external revelation, but also an internal illumination of the Holy Spirit, who, being a divine person, is as intimately acquainted with the deep things of God, as a man's soul is with the thoughts of his own mind; and who alone can give us just and impressive conceptions of spiritual things! But blessed be God, that true believers, whose faith is produced and maintained, not by the wisdom of men, but by the power of God, and who sincerely love him, are partakers of his Spirit, to lead them into all necessary truth, and to give them a right discerning of it in a spiritual manner, that they may savingly know those great and inexpressibly glorious things which God has prepared for them, and freely given to them; and may be capable of distinguishing gospel-truths from the errors that lie in opposition to them.

NOTE.

* *Him*, as several learned commentators observe, refers not to *the Lord*, but to *the spiritual man*, mentioned in the foregoing verse: For the apostle is here speaking, not of a natural man's instructing *the Lord*, but of his judging, confuting, and better informing *the spiritual man*, with respect to the things which he knows by divine revelation, in such a manner as to be *judged of no man*.

them. And, O what admirable contrivance, for the glory of God, and their own salvation, do finished Christians discern in it, who have a more complete view of the gospel scheme! While they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or confute them.

CHAP. III.

The apostle reproves the Corinthians *for their carnality and contentions about ministers,* 1,—4. *Shews that all the true servants of Christ can indeed do nothing effectually without him, that they preach him as the only foundation, and every one should take heed to what he builds on this foundation,* 5,—15. *That the churches of Christ ought to be kept pure, as they are the temple of the Holy Ghost,* 16, 17. *That it becomes them to be humble in their opinion of themselves,* 18,—20. *And that they should not glory in men; because, through Christ, ministers and all things else are theirs,* 21,—23.

TEXT.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

PARAPHRASE.

AND truly, my brethren, even whilst I was with you, I perceived such appearances of fondness for secular interests, and for philosophical learning; and so much of an opinionated and disputatious temper, that though many of you are *enriched in all utterance*, and *in all* necessary *knowledge*, (see the note on *chap.* i. 5.) yet I could not look upon the generality of you, or treat you in my ministry, as persons advanced very far, but rather as weak and low in spiritual light and experience; and though I esteem you as real believers, and so own and love you as brethren in the Lord *, yet I could judge no higher of you, nor accommodate my discourses any otherwise to you, than as to babes in Christ, who, for spiritual strength and

NOTE.

* The apostle's calling these *Corinthians brethren*, and *babes in Christ*, shews that when he spoke of them, as *not being spiritual, but carnal*, he did not mean it *absolutely*, as if he thought them to be unregenerate persons, but only *comparatively*, as they were Christians of lower attainments in experimental knowledge and grace, and more influenced by fleshly principles, than some other believers were, and than they themselves might reasonably have been expected to be, considering what means they had enjoyed. (See the note on *chap.* ii. 15.) And as he had before spoke of them under the character of *the sanctified in Christ Jesus*, and of those, whom *God would confirm to the end, that they might be blameless in the day of the Lord Jesus*, and to whom *Christ was made wisdom, righteousness, sanctification, and redemption*, (chap. i. 2, 8, 30.) we must conclude that, in the judgment of charity, he accounted the bulk of them to be real Christians, notwithstanding all their defects, which he expressed by their being *carnal*, and *babes*, and which seemed to lie chiefly in their paying too much regard to men, and to principles of human policy and literature, to the obstructing of their proficiency in the most sublime, refined, and practical knowledge of spiritual things.

and understanding, were but like young children compared with men of full age.

2 I have fed you with milk, and not with meat; for hitherto ye were not able *to bear it*, neither yet now are ye able.

2 Accordingly, I made it my chief care to lead you into the first principles of the oracles of God, relating to Jesus Christ, and him crucified, which, like milk for children, were best suited to your spiritual edification, instead of entertaining you with the more abstruse and sublime points of the Christian faith, which might have fed your pride and vanity, and are like *strong meat*, that is propereſt for *men of full age, who, by reason of use, have their senses exercised to discern both good and evil*: (Heb. v. 12,—14.) For ye were not then in fit case to receive, and make a good improvement of such spiritual and lofty themes; nor indeed have ye as yet, after all the advantages ye have enjoyed, made such proficiency in divine knowledge, and in victory over remaining corruptions, as to embrace such doctrines without turning them to a wrong use, any more than the weak stomach of an infant can digest strong meat.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

3 For, as I find by your present conduct, there is still a great deal of carnality of temper, and childish ways of thinking about the doctrines of the gospel, as though they were not to be received, merely as matters of divine revelation, but upon the authority and credit of one or another man of note and fame, that recommends them to you: Since (ὅπου γάρ) there are among you vain emulations and envyings, on account of the spiritual gifts, which some are apprehended to be endued with, more than others; and these inward ferments of the passions break out into open quarrels and litigious contentions, and are carried on to factions and parties for, and against certain doctrines and ministers; Are not these *the works of the flesh?* (Gal. v. 19, 20, 21.) Are not these manifest proofs, that ye are not so spiritual and disinterested in your regards to gospel-truths, as ye ought to be; and that ye behave too much under the influence of a carnal disposition of mind, like the men of this world, who have no better than natural principles to govern them?

4 For while one saith, I am of Paul, and another I *am* of Apollos, are ye not carnal?

4 For, as I have observed already, (*chap.* i. 12.) one sort of you set up for one minister, and others for another, as though they were to be the heads of parties, and Lords of your faith. One, for instance, saying, I am all for *Paul*, as thinking him to be the most solid and profound preacher; and another, I am all for *Apollos*, as admiring him for the most lively and florid orator. Is not this a plain evidence of great remains of carnality among you?

5 Who then is Paul, and who *is* Apollos,

5 To cure you of this, permit me to ask you, Who do you take *Paul* to be? And what do ye make of *Apollos?*

Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Apollos? Or what in reality is one, or the other of these? Are they more or less than the servants of Christ, by whose preaching, one and the same doctrine, ye were brought to believe, and depend by faith upon him; not by any skill or power in them, but merely as the Lord Christ himself wrought effectually, by their ministry, in the hearts of every one of you, that doth indeed believe in him? Why then should either of them, or any other minister, be set up one against another, or be looked upon as any thing more, than subordinate instruments of your spiritual benefit?

6 I have planted, Apollos watered: but God gave the increase.

6 I *Paul*, the apostle of Jesus Christ, (*chap.* i. 1.) to speak under the figure of a labourer in a *vineyard*, which both the Old and New Testament church is compared to, (*Isa.* v. 1, &c. and *Matth.* xx. 1. &c. and xxi. 33, &c.) I was the first that preached the gospel to you, which I did with assiduous care, for a year and a half together; and, blessed be God, I was an instrument of converting many of you to the faith of Christ; (*Acts* xviii. 1,—11.) and so, as an under agent to him, I planted, not only his gospel, but likewise trees of righteousness, in your conversion, that he might be glorified. (*Isa.* lxi. 3.) When Providence called me away from you, my companion in labour, who came after me, even *Apollos*, a lively, zealous, and eloquent young man, took great pains in *helping them much, which had believed through grace;* (Acts xviii. 27. and xix. 1.) and so was like one, who watered the plantation. But as a tree's taking root, thriving, and bringing forth fruit, depends intirely on the operation of the God of nature, both in forming the plant, and the soil in which it is set, and in adding the influence of the heavens: So the success of the gospel absolutely depends on the special operation of the God of grace, who is the Author of the gospel itself, and attends the ministrations of it with the power of his Spirit, to make new hearts, and cause them to abound in fruits of holiness; insomuch that the whole increase, which is produced by our labour, whether it be of converts, or of their gifts and graces, and fruits of righteousness, is derived only from him.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

7 So then, as in the world of nature, neither the husbandman, that plants, and waters, has any power in himself, or by virtue of what he can do, to accomplish the desired end; but all is owing to the supreme agency of that God, who at first formed the earth, and made it bring forth its various kinds of plants, and who, in the way of his providence, cherishes and improves them, by causing the sun to shine, and the rain and dew to fall upon them; After the

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like manner, in the world of grace, neither he who, like *Paul*, laid the foundation of Christianity, is of any consideration, as to the power and efficacy of his ministry; nor is he who, like *Apollos*, went on in preaching the gospel to cultivate the good work, which was begun in you, of any account, as to the happy fruit of his labours, how skilful, fervent, and diligent soever, either of them were therein: But God alone, who authorized and qualified both for their work, and assisted, owned, and blessed them in it, is the supreme efficient cause of all the good produced by it, in virtue of the enlivening and cherishing beams of the Sun of righteousness, (*Mal.* iv. 2.) and of the renewing and sanctifying influences of his spirit: (*Tit.* iii. 5, 6.) The glory therefore of all is to be ascribed to him, and not in the least to any of us, who are what we are by the grace of God, and are to be looked upon, as barely ministers, and not Authors of either the gospel, or of its efficacy upon you.

8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward, according to his own labour.

8 One servant of the Lord, who takes pains in first publishing the word of his grace, and bringing souls to him; and another fellow-labourer, who afterwards comes, and lays himself out in further ministrations, are all one, in their doctrine and main design, in the authority of their commission from Christ, and instrumentality in his hand for conversion and edification; and are all one, in their nothingness, as to saving events; so that, with respect to these things, one of them is not to be esteemed and magnified above the other, much less in opposition to the other: And, as to the difference there may be in their gifts and diligence, every one of them, who is faithful in either of these services, shall receive from his great Lord and Master at last, not the retribution which belongs to another man's labours, and which, though altogether a free and undeserved gift, may be stiled a reward, because it is bestowed, not for the work, but after it is done, and will make a rich amends for all the toil and difficulty of doing it; but he shall receive the reward, which is suitable to the nature and proportion of his own ministeral labours, and of his fidelity, zeal, and diligence in it: Such an one therefore may be thoroughly satisfied with this final reward, which will be as happy and glorious, as he can wish for; and he need not be ambitious, as some among you are, of the praise and honour, that come from men only.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

9 For as to us, who are engaged in these important services, we are to be equally considered as those, who, by divine assistance, labour jointly, and with the same noble view, as God's workmen, in a subordinate concurrence with him, who will neither leave us

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in his work, nor be unmindful of us after it; this is honour enough for us: And as to you, who are his church and people, ye are not ours, but God's own vineyard, field, or garden, (Θεου γεωργιον) the work of his own hand, and his peculiar property, on which much coſt and pains have been ſpent for its cultivation: And, to uſe another metaphor taken from a *houſe*, which is alſo an apt repreſentation of the church of God, (1 *Tim.* iii. 15.) ye are his ſtructure, not of our own erecting, nor for our uſe, but which he himſelf has built for his own habitation through the ſpirit, (*Eph.* ii. 22.) inſtead of that material temple, in which he was formerly wont to dwell; and ſo in each of theſe views, whoever were the means and inſtruments, ye *are his workmanſhip, created in Chriſt Jeſus unto good works;* (Eph. ii. 10.) and therefore ye ought to be as a dedicated thing, not at all to us, but intirely and alone to him.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10 In this ſpiritual building, which God has ſet up among you, I had the honour of being firſt employed; and as a ſkilful and prudent architect looks well to the foundation he lays, and takes care that it be firm and ſolid, and ſufficient to bear the edifice, which is deſigned to be raiſed upon it; ſo according to the nature of my office, and the meaſure of gifts and graces beſtowed upon me, I have made uſe of all the wiſdom, with which God inſpired me, in carefully laying the ground work of your faith and hope, and of all your ſafety and comfort, in the great doctrine of a crucified Jeſus, and ſalvation alone by him; and ſucceeding miniſters, like *Apollos*, have taken pains for your further inſtruction and edification upon this foundation. But let every one, that would be employed in raiſing a good ſuperſtructure, take ſpecial care what ſort of doctrines and practices he builds upon it, and ſee that they be indeed placed upon this, as their foundation, and be throughly conſiſtent with it, and worthy of it; that the whole building may be all of a piece, for the glory of God, and the good of others, as well as of his own ſoul.

11 For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

11 For as to the *foundation* itſelf, on which the whole church, and all its doctrines and duties, miniſtrations and hopes, preſervation, privileges and bleſſings here, and everlaſting glory hereafter, are to be built; no man whatſoever has any right to attempt the laying, nor can he ever, with all his wit and learning, lay any other, that will anſwer his end, beſides that which is already laid in the eternal counſels of divine wiſdom and grace, in the promiſes and prophecies of the Old Teſtament, in the incarnation, obedience, and ſufferings of the Redeemer, and in the plain

plain doctrines and ministry of the gospel, and particularly in my own preaching it; which foundation is indeed no other than Jesus Christ, who in his person and offices is a firm, abiding, and immoveable rock of ages, every way sufficient to bear all the weight, that God himself, or the believing sinner, can lay upon him; *neither is there salvation in any other.* (Acts iv. 12.)

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

12 And, (δε) as to the *superstructure* on this foundation; if any one in his preaching, like *Apollos* on one hand, build upon it such spiritual, true, and holy doctrines and practices, as for their purity, excellence, and usefulness, are like gold and silver and precious stones, which are lasting in their nature, and will bear the severest trial, and are of great value among men; or if, like *judaizing* teachers, on the contrary, he build upon this foundation, such false doctrines, and irregular practices, as in their own nature are worthless, contemptible, and perishing, and of as little account, as wood, hay, and stubble, which cannot endure the fire:

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

13 The time is coming, when the nature and tendencies of the doctrine, which every one preaches and holds, whether it be sound and right, or corrupt and wrong, or leading to pious and moral, or to irreligious and immoral courses, shall be clearly distinguished, and shall appear to be what it really is, both to him that taught it, and to them that imbibed it: For, whatever men may think of it now, the day of judgment, that all-revealing and impartial day of account, will thoroughly try and discover it; because as the refiner's fire tries metals, and separates the dross from gold and silver, and distinguishes such things, as will endure its heat, from those that will be consumed by it; so the penetrating light, and strict process of the judgment of the great day *, will try and prove every one's

NOTE.

* By *the day* and *the fire* here spoken of, some understand the *gospel-day*, and the clear and searching light of its doctrines; others, the day of *Jerusalem's destruction*, when consumed by fire. But it seems evident to me, that the apostle meant *the day of judgment*, and the all-searching discoveries, with their different events, that will then be made: For in the two next verses he speaks of it, as the day of trial and retribution, when *every man shall receive his reward*, and they that are built upon Christ, as their foundation, *shall be saved:* And he speaks of this, (*chap.* iv. 5.) as the time of *the Lord's coming*, *when he will bring to light the hidden things of darkness, and every man shall have praise of God;* and this is what he often calls, by way of eminence, *that day*, and *the day of Christ*. It is likewise as plain, that the imaginary *fire of purgatory* cannot be the fire here intended: For this fire is not for *punishment*, by way of satisfaction for venial sins, as the *papists* speak of their purgatory; but it is, principally at least, for *trial of doctrines*, inclusive of correspondent practices, as the whole context shews, to prove whether they be good, like *gold*, *silver*, and *precious stones;* or be bad like *wood*, *hay*, and *stubble;*

one's opinions and correſpondent practices, of what kind ſoever they be; and will ſhew whether they come up to the ſcripture ſtandard of divine truth; and whether they reſt upon, and be agreeable to the fundamental doctrine of ſalvation alone by Jeſus Chriſt, or not.

14 If any man's work abide, which he hath built thereupon, he ſhall receive a reward.

14 If, in this awful day of ſcrutiny, any man's doctrines, and his behaviour anſwerable to them, which he has erected upon this foundation, ſhall appear to harmonize with it, and ſtand proof, he ſhall receive a gracious and ample retribution, with peculiar marks of honour *, in proportion to his eminent degree of faithfulneſs, labour, and uſefulneſs in the work of the goſpel.

15 If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

15 If, on the contrary, the doctrines which any one has eſpouſed, and put into practice, through ignorance and miſtake, ſhall prove to be unſcriptural and falſe, though not fundamentally erroneous; and ſo ſhall be rejected and nullified, like contemptible and combuſtible materials, which are burnt up, inſtead of being preſerved and refined, by fire; That man, how fond ſoever he were of them before, ſhall loſe all the advantage, which he vainly expected from them: But he himſelf being founded upon Chriſt, as his rock, and only ground of his faith and hope toward God for eternal life; and not carried into licentiouſneſs, by his other miſtaken notions, ſhall be ſaved from the wrath to come; though it be with apparent difficulty and danger, which may be illuſtrated by a man's eſcaping with his life, through the fire that burns down his houſe, and conſumes his goods. (See the note on *ver.* 13.)

16 Know ye not that

16 But, to ſhew that there are other errors of ſtill more

NOTES.

ſtubble; and the doctrine of *Paul* and *Apollos*, as well as of falſe teachers, muſt be tried by it; but it cannot be pretended, that *Paul* and *Apollos* themſelves, were to paſs through the fire of *purgatory*. And though here ſeems to be a reference to the flaming light, and conſuming heat of the final conflagration, yet the expreſſion muſt be conſidered as metaphorical, when applied to the trying and diſcovering, proving and diſproving the truth of *doctrines*, including anſwerable practices, and to the conſuming of thoſe that are falſe and wrong; becauſe no material fire can have ſuch an operation upon what is merely of a moral nature; and therefore it is added, (*ver.* 15.) that he, who builds wood, hay, and ſtubble, on the foundation, ſhall be ſaved *as by fire*, or in like manner as a man narrowly eſcapes through the fire, when his houſe is all in flames about him; and none can doubt but that *wood, hay*, and *ſtubble*, and *gold, ſilver*, and *precious ſtones*, muſt be taken in a metaphorical ſenſe.

* *This reward* ſeems to point out ſome higher degrees of glory, than other real Chriſtians and goſpel miniſters, of lower attainments in light and grace, purity, labour, and uſefulneſs, will receive; becauſe, as appears from the next verſe, every true believer, and faithful ſervant of Chriſt, who holds the head, *ſhall be ſaved;* though he may ſuffer a loſs, that lies in oppoſition to receiving *this* reward.

that ye are the temple of God, and *that* the Spirit of God dwelleth in you.

more pernicious consequence, let me remind you of what has been hinted, (*ver.* 9.) about your being *God's own building*. Do not ye understand and consider, that ye who are his true church, erected on Christ as your foundation, are set apart for God by his own appointment, sanctified and devoted to him as his temple, in a much higher and nobler sense, than the *Jewish* temple ever was of old; and that he who manifested himself by visible tokens of his gracious presence in that sacred house, and so was said to dwell there, doth now, in a more spiritual, excellent, and effectual manner, reside by special relation and possession, operation and favour, in you, as his own habitation, through the Spirit? (See the note on *chap.* vi. 19.)

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

17 If therefore any man shall maintain and propagate such errors, as are subversive of the foundation itself, and so shall corrupt, and doctrinally destroy (φθείρει) this spiritual temple of God's own erection on a crucified Jesus; the case of that man, be his pretences and figure in the church ever so great, is abundantly worse, than that of suffering loss, and being saved as by fire; (*ver.* 15.) he shall not be saved at all; but the holy and jealous God will punish him with everlasting destruction: For this Spiritual temple of the living God, which ye his church are, is purified and set apart for himself; and the corrupting of this in fundamental points of principle and practice, is a much more heinous crime, than it was to profane the courts of the *Jewish* temple, and will be more severely animadverted upon in the great day.

18 Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

18 Let every one then take heed, whether he be a preacher or hearer, that he do not cheat, and impose upon himself to his own confusion, by propagating or entertaining any pernicious error, through a vain conceit of his own superior understanding: If there be any among you, who, like the Philosophers, Politicians, and *Rabbies* of the age, seems to himself, or others, to be wise in earthly things, and according to the false judgment that the men of this world make of wisdom; let him renounce all this, as far as it opposes, or interferes with the doctrines of the gospel, and be humble under a sense of the insufficiency of all his parts and learning, ever to attain to just and spiritual apprehensions of them; and let him be contented to be ridiculed as a fool, by the high pretenders to reason, for embracing the doctrine of the cross, which they esteem foolishness, (*chap.* i. 18.) that he may become truly wise toward God, and to the salvation of his own soul, through faith, in Jesus Christ.

19 For the wisdom

19 For all the policy and prudence, wit and learning

dom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

learning of the men of this world, which give them a reputation for wisdom, are no better than folly in God's account, and in comparison with his glorious scheme of salvation through a crucified Redeemer; and he will prove it to be so, how much soever they pride themselves in it, and think to carry their point by it: For we may apply, to our present purpose, what is said of the most sagacious of mankind, (*Job* v. 13.) where it is written to this effect, He entangles and catches the worldly wise in their own cunning contrivances, and turns their most prudent and best concerted measures to their own ruin; or, as it is further explained in that context, (*ver.* 12, 14.) *He disappointeth the devices of the crafty; so that their hands cannot perform their enterprize;——and the counsel of the froward is carried headlong; they meet with darkness in the day-time, and grope in the noonday, as in the night.*

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

20 And still further, to shew that the wisdom of this world is foolishness with God, (*ver.* 19.) It is written in another place, (*Psal.* xciv. 9,—11.) The great Jehovah is intimately acquainted with the thoughts, projects, and reasonings, (διαλογισμους) of the wisest of men, and perfectly knows, that, compared with his own counsels, they are all empty and insignificant, foolish and ineffectual; and that none of their ways of thinking are any farther right and useful, than *he teaches men knowledge.*

21 Therefore let no man glory in men: for all things are yours:

21 Since therefore all the ingenuity and learning in the world, especially with respect to spiritual and eternal things, is mere folly, when compared with the wisdom of God; and since no man can lead you into the way of salvation, but as he himself is taught of God; let none of you boast of, and call yourselves the disciples of any man whatsoever, to the rejecting and despising of others, that preach the same evangelical doctrines with themselves: This would be to forget that they are but men, and to exclude yourselves from the benefit, which ye might receive from one, as well as another of them. For all things, of what nature or kind soever, and particularly those that relate to the dispensation of the gospel, are given, in a covenant-way, to you that believe in Jesus; and they are designed and ordered of God, for your spiritual advantage:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:

22 All the faithful ministers and apostles of the Lord, such as *Paul*, *Apollos*, and *Peter*, under whom respectively different parties among you have ranged themselves; (*chap.* i. 12.) all these, together with their gifts, graces, and ministrations, are appointed and given for your sakes, that ye may be

built up in faith and holiness, to complete salvation: (*Eph.* iv. 11,—16.) All the affairs of this world are in the hands of Christ, not to give you a civil right to its ample possessions, as if temporal property and dominion were founded in grace *; but to give you *Gentile*, as well as *Jewish* believers, a covenant-claim to, and a sanctified use of, as much of them as he sees to be best for you; and to dispose of them, and overrule them for your good, as the *government is upon his shoulders, and he is head over all things to the church:* (Isa. ix. 6. and Eph. i. 22.) Your own lives are also given you for a blessing; and shall be continued just so long, and in such circumstances, whether prosperous or adverse, as, upon the whole, is best for you †; and the lives of his ministring servants are preserved *for your furtherance and joy of faith:* (Phil. i. 25.) Death itself, that greatest terror to human nature, has lost its sting; and in whatever way it comes to you, whether in the more, or less lingering and painful, by the course of nature, or the hand of violence, it shall be your eternal gain; and even when your ministers seal their testimony with their blood, *and Christ is magnified in their bodies* dying, as well as living, (*Phil.* i. 20.) it is for the confirmation of your faith in that gospel, for which they bravely suffer unto death: All present things, whether of a spiritual or temporal nature, or of the comfortable or afflictive kind, *work together for your good;* (Rom. viii. 28.) And every further occurrence to you, or us, on this side the grave, is wisely adjusted beforehand, in God's counsels and covenant, for your advantage: And, to crown all, the glory and blessedness of the future state after death and judgment, and for ever, is *an inheritance reserved in heaven for you, who are kept by the power of God, through faith unto salvation.* (1 Pet. i. 4, 5.) In a word, all things whatsoever, whether we take them in one or another of these views, are put into the inventory of the covenant-settlement, which is made upon you, to be used and enjoyed by you, or improved and over-ruled for you, to subserve, or make up your spiritual and eternal felicity.

23 And

NOTES.

* The apostle probably brings in *the world*, among those things, which, speaking of *Gentile*-believers, he says are theirs, in opposition to the fond notion of the *Jews*, who despised the *Gentiles*, counting them *as nothing*, and *like unto spittle*; and who thought that *God made the world* only *for the sake* of their own nation. See 2 *Esd.* vi. 55,—59.

† It seems much too narrow, to confine *life, death, things present, and things to come*, to what befel the *apostles* in this life, for the sake of the church; and yet as such things may be well comprehended in this extensive account of the *all things*, which are the believers, I have given them a place in the paraphrase.

23 And ye *are* Christ's; and Christ *is* God's.

23 And that which secures all this, and, is indeed the completion of it, is, that ye are not any *man's*, but *Christ's* peculiar people, property, and subjects, spouse and members, whom his Father has given to him, and he has purchased with his own blood; and who have yielded yourselves up by faith to him, to be saved and governed by him, as your Head, Lord, and King, and to be filled with all the blessings of grace and glory, which are treasured up in him for you: And there is no doubt to be made of his being able and willing, to answer all your dependencies on him, and to complete your happiness; since, in his divine nature, he is the eternal Son of God; and in his human nature, and office-capacity, he is the Mediator and Saviour, of God the Father's own providing, that he may take effectual care of you, till he perfects all that concerns you, in such a way and manner, as shall leave no room for glorying in men; but as shall be entirely to his own praise, and his Father's glory through him, and to your own utmost satisfaction, as all that is in God and Christ is yours.

RECOLLECTIONS.

With what faithfulness and prudence should ministers accommodate their discourses to the circumstances of their people! But, how unchristian-like and injurious are carnal party contentions about religion, and setting up one servant of Christ, in opposition to another, while both are united in the same spirit and design! They are all useful to subserve his work; and he so far honours them, as to make them, in an inferior, instrumental sense, workers together with him. But the glory and success, of all their wisdom and labour, is to be ascribed to the grace of God, which is given to them, and is with them: They are only ministers, by whom any believe, as the Lord freely grants it to them. Alas! What can the most eminent preachers do to saving purposes, unless God give the increase, both as to conversion and edification! And an increase is not to be expected from him, unless they preach Christ as the foundation which God has laid, and besides which, no other can be laid. O how careful should both ministers and people be, to keep to this foundation, and build all other religious doctrines and duties upon it! Since God will destroy them that go off from it, and by their pernicious errors corrupt the church, which is his husbandry and building, and his temple consecrated to him. And how concerned should all, who are called by Christ's name, be, that the doctrines they espouse, and their practice answerable to it, be set upon, and be agreeable to this foundation! For, if they are not so, they will be but like wood, hay, and stubble, in the great day, which will try and consume them; though he, who, through ignorance, and undesigning mistake, went into them, may himself be saved. But, if they are consonant to the fundamental truths of the gospel, they, like gold, silver, and precious stones, will endure the grand trial, and be found unto praise, honour, and glory, at the appearing of Jesus Christ. Among them therefore that shall be saved, some will receive higher rewards of grace than others, according to the different degrees of faithful services, which, by the same grace, they were enabled to perform.—How infinitely superior is the wisdom of God, in the scheme of salvation by a crucified Redeemer, to all the wisdom of men, which is mere foolishness in his account, who is thoroughly acquainted with all their thoughts and reasonings, and knows them to be vain! And how much better is it to resign our own wisdom, though ever so highly esteemed by the men of this world, to the unerring and adorable wisdom of God, than to oppose our own measures to his, which is only to deceive ourselves in matters of everlasting consequence! But how great is the honour and happiness of true believers! since all things

things are theirs, whether ministers or ordinances, this world, life or death, things present, or things to come, as they are Christ's, who has an interest in them, and can effectually secure all blessings to them, as he is the eternal Son of God, and the only Saviour of the Father's appointment; and as all in him, and in God, is engaged for their happiness.

CHAP. IV.

The apostle states the true character, and the esteem that ought to be had of gospel ministers, who must stand or fall, not by man's, but by God's own judgment concerning them, 1,—6. *Cautions the* Corinthians *against priding themselves in what they had received, and against despising him, and his fellow-servants, on account of their ignominious treatment from the world,* 7,—13. *Claims their regards to himself, as their spiritual father in Christ,* 14,—16. *And shews his great concern for them, in that he had sent* Timothy *to them, and intended himself to come, and rectify disorders among them,* 17,—21.

TEXT.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

PARAPHRASE.

AS to the character, under which I and my dear fellow-labourers would be regarded among you; let none exalt us too high, as though we had dominion over their faith; (2 *Cor.* i. 24.) nor make so little account of our office, as though it were contemptible, insignificant, or unnecessary: Nor let them be influenced, by any external or personal considerations whatsoever, to depreciate some, and idolize others, that are faithful: But let every one, laying aside a party-spirit, judge concerning us all, as neither more nor less than * the servants of Christ, whom he has commissioned and commanded, qualified and assists, to labour under him, and in subordination to him, who is our Lord and Master, and the great subject of our ministry, and on whom all its success depends: And let them consider us as persons, whom he has advanced to an honourable and important, though laborious, station in his house and family, as stewards in trust, for dispensing, both to *Jews* and *Gentiles*, the great and unsearchable doctrines of the gospel of the grace of God †.

2 Furthermore,

NOTES.

* The word, (υπηρέται) rendered *ministers*, is commonly used for *servants*, and primarily signifies such servants, as laboured in *rowing vessels*; and so intimates that ministers are to take great pains in their Lord's work, like underrowers to him.

† By *the mysteries of God*, some understand the *word* and *sacraments*. But though the last, as well as the first of these, are to be dispensed by the ministers of Christ, and *Baptism* and the *Lord's Supper*, were often styled *mysteries* by the ancients; yet I don't find that the scripture ever uses the word in the last of these senses; and the apostle had said of himself, *chap.* i. 17. that the principal work, for which Christ had sent

2 Moreover, it is required in ſtewards, that a man be found faithful.

2 Furthermore, to let you know what ſort of miniſters I mean, that are to be eſteemed for their work's ſake, I would add, that it is indiſpenſibly requiſite in ſuch a ſervant of Chriſt, as is worthy of the character of a *ſteward*, that he by no means neglect, pervert, or betray his truſt, or deal partially in it; but that, in diſcharging it, he be faithful to his Lord; to his own conſcience; to the truth and importance of the goſpel, committed to him; and to the ſouls he miniſters to, as *not ſhunning to declare the whole counſel of God*, but *giving to every one his portion in due ſeaſon.* (Acts xx. 27. and Luke xii. 42.)

3 But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: yea, I judge not mine ownſelf.

3 And (δε) as to myſelf, though ſome among you may invidiouſly ſuggeſt, as though I were falſe to my truſt, *that* is no great matter of uneaſineſs to me, ſo far as I am perſonally affected by it. I would indeed be duly concerned to ſupport the integrity of my character, for the honour of Chriſt and religion, and for my greater uſefulneſs in the church: But, with reſpect to the ſtate of the caſe between God and my own ſoul, it is a mere trifling inconſiderable thing, of the leaſt moment and conſequence imaginable, in my account, that I ſhould be judged and cenſured by any of you, or raſhly condemned, as an unfaithful ſteward, in the opinion of any man whatſoever: Theſe things do not move me; ſince I am not to ſtand or fall at the bar of men, who aſſume to themſelves a power of judging me in their day, (υπο ανθρωπινης ημερας) which can reach no farther than the preſent life; nor am I to be dealt with, in the great day of the Lord, according to their fallible, partial, and prejudiſed ſentiments about me: Nay, though I know my own heart better than any other man can, I will not pretend to be abſolutely ſure, that I am thoroughly right in my own judgment about my intirely diſintereſted faithfulneſs in the diſcharge of every duty incumbent upon me, according to my ſincere aims and endeavours, as a miniſter, and as a Chriſtian.

4 For

NOTE.

ſent him, was *not to baptize*, *but to preach the goſpel*; and this is what he immediately refers to here: For this beſt agrees with the foregoing context, and with his own uſe of the word in other places, where, by *myſteries*, he commonly means the *doctrines* of Chriſt, in one view or other, and often with reſpect to the calling of the *Gentiles*. And theſe may be called the myſteries of God, as they were ſecrets in his own breaſt, till he revealed them, firſt more obſcurely under the Old Teſtament, and now more clearly under the New; (*Rom.* xvi. 25, 26.) and as, after all the diſcoveries God has made of them in the goſpel, many things contained in them are incomprehenſible to our narrow underſtandings; (1 *Tim.* iii. 16.) and they are ſtill ſo myſterious to carnal minds, that they have no ſpiritual diſcerning of their truth and importance, excellence and glory; it not being *given to them to know* theſe *myſteries of the kingdom of heaven.* (Chap. ii. 14. and Matth. xiii. 11.)

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

4 For though I can honestly declare, that I am not conscious of any designed or allowed unfaithfulness in myself; and my *rejoicing is this, the testimony of my conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, I have had my conversation in the world; and more abundantly to you-wards;* (2 Cor. i. 12.) yet alas! Such is the remaining inadvertence and treachery of my own heart, and in so *many things we all offend,* (Jam. iii. 2.) that I dare not depend on what I have done, as a sufficient justification of myself, and my conduct, in God's account *: But I humbly appeal for my integrity to the final decision of the Lord Jesus himself; the omniscient judge of all, by whose sentence alone my cause must be determined, when I appear at his awful tribunal; and though he knows me to be sincere, I look for gracious acceptance of my person and services, not on that account, but through his merit and righteousness.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

5 Let none of you therefore anticipate the great decisive day of trial, by taking upon yourselves to pass sentence before-hand upon me, or others of my brethren: Take heed of judging our hearts, which God only can know; (1 *Kings* viii. 39.) and of going into uncharitable censures upon us, lest ye yourselves be judged; (*Matth.* vii. 1, 2.) but wait till the Lord Jesus himself shall *come to judge the quick and the dead, at his appearing and his kingdom:* (2 Tim. iv. 1.) Then he, who *searches the reins and hearts,* (Rev. ii. 23.) will bring forth, and lay open the scenes, that are now covered with the thickest darkness, and will set those things in the clearest light, which at present are concealed from human view, and yet are necessary to be known, in order to a just estimate of persons and causes; and he will then make plain discoveries of the most secret principles and dispositions, thoughts, contrivances, and designs of every one's mind and heart, both of theirs that give themselves the liberty of sitting in judgment upon others, and of theirs that are censured by them: And as many may possibly be acquitted in that day, whom ye now condemn and vilify; and many may be condemned then, whom ye now admire and applaud; so every one of those, and those only, who shall then be

NOTE.

* Though *justified* here refers immediately to the charge of unfaithfulness, or neglect, in the apostle's fulfilling the duty of his office; yet it shews how careful he was to renounce all pretences to justification before God, on the foot of his own sincere obedience, when he spoke of *that*; and therefore I have added a hint of this sort.

be approved of God, will be publicly owned and honoured by him, how unrighteously soever they may have been arraigned and cast, at the bar of man's judgment here.

6 And these things, brethren, I have in a figure transferred to myself, and *to* Apollos, for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

6 These things, my dear brethren, I have represented in a figurative strain, as personating myself and the eloquent *Apollos*, by substituting our own names, instead of others which are intended, under this borrowed form of speech; and I have chosen to refer the application to your own thoughts, for avoiding envy and offence, and out of mere tenderness to you; that from your own reflections on what has been said, about our disclaiming all authority over your faith and consciences, and about our being only *servants of Christ*, (ver. 1.) and *ministers, by whom ye believed*, (chap. iii. 5.) ye might be instructed to take heed of entertaining a higher opinion of any mere man whatsoever, than appears to be his due, according to what I have now wrote on this head, agreeable to the whole tenor of the word of God: And my design in all this is, to adjust your sentiments about *Men*, that none of you, from a factious spirit, may over-value, or vainly boast of, and pride himself in, any one of your admired leaders, to the contemning and running down of another, who, on the contrary, may be as much cried up by his own party, while neither of them are any thing more, than God makes them to be to you; and therefore all your glorying should be in him, and not at all in them, or in yourselves, on account of what benefit ye may have received by their means. (*Chap.* i. 29,—31.)

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive

7 For to hide pride from your own eyes *, as well as to prevent your idolizing of one minister, to the depreciating of another, consider how the matter stands with respect to your own attainments. I would say to any one of you, that thinks too highly of himself, or of instruments, Who is it that has made *yourself* to differ

NOTE.

* When I reflect, that all along, in the preceding and following verses, the apostle is speaking, not to the leaders, but to the members of the church, as distinguished from them, I cannot tell how to think, with the general stream of expositors, that this verse relates most immediately, much less *only*, to these leaders; nor, on that supposition, can I make out the propriety and force of the connection and argument, with any tolerable satisfaction to myself: For this verse is brought in to repress the pride, not of those for whom the brethren (*ver.* 6.) were puffed up, but of the brethren themselves, that they might lay aside all glorying in them, as considering that all spiritual endowments, which distinguish any persons whatsoever, are entirely owing to the free gift of God; and to the argument against boasting, on account of what they themselves had received, by means of their minister's labours, is much of the same strain with that, which is used against glorying in God's presence, *chap.* i. 29,—32. where it undoubtedly relates to saving benefits: And that it is not to be *entirely restrained* here to spiritual gifts. (See the note on *ver.* 8.)

ceive *it*, why dost thou glory, as if thou hadst not received *it*?

differ in your spiritual advantages, from what you once was, and from what multitudes of others still are? Who has distinguished you from them, by the gifts and graces of the Spirit, which you are partakers of? Or whence is it that one of you excels another in them? It is not from any power or worthiness of your own, who was *dead in trespasses and sins*, and *by nature a child of wrath, even as others*; (Eph. ii. 1, 3.) nor is it from any skill or virtue in him that planted, or him that watered, who are only *ministers by whom ye believed, even as the Lord gave unto you*: (chap. iii. 5, 6, 7.) All is therefore entirely and alone of his free favour, who gives the increase, and distributes his blessings, in a sovereign manner, to whom, and in what degree, he pleases. Now if you received all your supernatural and distinguishing benefits only as his free gift, and from his gracious and powerful operation upon you, how insolent, preposterous, and ungrateful is it? how dishonourable to God, and unworthy of your Christian character, and of your absolute dependence upon him, and obligations to him, for you to vaunt and pride yourself in them, or in the instruments of conveying them, as if these excellent blessings were the product of your own study, diligence, or merit, or of their art, and not a mere vouchsafement of free favour from the God of all grace?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

8 And yet there seems to be too much of this unbecoming, and self-sufficient temper in some of you; ye are now satisfied in your present condition, under the conduct of your new teachers, who fill you with over-weaning thoughts of your own accomplishments, as well as of theirs; ye now imagine yourselves to abound greatly in spiritual wisdom and grace, as well as in human knowledge and learning, and in the good things of this life; and ye pride yourselves in your religious, as well as other acquirements, as though, like princes, ye were arrived at the height of prosperity of every kind, apart from us, who first planted and watered the gospel among you; without our concurrence; and while we are absent from you; and as though ye never had received, and now no further need, any assistance from us: And I heartily wish, (ὀφελον) that ye did indeed flourish in every thing that is great, excellent, and glorious, and most highly worthy the Christian character *, as much

NOTE.

* The apostles saying, "*I wish ye did reign, that we also might reign with you*," intimates, that they arrogated to themselves what they really were not possessed of, and what he would have been glad to have gloried in with them. But it is certain that they did remarkably excel in *spiritual gifts*, as is evident from

much as ye fancy yourselves to do; that so we might rejoice in your mercy, and share in your happiness and glory, as ministers that were really instrumental, in the hand of the Lord, towards your enjoying them, whatever ye think to the contrary; and that we might be no longer slighted and despised by you, to the increasing of our many tribulations, which are so great already.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

9 For as to myself, who was called last of all to the apostleship; (*chap.* xv. 8.) and as to other apostles of Christ, who, as well as I, are his last witnesses and extraordinary messengers to the church, as coming after his former servants, the Prophets; It seems to me, by the operations of divine providence, that God, for the manifestation of his own power and glory in, and by us, has exposed us to the extremest perils, as those condemned criminals among the *Romans* were, that used to be brought last upon the theatre, and made a public show of, as persons devoted to cruel combats, which, at all events, must end in their death *: For by the severity, the ignominy, and strange variety of our conflicts with all sorts of miseries and deaths, we are brought upon the stage of this world to be made a public gazing-stock, and a sign to be wondered at by every spectator; by holy angels, with applauding wonder, and all good men, with pity and compassion; and by the fallen angels, and all the wicked upon earth, with barbarous insult and triumph.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong; ye *are* honourable,

10 In this situation, which is so very different from yours, we are thought to be weak and foolish creatures by the men of this world, and, perhaps, by some of yourselves, for preaching the plain doctrines of a crucified Saviour, and *that* in their full extent to

 Gentiles,

NOTES.

from *chap.* i. 5, 7.; and *Corinth* being a rich and flourishing city, it appears from what the apostle wrote to them about their collections for the poor saints, 2 *Epist.* chap. viii. and ix. that their *worldly circumstances* were sufficiently affluent to have relieved his, and his fellow-labourers necessities, that they, in this respect, *might reign with them:* And therefore, when he *wished that they did reign,* he surely meant something more than all these; and what could that be? but their abounding attainments in *grace* and *holiness,* which they, no doubt, falsely assumed to themselves, and gloried in, as well as in their spiritual gifts, and temporal wealth; and which he would have rejoiced to find in them.

* I have given various senses of *last of all,* and one among the rest, which carries a strong allusion to the *criminals,* that in the public games were brought *last* upon the stage, and might be called (ἐπιθανατιοι) *men devoted to death;* because after the morning combatants (who were allowed armour to defend themselves against the wild beasts) had played their part in the theatre, these were brought forth at noon, without any covering to protect them against the dangers they were exposed to; and if they escaped with their lives one day, they were reserved for the next, and so on, till they were slain. See Dr. *Hammond* and *Whitby.*

nourable, but we *are* despised.

Gentiles, as well as *Jews*, and for running so many hazards thereby; but ye are wonderful wise and prudent men in your own opinion, and in the esteem of many others, because ye have so much worldly policy, as to run no risks for Christ, and to varnish over the doctrines of his gospel with human eloquence, that ye may accommodate them, and recommend yourselves, to the taste of men of corrupt minds: We are oppressed with numerous sufferings in his cause, to the enfeebling of our bodily strength *; but your corporal strength and comforts are not impaired by any tribulations for his name's sake; your worldly wisdom having carried you into measures to escape them, in your profession of Christ and the gospel: Ye likewise stand in high reputation with the men of this world, and with carnal temporizing professors, on all these accounts; but we are looked upon, and treated with the utmost contempt for our faithful adherence to him, and his pure gospel, under these disadvantageous circumstances.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

11 Ye live in the midst of all outward ease and affluence, in a rich city, and in commodious houses of your own; but we, ever since we gave up our names to the Lord Jesus, and entered upon his service, even to this very day, are exposed to all the hardships of hunger, and thirst, and nakedness, as being often so destitute of the conveniencies and comforts of life, that we scarce have necessary food to eat, or decent apparel to put on: And not only so; but, in one place and another, we are likewise exercised with the sharp and ignominious discipline of being smitten on the face with the hand, scourged with thongs, and beaten with rods; (*Acts* xxiii. 2. and 2 *Cor.* xi. 23,—25.) and, like our great Lord and Master, (*Luke* ix. 58.) we are harassed and driven from one city, town, and country, to another, and forced to wander about, like vagabonds, that have no house or home, or certain habitation, that can be called our own.

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

12 And, while ye are liberal to your new teachers, and might easily have spared a competent supply for us, we have earned our bread with the sweat of our brows, and the labour of our hands; and have chose to do so, when circumstances called for it, rather than seem burdensome to you, or other churches, or than prejudise any against us, as mercenary creatures, and against the gospel, on that account: (*Acts* xviii. 3. and

NOTE.

* *Weak* (ασθενεις) sometimes signifies *afflicted*, and loaded with sufferings, as in *chap.* ii. 3. and 2 *Cor.* xii. 10. and xiii. 9.; and I have taken it in that sense here, to keep the ideas distinct in this, and the foregoing passage.

and xx. 34. 1 *Theff.* 2. 9. and 2 *Epift.* iii. 8.) While we are loaded with curſes and reproaches by our enemies for the ſake of Chriſt, who alſo ſuffered the like himſelf; we, according to his command and example, (*Matth.* v. 44. and *Luke* xxiii. 34.) heartily wiſh and pray for bleſſings to come down upon them, that they may repent and be ſaved: While we are injured in our liberty, eaſe, and property, for conſcience ſake, we patiently bear it; and, inſtead of *rendering evil for evil*, we endeavour to *overcome evil with good.* (Rom. xii. 17, 21.)

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-ſcouring of all things unto this day.

13 While we are maliciouſly ſlandered and ſtigmatized with odious imputations, and our *name is caſt out, as evil, for Chriſt's ſake*, (Luke vi. 22.) we make no returns of opprobrious language to thoſe that abuſe us; but exhort and beſeech them, in a gentle, kind, and tender manner, for their own ſakes, as well as ours, to entertain more juſt and favourable thoughts of us: But, notwithſtanding all this inoffenſive, meek, and winning behaviour, we all along have been, and to this very day continue to be accounted, treated, and trampled upon, as the vileſt of wretches that are not fit to live; as the very ſink of all that is loathſome and abominable in the world; and the refuſe of all things *; yea, we are deemed to be proper victims for averting the Divine anger, as if we were the cauſe of all public calamities, and to be every way as deſpicable, and as much to be abhorred, as the very worſt of men, whom *the Heathens* uſed to offer in ſacrifice, for the purgation of their cities, in a time of peſtilence, or other public calamities.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn *you.*

14 I do not draw out this particular detail of contemptuous and injurious treatment, which we have met with, and to which even ſome of you have not a little contributed, by neglecting, ſlighting, and grieving us; nor do I ſpeak of your proud and vain boaſtings, and of our meek, patient, and benevolent carriage under our ſufferings, with a deſign of degrading and defaming you, or of expoſing you to contempt and diſgrace among other churches, though it muſt be owned that ye have too much reaſon to be aſhamed in your own minds †; but I mention theſe things in

NOTES.

* The critics have generally obſerved, that the words (περικαθαρματα and περιψημα) here rendered *the filth and off-ſcouring*, allude to a known cuſtom among the heathens, who were wont to chooſe human victims, out of the dregs of the people, to ſacrifice yearly to their gods, by way of expiation; and when viſited with the plague, or other public calamity, uſed to offer one of the meaneſt, the vileſt, and the moſt ſordid of the people, for the luſtration of the city, to cleanſe it from the guilt, which might be ſuppoſed to have brought the judgment upon it.

† It is with admirable prudence, and ſweetneſs of inſinuation, that the apoſtle apologizes for his mentioning the foregoing

in a tender manner, and in great kindness and faithfulness to you, that, like an affectionate father, I may caution and admonish you, as my dear children, to take heed of pride and self-conceit, and of a sinful, unbecoming behaviour towards us, the apostles of Christ; and to attend to your own duty, with all humility and circumspection, for time to come.

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

15 For though ye may have ever so many, even were they myriads (μυριας παιδαγωγους) of the most famous teachers, to help you forward, like schoolmasters, in the ways of religion; and how useful soever ye may suppose them to have been, for assisting your growth in grace and in the knowledge of Christ; yet ye have not many spiritual fathers, that have a paternal care and affection for you, as having been the instruments, as I was, of first forming Christ in you; and so there is none, to whom ye ought to pay a greater regard, than to me: For it cannot be denied, but that I was the first who planted the gospel among you, unto which God gave a happy increase; (*chap.* iii. 6.) or that I had the honour of begetting you to Christ, not indeed efficiently, as though I were the author of the new birth; but ministerially and instrumentally, by means of my preaching the gospel to you.

16 Wherefore I beseech you, be ye followers of me.

16 Though I might therefore well speak with the high tone of a father's authority, to charge and command you; yet I rather choose, in the most endearing and condescending manner, to beseech and exhort you, with the bowels of a kind and loving parent, that, instead of turning aside after those, who aim at corrupting the simplicity of your faith and manners, ye would follow my directions, which I delivered to you, as I received them from the Lord himself; (*chap.* xi. 23. and xv. 3.) and would be imitators (μιμηται) of my example, in humility, faith, and conversation, as far as I therein follow him. (*Chap.* xi. 1.)

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance

17 To excite you to this, and assist you in it; as I cannot immediately come myself, I have, in the tenderness of my concern and affection for you, sent the lovely young evangelist *Timothy*, who, having been also converted by my ministry, is as dear to me, as the son of a father's own likeness can be to him,

NOTE.

ing things, to take off offence, and establish his own authority, by telling them that it was not designed to upbraid and expose them; but only, in his parental affection, to caution them against sins, which they too plainly were guilty of; but which it might have been too exasperating for him to have so expressly mentioned, and directly charged upon them, as may be proper to represent in a paraphrase.

membrance of my ways which be in Christ, as I teach every where in every church.

him, and as an excellent brother in Christ ought to be to you; and he is a faithful servant of the Lord Jesus, heartily embarked in his cause and interest, and may be depended upon, for his integrity, in all that he shall say from me, and about me: He, who has accompanied me in my travels and labours, (*Acts* xx. 4. and *Rom.* xvi. 21.) and *has fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions and afflictions*, &c.; (2 Tim. iii. 10, 11.) he will not only remind you (if need be) of what I preached, and how I behaved, when I was with you; but will also further inform you, what has been the course and tenor of my life and doctrine, by the grace and assistance of Christ, and to his glory, according to what I have always preached, not in one place and another only; but uniformly and constantly in all the churches, wheresoever I have been, as well as when I was with you.

18 Now some are puffed up, as though I would not come to you.

18 I understand that your false teachers, and their party, persist in their evil practices, with great haughtiness and insolence; and make their boast, with a sort of insulting triumph, as though I were loth, and afraid to come, and talk with them face to face; and perhaps they may strengthen their confidences of this sort, from my sending *Timothy*, instead of coming in person to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

19 But, whatever they may think, I fully intend, and am very desirous, and if it be the will of God, and he, in whose hands are all my ways, shall give me opportunity for it, I will certainly, ere long, make you a visit; and will then enquire into, try, and take an exact account of those, that behave in such a proud and imperious manner: Not that I shall examine into their philosophy and learning, eloquence and oratory, high swelling words of vanity and specious professions of religion, upon which they so much value themselves, and are applauded by their faction; but the main point, that I shall consider, and search into, is, What authority they have to preach; and what there appears to be of the power of God, and of the gifts and graces of his spirit in them, and in their ministrations; as also what efficacy attends them upon their own, and others hearts and lives.

20 For the kingdom of God *is* not in word, but in power.

20 For, let men imagine what they will to the contrary, the excellencies and blessings of the gospel-state, in which God has erected his kingdom of grace here, to be consummated in the kingdom of glory hereafter, do not consist in human learning, or in outward professions; but in an experience of what is wrought by the power of God: Nor is the gospel propagated,

propagated, or a work of grace begun and carried on in the soul, by fine words and philosophical reasoning; but by the miraculous operations of the Spirit, for confirming the truth of one; and by a divine energy, which attends the plain preaching of a crucified Jesus, for affecting the other.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

21 Upon the whole then, in what manner would ye wish and choose, that I should come among you? Is it, that it should be, as with a rod in my hand, to chastize you for your faults; and with all the severity of my apostolic authority, to correct offenders, and inflict both spiritual and * corporal punishments upon them, according to their due deserts? This would be very irksome work to me, and no less grievous to you; and yet I shall be forced in faithfulness to proceed to this extremity, if I should find them obstinately persisting in their evil practices, and connived at by the church. (*Chap.* v. 2.) Or would ye not rather, that I should come with a heart full of the most affectionate fatherly love, and in a spirit of meekness, gentleness, and kindness, to encourage, commend, and comfort you? This I shall rejoice to do, in case what has been so much amiss be reformed, before I come among you; and this would be every way as agreeable and profitable to yourselves, as delightful to me.

RECOLLECTIONS.

What an important trust has Christ committed to his ministring servants, as stewards of the great things of God, which are now revealed in the gospel, and yet surpass our comprehension! And how should they be concerned to be found faithful in discharging it! They are indeed to be esteemed highly for their works sake; but it is a small matter with them, how they stand in the opinion of men, since he, whose judgment they must abide by, is the Lord: To him therefore they refer themselves, to be cleared of all false accusations, as not being conscious to themselves of any wilful, or allowed defaults; and yet, as they know that they are not perfect, they do not depend upon their own integrity, for acceptance with God to eternal life, in the great day of account.—How cautious should we be of rashly censuring others, before that time comes, which will bring to light the hidden things of darkness, and make manifest the counsels of all hearts! How humble should we be under a sense of our manifold defects! And how far from boasting in ourselves, or others, since all the good, that we, or they are partakers of, is really no more than what is received as the gift of God's free favour, which makes the difference between them that have it, and that have it not! And yet, alas, how proud, vain,

NOTE.

* *Coming to them with a rod*, seems to signify, more than barely coming with *the rod of discipline*, to pass spiritual censures, which the apostle directs the church itself to do, throughout the following chapter; and by their doing of which, they would prevent his coming with a rod to them. It may therefore include, at least, his coming to exercise that power, which the apostles had to inflict corporal punishments upon notorious offenders, as in the cases of *Ananias* and *Sapphira*, *Elymas* the sorcerer, and *Hymeneus* and *Alexander*, for vindicating the truth and purity of the gospel, and striking every mind with awe and terror, that should dare to corrupt or oppose it. (*Acts* v. 5, 10. and xiii. 11. and 1 *Tim.* i. 20.) See Dr. *Whitby*'s notes on this place, and on *chap.* v. 3, 4.

vain, and self-confident are we prone to be, as if we were full and rich, and reigned like kings, and were wise, and strong, and honourable, because of the gifts and favours of a spiritual and temporal nature, which God bestows upon us! And, at the same time, how often do the best of his servants seem to be set forth, as spectacles to angels, men, and devils! How are they looked upon as weak men and fools! How are they despised, defamed, reviled, and persecuted, and exposed to hunger, thirst, and nakedness, and to wandering about like vagabonds! And how are they treated as the filth of the world, and the off-scouring of all things, while they are indeed the excellent of the earth, meek and patient, and return blessings, and kind entreaties and prayers, in favour of the worst of their enemies! But great wisdom is necessary to manage faithful reproofs of others, as occasions require, in such an inoffensive manner, as not to provoke and expose, instead of reclaiming them; and sometimes to transfer them in a figure to one's self, rather than seem to bear too hard upon them: And yet Christians themselves need to be reminded of the admonitions that have been given them; and to be excited to follow the doctrine and example of the apostles, and of their faithful pastors, who follow Christ, and lead the same holy lives, and preach the same pure gospel, wherefoever they come; as knowing that the kingdom of God is promoted, not by fine words and fair speeches, but by the power of the Holy Ghost, to make a thorough change in men's hearts and lives. And, O how great is the affection of good ministers to their people, and especially to such as they have been instrumental, in the hand of the Spirit, to bring home to Christ! And what veneration and esteem should such have for their spiritual fathers, who had much rather come to them, on all occasions, in the spirit of love and meekness, for their comfort, than with a rod for their correction; and have nothing more at heart than their edification and salvation.

CHAP. V.

The apostle blames the Corinthian *church for their connivance at an incestuous person, and orders them to excommunicate him,* 1,—6. *Exhorts them to purge out this, and every other offence,* 7, 8. *and directs their behaviour towards church members, in distinction from the men of this world, that are guilty of scandalous crimes,* 9,—13.

TEXT.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

PARAPHRASE.

IT is credibly and publicly talked abroad, as an undoubted fact, to the great scandal of Christianity, that a certain person among you, is well known to live in the sin of whoredom *; and that not barely of simple fornication, as committed between unmarried persons, but of such unnatural, incestuous uncleanness, as is shocking to all human modesty; and is more criminal, than any that is practised, or tolerated, by the laws of civilized nations, among the heathens themselves, or is ever so much as mentioned by them, without the utmost detestation; namely, that a man, as is

NOTE.

* The word (πορνεια) here used, is frequently, unless when distinguished from adultery, taken in a larger sense, than what we commonly mean by *fornication*, as committed between single persons; and here it includes *incest*, or criminal conversation between persons of near a-kin; and, if the husband of the mother-in-law were living, it includes *adultery* too.

is the case with one of your number, should have criminal conversation with his mother-in-law, as if she were his own wife *, though his father himself be alive.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

2 And yet, flagrant as this iniquity is, which one of your members is chargeable with, the factious part of the church, seem to encourage and glory in him †; and ye are, too generally, so puffed up with your spiritual gifts and affluent circumstances, and with a vain conceit of your being in a prosperous state on these accounts, as to over-look that foul abomination, which is so dishonourable to Christ, and such a tarnish upon your glory; and ye have not rather, as in duty bound, been tenderly concerned for the delinquent himself, and for the disgrace he has brought upon the church, and upon the blessed name and ways of the Lord; nor have ye been deeply humbled and afflicted in your own souls, with lamentation before God, that any thing so vile in itself, and so provoking to him, should break out in your religious community: Ye have not seriously and touchingly laid this matter to heart, to the end that he, who lives in such an infamous sin, might be removed from your holy communion, by your passing a solemn church-censure upon him. This, though ye have rather chose a contrary course, ought certainly to have been done.

3 For I verily as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath

3 For though I am not corporally present, to influence and conduct your proceedings against him; yet, my heart and soul being with you, as one solicitously careful about, and earnestly desirous of your eternal welfare; and the Spirit of God having given me a view of the true state of your case ‡, be assured

NOTES.

* It is not to be thought, that this was the man's own mother; for then the apostle would doubtless have called her so, rather than *his father's wife*, the more to aggravate the crime: But it seems as if the father were still living, because the apostle speaks of *his suffering wrong*, on this account, 2 *Cor.* vii. 12. Whether the son had married her, or only used her as his concubine, is uncertain; but, which ever were the case, it was so abominable, that though impurities of this nature were found among some of the most barbarous nations; yet they were disallowed of, and abhorred, by the politer civilized heathens, such as the *Greeks* and *Romans*. See Dr. *Hammond*.

† Perhaps this incestuous person was some famous leader of the factious party, that had him in high admiration for his gifts and other qualifications; and so they were for screening him from public censure, and for extolling him, notwithstanding his sin.

‡ Some suppose that by the apostle's being *present in spirit*, is meant his being present with them, by a miraculous gift of the Spirit, to discern, at a distance, how things stood with them, and what was fit to be done in that case; as *Elisha* discerned, by a prophetic spirit, what his servant did with *Naaman* the *Syrian*, (2 *Kings* v. 26.) and as *Ezekiel*, in *Babylon*, saw what was done in secret at *Jerusalem*: (*Ezek.* viii. and xl.) And it is highly probable that, as the apostle *Paul* had the care of all the churches upon him, (2 *Cor.* xi. 28.) so on the present, and some other important occasions,

hath so done this deed;

red that, under his inspiration, I have as fully and clearly considered, judged, and determined already, as though I were in person among you, concerning what is right and proper, and unquestionable matter of duty, for you, as a church of Christ, to do, in your process against the man, that has been guilty of this scandalous fact, which is so monstrously indecent, as not to be fit to be named again.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

4 Ye, as a religious community, incorporated into a church-state, according to the order of the gospel, having, by the institution of Christ, agreeable to the natural rights of all voluntary societies, full power lodged within yourselves for dealing with disorderly members, and preserving your own purity, according to his laws as King of the church; (*Matth.* xviii. 17.) I have judged, (*ver.* 3.) that ye ought to exert your power, on this sad occasion, in the following solemn and public manner, that all may hear, and fear, and take caution: When ye, as a church, shall be assembled together for religious purposes, then, with invocation on the name of our Lord Jesus Christ, for his guidance, assistance, and blessing, with an eye to his glory, and by his authority; as also, with full satisfaction in yourselves, as to the concurrence of my mind, under superior influence, and of my heart, which will be as much with you, in a way of approbation and consent, as if I were corporally present among you; and with an humble dependence on the power of our Lord and Saviour Jesus Christ, the Head of the church, to animate your proceedings, and to ratify in heaven what ye shall do, according to his will and command, on earth; (*Mat.* xviii. 18.)

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5 It is, I say, then your duty, by this divine warrant, and in this solemn manner, the majority, at least, consenting and approving, to cast such a scandalous and infectious offender out of the church, that he may no longer continue a member of your holy body; to expel him from all the external privileges and ordinances of special communion with you, as though he were *a heathen and publican;* (Matth. xviii. 17.) and to deliver him back into the visible kingdom of the devil *, from whence ye took him, as one that

NOTES.

sions, as in *Col.* ii. 5. he was favoured with such a sort of extraordinary discerning: But this by no means excludes his being present also in heart, affection, and approbation, with the *Corinthians* in the ordinary way; which may be very well meant, by his being *present in spirit* with them, as that is opposed to his being *absent in body* from them.

* Many learned commentators have thought, that this *delivering unto Satan*, refers to an extraordinary miraculous act, by which the incestuous person was delivered up to the power of the devil, to inflict diseases and torments upon his body, as a means of bringing him to repentance. But it seems pretty strange, and not very agreeable to the mild

has no claim to the promises of the covenant of grace. And this ye ought to do, not for the injuring of his person, or of his civil rights and property; but merely for spiritual ends, that, by the blessing of Christ on his own ordinance, the prevailing corruptions of that man's heart and life may be mortified and subdued; and he, through fear, grief, and shame, may be brought to a thorough humiliation, repentance, and reformation, in order to the saving of his soul from deserved wrath and ruin, in the great day of account, when the Lord Jesus will sit on the throne of his glory, to pass a final sentence of condemnation, or absolution upon the whole world.

6 Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump?

6 Your priding yourselves in your spiritual gifts; in your leaders; in such an infamous offender; and in the imaginary flourishing state of your church, is far from being right and justifiable; it is exceeding prepposterous and unbecoming, injurious and unseasonable, while the church itself is defiled, and exposed to the judgments of God, and other members are in danger of being infected, by your tolerating such a heinous criminal among you. What! amidst all your boasting of knowledge and understanding, Do not ye easily perceive that, as a little leaven diffuses itself through, and sours the whole mass of dough, with which it is mixed; so this single instance, if neglected, and not purged out, will soon corrupt the minds and manners of fellow-members, and one way or other taint and defile the whole church?

7 Be

N O T E.

mild genius of the gospel, that, by an ordinance of Christ, a person should, in this manner, be delivered over to Satan, as the instrument of saving his soul: And it is to be observed, that what the apostle here speaks of was to be the act of *the church*, whom he had blamed for not exerting it before, *ver.* 2.; for whatever might be the meaning of their doing it *with his spirit*, not *he*, but *they* were to *deliver* the man *to Satan*, and to *purge out the old leaven*, ver. 7. But, as is generally allowed, miraculous powers of this sort were peculiarly *apostolical*, and they seem to belong to *the rod*, which the apostle threatened to come with, in case they continued to neglect their duty in proceeding to an excommunication (see the note on *chap.* iv. 21.) And therefore it is not to be supposed, that he should order them, who had it not, to exercise this miraculous power, or should blame them for not having done it before. Upon the whole then, I am inclined to think, that nothing more was intended by *their delivering* this notorious delinquent *to Satan*, than is suggested in the paraphrase; though it is expressed in these strong terms, to strike the mind with the more awful thoughts of the dreadful condition of those, that are recommitted to the power of such a tyrannical master, and are shut out from the preservation and blessing, which God has promised to his church. But, be this as it will, since no miraculous powers are now lodged in any hands whatsoever, all that churches, in our days, are to aim at in excommunications, ought to be purely of a spiritual nature for the glory of God, and the preservation of the order and peace, purity and reputation of the church; and for the good of the offender's own soul, without the least design of injuring him in his person, or in his temporal concerns.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

7 Be as diligent and careful then, to cleanse the church from this, and all other scandalous persons and sins, as the *Jews* are wont to be to clear their houses from all leaven, before they eat the passover, that ye may be a society of new creatures, in whom *old things are passed away, and all things are become new;* (2 Cor. v. 17.) even as ye are by *profession* and *obligation*, and as, it is charitably to be believed of the generality of you, ye are in *sincerity* and *truth*, through communion with Christ your head: For he, who in his crucifixion was typified by the paschal lamb, a bone of which was not broken, (*John* xix. 36.) offered himself up as a propitiatory sacrifice to God, for this very purpose, that we, who believe in him, might be cleansed from all iniquity, and purified to himself, as a peculiar people, zealous of good works. (*Tit.* ii. 14.)

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

8 Let us therefore see to it, that we celebrate the New Testament festival of the Lord's supper, (which he instituted, as a memorial of his death *, in the room of the passover) not with a mixture of notorious offenders in our church societies; nor with an allowance of any sin in ourselves, which may be compared to old leaven; because it springs from the original corruption of our nature, and diffuses its infection, more or less, through the whole human race; and because it worked with great prevalence in us formerly, during the days of our unregeneracy, and is every way more offensive to God, disallowable in itself, and pernicious to us, than any leaven in bread, or houses, at the paschal feast, ever could be to the *Jews*, in Old Testament times: Nor let us approach this evangelical ordinance, with spirits soured, like leavened bread, with a party and wrathful, contentious and mischievous temper, but with integrity and godly simplicity, (of which unleavened bread may be considered as an emblem) and with a sincere love to the brethren, according to the truth of the gospel.

9 I wrote unto you in an epistle, not

9 I have thought proper, for want of personal conversation, to caution you † in the epistolary way, against

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* *Keeping the feast*, seems most directly to refer to *the Lord's Supper*, which may be called *the feast*, in allusion to the passover; and was very properly instituted instead of that ordinance, which was both commemorative of *Israel*'s deliverance from the destroying angel, and prefigurative of the death of Christ; but is now superseded by the *Lord's Supper*, as a commemoration of the more glorious antitypical redemption through his blood. And perhaps the apostle went the rather into this allusion, because, as is probable from *chap.* xvi. 8. compared with this verse, the time of the passover was then near at hand.

† It is apprehended by some, that the apostle here refers to *another* epistle, which he had wrote before to the *Corinthians*, though it be now lost, as some other of his writing may be supposed to be;

not to company with fornicators:

gainst associating yourselves, in a free and familiar manner *, with people that are addicted to whoredom, lest ye be thought to countenance them in their sin; and lest ye yourselves be brought by degrees to think lightly of it, and be tempted to follow their detestable example.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

10 Yet my meaning in such a caution is not, that ye should absolutely refuse all manner of civil conversation with the men of this world, who are guilty of whoredom; nor that ye should break off common acquaintance and correspondence with all such, as are of an avaricious temper, over eager and insatiable in their thirst and pursuit after riches, and loth to apply any suitable proportions of them to religious and charitable uses; or with such, as transgress the rules of justice and equity, by fraudulent or forcible gains from those, that they have got into their power; or with such as pay any kind of respect, in a way of religious worship to idols, which is due to none but the only living and true God: For were ye to shun all social conversation with such sort of men as these, which abound among the unconverted *Gentiles*, and especially among your neighbours at *Corinth*, who are so remarkably addicted to all these abominations, it would be, in a manner, impossible for you to have any society,

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be; they never having been placed in the canon of the New Testament, which contains all that is necessary to the perfection of our rule of faith and practice, and that infinite wisdom designed and has taken care should be preserved to posterity, for the standing use of the church. Others think that he refers to a letter, which he had begun to write before, but, upon the arrival of messengers to him from the church, he laid *that* aside, and wrote *this*; or that he refers to what he had already said in the epistle which he was now writing, and particularly in the former part of this chapter. See Dr. *Hammond*'s and *Whitby*'s notes. I have formed the paraphrase in a way, that may be applicable to either of these senses; leaving it to the reader to choose which he pleases.

* It is plain from *ver.* 10. that the apostle here forbids such *companying*, as was allowable for them to have with the *fornicators of this world*; and therefore it cannot be meant either of *church communion* on one hand, or of having fellowship with them in their *evil works* on the other; for both of these were, without doubt, unlawful to be held with infidels and heathens, as well as with scandalous professors of Christ's name: Nor doth he forbid conversing in the religious way to *admonish and reclaim* them, that had fallen into sin, and were under church dealings, or censures, on that account; for the law of charity, and the spiritual ends of such procedures might be best answered by this sort of conversation with them: Nor doth he forbid such converses, as were *antecedently* necessary by *natural and civil* relations, and engagements in *secular* business, and by the common ties of *humanity*; for that would be to dissolve natural obligations, and the laws of civil society; and would be utterly unsuitable to the benevolent spirit of the gospel, as well as to the proper ends of excommunication itself. (See the note on *ver.* 5.) But the converses forbidden by the apostle, were those that are ordinary, and *out of choice*, or in such a *free, intimate*, and *sociable* manner with them, as might, in some circumstances, be lawful to be held with the people of the world, when Providence casts Christians into their company, though they be guilty of the sins mentioned in the two following verses.

ty, or common commerce, in such a sinful world as this.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

11 But, to explain myself now more clearly, the drift of my admonition is, that ye avoid cultivating unnecessary conversation with any one that is guilty of these crimes, and bears the name of a Christian brother, as being joined in church-fellowship with other professing believers: If any one of this character be found chargeable with fornication, or any kind of uncleanness, or if he be an inordinate lover of money; or if he dishonour God, by joining in idolatrous worship; or be given to wrathful, abusive, and opprobrious language; or be a lover of much drinking, and customarily overtaken and intoxicated with strong liquor; or be an oppressor of others in a way of extortion, by rapacious usury, or other methods of taking an advantage of their dependance upon him: As these iniquities, when practised by those that make a solemn profession of Christ, are most highly aggravated, and bring the greatest reproach upon his blessed name, and the foulest scandal upon the church, ye ought to be shy and reserved in your ordinary behaviour towards such an one, and not so much as, unnecessarily, and out of choice, sit down with familiarity at common meals, much less at the Lord's table, with him; that while he observes your distant carriage towards him, he may see how infamous he has rendered himself, and may be ashamed of his evil ways.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

12 For as to those that are out of the pale of the church, what concern have I, when speaking of ecclesiastical discipline, to forbid such converses with them, as the civil offices, secular affairs, and relations of life may call you to? Is it not your proper business, as a church, to judge of, and pass sentence against, only those offenders, that are of your own spiritual body? It is of them therefore, and of them only, that I now speak.

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

13 But as for those flagitious sinners, that are not church members, and have no visible standing or communion with them in the kingdom of Christ, they must be left to the judgment of God; who, in case they continue impenitent, will not suffer them to escape his righteous vengeance, though ye have nothing to do to pass spiritual censures upon them, or to refuse an affable and friendly behaviour toward them. What I therefore immediately aim at in all this is, that ye not only exclude from your religious community, but likewise from your familiar and chosen conversation, the vile incestuous person, as ye ought to do any brother, that is scandalous in his life.

RECOL-

RECOLLECTIONS.

How melancholy is it to see, and hear of, such scandalous enormities among members of the churches of Christ, as even the heathens themselves would be ashamed of! And how unbecoming is it for any that belong to such churches, to be puffed up with pride, and filled with party zeal, instead of mourning before the Lord, under such humbling circumstances! It is their unquestionable duty to concur in excluding flagrant sinners from their holy communion, not to injure them in any of their temporal affairs; but for their spiritual good, and for the vindication of the honour of Christ, and the preservation of the purity of the church, that they may be as a new and unleavened lump, in all religious services, and holy conversation, according to the design of the Redeemer's death, who was sacrificed for them. And as the excommunicating sentence, which is pronounced upon such offenders in the name of the Lord Jesus, is exceeding awful; and its consequences are very happy, or terrible, according as its genuine design takes proper effect upon them, or not. How concerned should they be, who were once in fellowship with them, to behave towards them at such a rate, as, by the blessing of God, may be subservient to the making them sensible, and ashamed of their sin, by keeping at a becoming distance from them, and not conversing in so free and familiar a manner with them, unless for bringing them to repentance, as may be allowable with the men of this world, that are guilty of the like crimes; such as fornication, adultery, covetousness, idolatry, railing, drunkenness, and extortion! But, as to those wicked persons that are *without*, and never were in communion with the saints; churches have no right to take cognizance of them; but must leave them to the righteous judgment of God, who will call them to a severe account, if they live and die in impenitence and unbelief.

CHAP. VI.

The apostle cautions the Corinthians *against going to law one with another, especially in heathen courts,* 1,—8. *Specifies several gross sins, which they were cleansed from, but which, lived and died in, exclude from the kingdom of God,* 9,—11. *Repeats his caution against uncleanness, as it is a defilement and an abuse of their bodies, which are the members of Christ, and temples of the Holy Ghost, and are purchased for God, that, with the whole man, they might glorify him,* 12,—20.

TEXT.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

PARAPHRASE.

SINCE then it belongs to you to take cognizance of your own members, and pass proper censures on their immoralities; (*chap.* v. 12.) Is it not a rash, unnecessary, and unwarrantable venture, beyond the rules of prudence, love, and duty, for any of you, who have a matter of controversy with a Christian brother about civil affairs, to enter immediately into a law-suit against him, and try it in a litigious way before heathen magistrates, who are avowed enemies to Christianity, and would rejoice at your quarrelling among yourselves; and from whom impartial justice to its professors is not ordinarily to be expected * ? Should

NOTE.

* Mr. *Locke*, who has been followed by some others, supposes that this relates to

Should ye not rather refer such a cause to the decision of some among yourselves, that are persons of a religious and holy character, and may reasonably be supposed to understand things of that nature, and to give righteous judgment about them?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

2 Do ye not apprehend and consider, that, as our blessed Lord told his disciples, *they should sit on twelve thrones, judging the twelve tribes of* Israel; (Matth. xix. 28.) so those, whom he has renewed and sanctified by his Spirit, shall have the honour and privilege, at the last day, of being seated in dignity near him, and of concurring with him in his final judiciary-sentence upon the ungodly world of mankind? And if the wicked of the earth, great and small, shall be brought before you, as assessors with Christ, when *he shall come with ten thousands of his saints, to execute judgment upon all;* (Jude *ver.* 14, 15.) Are ye not to be deemed fit, or worthy, to judge and determine about little controversies of a civil nature, that are of the most trivial consequence, especially when compared with the infinitely more important causes and their issues, which will be decided, and *that* with your consent, in the last day of judgment?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

3 Do ye not know that, in the manner but now mentioned, ye shall sit as favourites and approvers, with Christ, in judgment, even upon the fallen angels themselves, when he shall pass a solemn sentence upon them in the great day, to consign them over to the complete and everlasting torments, for which they are

NOTE.

to the case of the incestuous person, which his party, to stop a church-censure, pretended was to be tried by the civil magistrate, and which possibly they had brought before a heathen judge, or at least pleaded, that what he had done was lawful, and might be justified before the magistrate.—But what the apostle here speaks of, is reckoned among *the smallest matters*, and *things that pertain to this life*; (ver. 2, 3, 4.) and he reproves the *Corinthians* for *not taking*, or putting up *wrongs* of that nature, and *not suffering themselves to be defrauded* in them, rather than *go to law* about them; (*ver.* 7.) which surely he would not have said, with respect to a crime so notoriously infamous, *as was not so much as named among the* Gentiles, *chap.* v. 1. See my paraphrase and notes there, which may be sufficient to take off the force of what that learned expositor has offered to get over the objection, which lies in those words against his supposition. I therefore take the apostle to refer to *civil causes* of little moment, between man and man, which some of that church had carried into heathen courts: And as he had been discoursing about the church's power and duty, to judge their own members in *ecclesiastical* concerns, *chap.* v. 12. he passes on to warn them against the scandalous practice of litigious lawsuits, which some of them had gone into against their brethren, about *worldly* things of a trifling nature, and *that* in heathen courts of judicature. But it cannot be concluded from hence, that all going to law about matters of considerable importance, is absolutely unlawful; provided it be with a Christian temper, and merely for the maintaining or defending of civil rights and properties, after all other fair and prudent methods have been tried, without effect; and yet this ought to be avoided, as much as possible, among fellow Christians; and especially members of the same church.

are now reserved? (*2 Pet.* ii. 4. and *Jude* ver. 6.) Are ye then not sufficient, and proper persons, to settle matters of common right and wrong, between one brother and another, in things relating to this present state and world?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

4 If therefore at any time ye have differences one with another, about the temporal affairs of this life, which the parties themselves cannot agree upon; appoint some of the secular brethren to be arbitrators, and umpires between them, even such as are of little account in the church, not indeed with respect to their natural and acquired parts, or their eminence in piety and holiness; but with respect to the spiritual functions of pastors and teachers, who, for the sake of their office, ought not to intermeddle, like judges and dividers, in secular affairs: (*Luke* xii. 14.) Nay, let such trifling causes, as some of you may have been concerned in, be referred to two or three of the meanest honest Christians, of plain sense among you, rather than be brought to Pagan courts of judicature*. However, it is every way wrong for you to be fond of appealing to such magistrates, as, under the notion of their being *Heathens*, are so far to be disesteemed by the church of Christ, as not to be applied to without necessity.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

5 I expostulate in this earnest manner with you, to shame you out of such an unbecoming conduct, which, I am sorry to say, has been found among you, and is matter of great reproach to you. What! under all your mighty boasts of wisdom and learning, Is there really no man of sagacity, or of common prudence among you? No, not so much as one of all your number, that is capable of adjusting debates about *meum* and *tuum*, which arise between your Christian brethren, and of compromising things between them?

6 But brother goeth to law with brother, and that before the unbelievers.

6 But, as though there were none of such a character among you, I perceive that one brother commences a law-suit against another, of the same common faith, and of the same church and communion with himself; and prosecutes him with the utmost rigour, and *that* in the courts of *infidels*, to the great scandal of Christianity, and of its holy professors.

7 Now therefore there is utterly

7 There is therefore (ολως ηττημα) most certainly a very blameable defect in your management; for as much

N O T E.

* Some read this interrogatively, *Do ye set them to judge, who are of no esteem*, or *who are set at nought?* (τους εξουθενημενους) meaning the heathen magistrates; the apostle having spoke before, (*chap.* i. 28.) of the heathens, as *things of nought*: (εξουθενημενα) And so he blames the *Corinthians* for bringing their causes to such sort of persons as these, whom they rather ought to have the meanest thoughts of, though not as civil magistrates, yet as blind idolatrous heathens.

ly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

much as one takes the advantage of law against another, and the rest connive at it, without a due regard to any proper rules of Christian prudence, and forbearance, or of brotherly love and friendship, and highly to the dishonour of our great Lord and Master, who is the Prince of Peace, and in the days of his flesh was meek and lowly in heart. Why do ye not rather put up injuries, and suffer yourselves to be deprived of what, in strictness, might be your due, than expose one another, and the name of Christ himself, to contempt and insult in the open courts of the unbelieving and prophane? This would be every way better, and more agreeable to your spiritual relation to him, and to each other.

8 Nay, you do wrong and defraud, and that *your* brethren.

8 But, instead of bearing injuries with meekness and patience, I find many of you yourselves are guilty, even of injustice and frauds, and *that* in your dealings with your brethren in the faith and fellowship of the gospel, and without controul from those, that should interpose to prevent it. How contrary is this to your Christian character and profession, and to what your temper ought to be!

9 Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

9, 10 What! are ye not fully convinced of, and do ye never reflect upon, so plain and awful a truth as this, that, whatever peoples professions be, the impenitent and unbelieving, who live under the guilt and dominion of any sin, are utterly unfit for, have no title to, and shall not be admitted to an enjoyment of, the blessings and privileges of that kingdom of grace, which God has erected in this world, nor of that glorious kingdom, which he has prepared in the heavens, to be *the inheritance of the saints in light?* (Col. i. 12.) Pray take heed that none of you deceive your own souls with imaginary notions, hypocritical pretences, or presumptuous confidences. It is certain that neither single men or women, who unlawfully cohabit together; nor the worshippers of images, or of false gods; nor defilers of the marriage-bed, by impure conversation with any other, whether single person, husband, or wife; nor males or females of lascivious tempers and practices; nor those that are guilty of the most unnatural and detestable sin, for which the men of *Sodom* were destroyed by fire from heaven; nor such as invade other peoples property by open force, or private stealth and frauds; nor persons of a covetous temper, that are never satisfied with what they have of the riches of this world, nor willing to part with so much of them, as are requisite for promoting the glory of God, the interest of religion, and the good of others; nor the lovers, and excessive drinkers, or bibbers of strong liquors,

to the intoxicating of their brains, or impairing their health, or unfitting them for business and solid devotion; nor such as injuriously blast the reputation of their neighbours; nor unjust oppressors of those that are under their power by exacting from them more than is legally due *: Do ye not know, as ye ought, and surely must, that none of these sorts of sinners, living and dying such, without repentance toward God, and faith towards our Lord Jesus Christ, shall ever be admitted to the blessings of grace, in this world, or to the inheritance of eternal life in the next, which consists of riches and grandeur, honours and delights, incomparably superior to all that pertain to the most flourishing kingdoms upon earth.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

11 And permit me to remind you, for your humbling and caution, and for exciting your admiration and praise of free, sovereign, and distinguishing grace, that in the days of your unregeneracy, and estrangement from Christ, one or other, and perhaps most, if not all of these black and odious crimes, were predominant in yourselves; such monsters of wickedness were, at least, some of you. But, O rich and astonishing mercy! blessed be God for it; ye, who sincerely believe, are now happily cleansed, or purged from the guilt of your sins; ye are now delivered from their defiling and domineering power, and made partakers of God's holiness; and ye are now brought into a state of favour and acceptance with him, as righteous unto eternal life †: Ye are, I say, now washed from

NOTES.

* Here is a recital of sins, for which *Corinth* was infamous, and which are notorious transgressions of both tables of the moral law. *Idolatry* is a sin against the *first* and *second* commandments: *Fornication*, *Adultery*, and *Effeminacy*, and *the unnatural sin*, are forbidden by the *seventh*: *Theft* and *Extortion*, by the *eighth*: *Reviling*, by the *ninth*: And *Covetousness*, *Drunkenness*, *Uncleanness*, and all inordinate desires, by the *tenth*.

† As *justification* is more than a bare pardon, which consists only in a discharge from guilt and condemnation, without a title to the blessedness of eternal life, I have considered believers being *washed* in a distinct view from their being *justified* as well as from their being *sanctified*, because the most usual interpretation of their being washed, as relating to their being cleansed from *the filth* of sin, seems to be more coincident with their being *sanctified*: But, perhaps, their being *washed* may be of a more *general* signification, inclusive both of their being *sanctified* and *justified*, which may be taken as explanatory of the senses, in which they were washed: And though their being *sanctified* is spoken of, in the middle of the verse, before their being *justified*; yet *in the name of the Lord Jesus*, by whom they were *justified*, is mentioned, in the close of the verse, before *the Spirit of our God*, by whom they were *sanctified*; which shews that we cannot always depend merely upon the order of expressions, to determine the order, in which these benefits are bestowed: And as *washing* is supposed by many to have a reference to *baptism*, I have given a turn to the paraphrase, which may be applied to all, that is signified and sealed by that ordinance, with relation to our being washed by the blood and Spirit of Christ, in our pardon and sanctification, and being made partakers of *the righteousness of faith*.

from your sins, and justified in God's sight, through faith in the name of the only Lord and Saviour, in virtue of his atoning blood, and meritorious righteousness; (*Rev.* i. 5. and *Acts* xiii. 38, 39.) and ye are sanctified by the renewing, purifying, and quickening influence of the Spirit of our gracious God, (2 *Thess.* ii. 13.) even your God and mine, who, for this very purpose, has shed the Holy Ghost upon you abundantly, through Jesus Christ our Saviour; (*Tit.* iii. 5, 6.) and who signified all these benefits, and sealed the promises of them, in your Christian baptism.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

12 But to insist a little more particularly on the sin of simple fornication, which I have ranked among the most enormous crimes; (*ver.* 9.) but which some of you may have too light thoughts of, as if it were as allowable, as eating every kind of meat without distinction; because abstaining from both is alike enjoined to the *Gentile* converts, by the famous decree at *Jerusalem*. (Acts xv. 29.) As to meats *, which that decree restrained the use of, only for a season, and with relation to such circumstances, as might make eating them offensive to the *Jews*, (see the note on *Acts* xv. 29.) I would say, All things, which, in themselves considered, are neither directly, nor by just consequence, enjoined, or forbidden, either by the nature of things, or by the authority of Christ, are lawful for me to use, or not, as occasions require; but in some circumstances, as particularly when it would give offence to others, it is not advisable, profitable, (ε συμφερει) or conducive to any valuable purpose, but may be very injurious, to indulge myself in the use of them, without considering the consequence: All things, of such an indifferent nature in themselves, are allowable for me to do, or not, as I please, according to my apprehensions of the good or bad ends, that might be promoted by it; but I would not suffer myself to be enslaved by an ungovernable passion for them; nor, were they to be imposed upon me, as necessary things, in point of conscience, by any merely human injunction, would I submit

NOTES.

faith, which circumcision was said to be the seal of, in justification. (*Rom.* iv. 11.)

* It appears from *ver.* 13. that the apostle reckoned the eating of any kind of meats, whether such as were offered to idols, or such as were forbidden in the *Levitical* law, among the things, which, under the gospel-state, were in themselves lawful, according to what he declared on other occasions concerning them both: (*chap.* viii. and *Rom.* xiv. 14.—18.) And the partisans of the incestuous person might probably pretend, that, on his side, he was only guilty of simple fornication, and that this was no more unlawful, than the eating of those meats. This, in my apprehension, sets the reasoning and connection of this part of the apostle's discourse, in a juster light, than any other way, that I have met with of accounting for it.

I submit to the arbitrary authority of any man whatsoever; (ουκ εγω εξουσιασθησομαι υπο τινος) but would practise them, or not, just as the reasons of things require.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

13 In this view, we are to consider meats that are offered to idols; and all those that were forbidden in the *Levitical* law; for the original design of all wholesome food was to nourish the body, by filling and refreshing the stomach and bowels with it; and the belly, in the animal frame, was formed for receiving and digesting it, and separating nutricious juices from it: But these are things of so perishing a nature, and of so little consequence to a man's truest happiness, that God will soon put an end to both, and to their mutual relation one to the other; so that we shall neither hunger nor thirst in the heavenly world, (*Rev.* vii. 16.) nor have any occasion for meat or drink there. But now as to fornication, *that* is a sin of a quite different nature: For in forming the human body, which will subsist in another state after the belly and food, and their relation to each other, shall be destroyed, God's design was not, that it should be prostituted in this world to impure and promiscuous embraces; but that it should be used for himself, and for the honour of the Lord Jesus, who died to redeem and save it, as well as the soul; and that he, as the Head and Saviour of the church, might have the body, as well as soul, under his dominion and disposal, in order to its glorifying him here, and being glorified with him hereafter.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

14 And, as the pledge, earnest, and security of its glorious state in the world to come, God the Father raised up the dead body of the Lord Jesus, as the Head of the church, and the first-fruits of them that sleep in him; and we may assuredly conclude from thence, that, by the working of the same almighty power, he will raise up the dead bodies of every one of us, who are the living members of Christ, to a blessed and glorious immortality, after his likeness. (*Phil.* iii. 21.)

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

15 Do ye not know that your bodies themselves, being a constituent part of your persons, are united to Christ as members, of which he is the vital head, and which will sleep in Jesus, and be raised up to glory with him? (1 *Thess.* iv. 14, 17.) Would it then be fit, or decent; nay, would it not be monstrously shameful for me, or any one who is vitally united to Christ, like the members of the natural body to their head, to make such a vile use of the members of his mystical body, as to alienate them from his service and honour, and, as it were, rend them

them off from him, and turn them into the members of a lewd woman, by committing whoredom with her? Far be it (μη γενοιτο) from any that bear the Christian name, to be guilty of such a flagitious crime; so dishonourable to the holy Jesus, and to the law of marriage, which is sanctified and confirmed by him. (*Matth.* xix. 5, 6.)

16 What, know ye not that he which is joined to an harlot, is one body? for two (saith he) shall be one flesh.

16 Strange! that ye, who make such high pretences to knowledge, should not understand and consider, that the man who is united, in criminal affections and conversation, with an harlot, degrades himself so far as to be, as it were, but one body with her? For, as our Lord has said of a husband and his wife, (*Matth.* xix. 6.) that *they are no more two, but one flesh;* so a man who unlawfully cohabits with a woman, becomes, though in an exceeding vile and dishonourable sense, one flesh with her.

17 But he that is joined unto the Lord, is one spirit.

17 But, on the contrary, the believer, who is vitally united to the Lord Jesus, as his head and husband, so closely adheres, and is, as it were, so compactly cemented to him, (ο κολλωμενος τω Κυριω) as to be partaker of, and animated and actuated by, the same divine spirit, which dwelt, with a fulness of gifts and graces above measure, in Christ himself, (*John* iii. 34.) and is communicated to all his members, according to the measure of his gift; (*Eph.* iv. 7, &c.) and so they are, though not essentially, yet mystically, one spirit with him, which throws the indignity, offered to the body, upon him, with whom they are one spirit.

18 Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

18 Whatever therefore ye do, flee from the sin of uncleanness, in all its forms, with dread and abhorrence, with the utmost speed, and with all your might, as a bird would flee from the snare of the fowler; do not so much as parley with it; but resolutely abandon it, and keep at the remotest distance from it; watch and pray against all inclinations, enticements, and tendencies to it, and all appearances and occasions of it: For every other sin, which a man commits only against God and his neighbour, terminates upon an object out of himself *, and does not immediately pollute his own body, though it doth his soul; but he, who is guilty of whoredom, not only defiles his soul,

NOTE.

* *Every sin* here opposed to *Fornication*, must, I think, be understood with a restriction to such sort of sins as are committed *merely* against God and others: For though expositors commonly take notice of *Gluttony* and *Drunkenness*, as included in those other sins, because they are an abuse of food and drink; yet since they are likewise an abuse of a man's own body, it can scarce be said of them, that they are *without the body*, or are not sins *against a man's own body;* and even fornication itself is an abuse of other's, as well as of one's own body.

soul, and sins against God and his neighbour, but against his own body too, as that is thereby debased, and unworthily sacrificed to the most brutish and abominable lusts.

19 What, know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

19 What shall I say further? Do ye not know and consider, according to what has been before hinted, (*chap.* iii. 16.) that your body, as an essential part of the human person, which is united to Christ, is a sacred, dedicated, and appropriated habitation of God the Holy Ghost *, which he has taken possession of, and dwells in, by peculiar relation and operation, diffusing light and grace within it, and adorning it with his special presence, and with much more excellent tokens and manifestations of it, than ever *Solomon*'s temple had of God's residence there: This divine indwelling spirit, who proceeds from the Father and Son, but is undivided from them, ye have and hold by the free gift of God, for the glory of his own great name, as the fountain of all grace, through Jesus Christ; as well as that ye have the body itself from him, as its Creator: And being thus not only formed by, and for him, as the God of nature, but also consecrated to him, as the God of grace, and so his *habitation through the Spirit*, (Eph. ii. 22.) ye are no longer your own property, or at your own disposal, to use your bodies according to your own brutal inclinations, in contradiction to his holy nature and will.

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

20 For, to add one consideration more, ye are redeemed from the curse of the law, and the wrath to come, from sin and Satan, from infamy, slavery, and ruin, and are purchased for the service and enjoyment of the holy and blessed God, by the precious blood of his Son; (1 *Pet.* i. 19. and *Rev.* v. 9.) and so ye are bought at the dearest rate for himself, and for a glorious resurrection of the body to eternal life: Let it therefore be your diligent care and concern, through divine grace, to yield your bodies, and all their members, as well as your souls, and all their faculties, as instruments of righteousness to God, which is your reasonable service; (*Rom.* vi. 13. and xii. 1.) that ye may never alienate and debase his peculiar right and property, by impurity in the thoughts and inclinations of the heart, or in the acts of the body; but may in all things glorify him with both †, which he has

NOTES.

* What the apostle calls *the temple of living God*; and *a temple* always supposes, and is relative to, an inhabiting *deity*.

styles *the temple of the Holy Ghost*; which shews that the Holy Spirit is the

† As *Christ* is the Redeemer, who paid the price for us, we are certainly *his*,

has now a peculiar and endearing title to, by redeeming love, added to that of creation and providence; and which ought to be devoted, employed, and improved entirely, unreservedly, and for ever, to his glory, and according to his will.

RECOLLECTIONS.

What an honour has Christ put upon the saints, in making their bodies, as well as souls, his members, and the temples of the Holy Ghost, which he will raise to immortal blessedness! And what dignity and glory will they appear in, when they shall sit, like justices on the bench, with the great Judge of all; and the rest of mankind, yea, the fallen angels themselves, shall be arraigned, tried, and cast at his bar; and the attending court shall say, with solemn acclamation, *Thou art righteous, O Lord, because thou hast judged thus!* (Rev. xvi. 5.) How highly therefore doth it become them now to adjust controversies about civil affairs among themselves, by referring them to the arbitration of their own honest friends, rather than give way to a litigious temper, and expose religion to its enemies, by going to law one with another before them! What a shame is it to a church of Christ, if there be none among their lay-brethren, that are wise and prudent enough to engage in making up such differences! And, O how exceedingly are such church members to blame, who are so far from putting up wrongs, as to be themselves guilty of cheating and injuring others, and *that* their Christian brethren! Whatever such persons professions and pretences be, they do but deceive their own souls, if they imagine that they shall be admitted to the kingdom of heaven, while they allow themselves in this, or any other kind of wickedness, such as uncleanness, idolatry, covetousness, drunkenness, defamation, and extortion. But, O how great is the difference between what true believers once were, in the days of their unregeneracy, and now are, through the riches of surprising, sovereign, and distinguishing grace! They were under the power of damning sin, and some of them notoriously vile; but now they are pardoned and justified in the name of the Lord Jesus, and sanctified by the Spirit of their God. And when they are brought into this happy state, how easy may they be about all things of an indifferent nature, like *Jewish* meats! They are lawful to them, and may be used without scruple by them; only Christian prudence should direct the expediency of them; and they should take heed that their consciences be never enslaved, by human impositions, to make them necessary, and that they never go into an immoderate indulgence of sensitive appetites for meat and drink, which will perish with the animal frame of the body, and be entirely useless in another world. But with what detestation should they fly from the sin of fornication, and from every thing that has the least tendency towards it! This, how slightly soever some may think of it, is a sin directly contrary to the law of nature and of marriage, and to the noble purposes for which their bodies were originally designed, and to which those of the saints shall be raised, in conformity to Christ's glorious body: It is contrary to their relation to him, as his members, dishonourable to his name, and debasing to themselves, to join their bodies to an harlot, and make them one flesh with her's: It is contrary to that intimate union, into which they are taken to their holy Head and Husband, as one spirit with him; and contrary to the dignity of their bodies, and to the inhabitation of the Holy Ghost in them, as his temple: And it is contrary to the right of purchase by Jesus Christ, who hath bought both their bodies and souls with the price of his precious blood, that they might not be their own lords and masters; but might glorify God, the Father, Son, and Holy Ghost, with their bodies and spirits, which are his.

NOTE.

his, as well as God the Father's peculiar property; and as it is on the foot of *his* redemption, that we are said to be *God's*, it naturally follows, that Christ is included in *the God*, whose we are, and whom we should *glorify with our bodies and spirits, which are his*; and as, in the preceding verse, believers were said to be *the temple of the Holy Ghost*, he also is to be considered, together with the Father and Son, as the God, who has a peculiar property in us, and is to be glorified by us. See the note on that verse.

CHAP. VII.

The apostle proceeds to answer several questions, that had been sent to him; and, beginning with what had been proposed about marriage, he shews, that though in some cases it might be best not to enter into that state; yet, as it is God's ordinance to be a remedy against fornication, it is to be chosen by such as have strong propensions to that sin, 1,—9. *That married Christians should not seek to part with their unbelieving consorts, one being sanctified by the other, for preserving the federal holiness of their children,* 10,—16. *That persons, in any civil station, should ordinarily be satisfied to abide in that, in which they were first called to the faith of Christ,* 17, —24. *That it was most desirable, on account of the then perilous days, for single people to continue so, unless there were any pressing reasons to the contrary; and that persons of all stations ought to sit loose from every thing of this transitory world, as far as it would be an hinderance to them in the service of God,* 25,—35. *That great prudence should be used in the disposal of virgins,* 36, —38. *And that widows should be very careful how they marry again, and especially that it be only in the Lord,* 39,—40.

TEXT.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his

PARAPHRASE.

NOW, to speak to the questions proposed to me in the letter, which I received from you *, and to begin with those, that relate to matrimony; I say, in general, that the unmarried state, considered as free from incumbrances, and attended with the fewest inconveniences and troubles, (*ver.* 28, 35.) especially in times of persecution, (*ver.* 26.) is, in that view of it, to be preferred to a state of wedlock.

2 But yet, as *marriage is honourable in all, and the bed undefiled*, (Heb. xiii. 4.) and as it is appointed of God, among other reasons, for preventing the

NOTE.

* It appears from the manner of the apostle's introducing this part of his epistle, that he had received a letter from such members of the church at *Corinth*, as adhered to him, about several points of conscience in debate among them, of which they desired a solution, as what they would abide by: Accordingly he sets himself to answer them, in this and the following chapters, beginning with their questions about *marriage*, in an agreeable connection with what he had last been saying against *fornication*. And we the letter before us, which they wrote to him, we might form a better judgment of the beauty and propriety of his thoughts on all those points, than we now can, for want of knowing its contents, any further than may be gathered from his reply, and from the very scanty remains of the history of those times. As to the article of marriage, which he considers in this chapter, it is probable that there were some of the *Gentile* converts, who inclined to the *Pythagorean* notion against that ordinance, as though it were an enemy to the intellectual life; (see Dr. *Whitby* on the place) and that there were others among the *Jewish* converts, who sided with the doctrine of *their* schools, which taught, that every man at the age of twenty was bound to marry, and delivered various opinions about restraints from the marriage-bed. See Dr. *Lightfoot*'s works, Vol. II. p. 757, 758.

his own wife, and let every woman have her own husband.

the abominable sin of fornication, together with all sorts of uncleanness, which I have been but now so particularly remonstrating against, (*chap.* v. and *chap.* vi. 13,—20.) I would advise every man, whose natural constitution, and the temptations of his situation may be too strong inducements to that iniquity, (*ver.* 9.) to take, and keep to a wife of his own, (την εαυτε γυναικα εχετω) who shall be his peculiar property; and every woman, in like circumstances, to accept, and cleave to a husband, who shall be hers only, (τον ιδιον ανδρα) and not anothers.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

3 And when they are joined together in lawful wedlock, the husband, to prevent irregular desires in himself after other women, and in his wife after other men, should take proper opportunities of testifying his peculiar affection to her, in a due performance of the conjugal duty, which he owes to her, and her only, as may be most agreeable to her inclinations: And the wife, on her part, should be ready to do the like towards her husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

4 For as they have given themselves one to the other, the wife has no longer a right, or authority, (ουκ εξουσιαζει) to dispose of her own body, by withholding it, in fit seasons, from her husband; much less by prostituting it to any other man; it being a property sacred to her husband: And, on the other side, the husband, in like manner, has no right, or authority, (ουκ εξουσιαζει) to with-hold his own body from his wife; much less to gratify any other woman, or his own pleasure, in impure embraces of her; it being the inviolable property of his wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

5 Whosoever of you therefore are in the matrimonial state, see that ye be just and kind one to the other, and that ye do not unnecessarily deprive one another of the duty of that relation *; (μη αποστερειτε) unless it be by mutual agreement on some special solemn occasions, to the end that ye may abstain from all gratifications of nature, in order to your being the more suitably and intently engaged in the religious exercises of humiliation, fasting, and prayer; and, when such seasons are over, ye may discretionally return to a sober and temperate use of each other again;

NOTE.

* The apostle's reasoning in this and the preceding verses evidently makes against *Polygamy*, and against *vows of celibacy*, or of *perpetual virginity*: And the chastity of his style is very remarkable, to teach us to be as modest as possible in expressing things, that might tend to raise indecent motions in the heart, when we are obliged to speak of them, as I am forced to do, though with great reluctance, in this paraphrase, and hope have done in the chastest manner; in which it likewise ought to be read, without *foolish jesting*, as such parts of the sacred scripture too often are, by persons of *vain minds*.

again; lest the devil should take an opportunity, during too long and disagreeable an abstinence, to tempt you to some criminal conversation with other persons, through the workings of an unchaste disposition in yourselves.

6 But I speak this by permission, *and* not of commandment.

6 But what I say in these cases, is by way of concession and advice, which I am allowed to offer, as an inspired apostle, with respect to what, in different circumstances, may be lawfully done, and may be most agreeable to your holy profession; and not by any express command of Christ, (see the note on *ver.* 10.) as to what is absolutely necessary for this, or that particular person.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

7 For I could indeed heartily wish, that all my unmarried Christian friends were as easy and contented, as I myself am, in a single state of life *: But they must be left to consult their own tempers, dispositions, and situations; since every one of them has the peculiar frame of his natural constitution, and proper measures of assistance for the government of it; by the gift of God, as the author of both, some in one way, and others in another, for their different trial and improvement, and for displaying the power of religion in its various forms of working in them respectively, whether they alter their condition, or not.

8 I say therefore to the unmarried and widows, it is good for them if they abide even as I.

8 I therefore only say to bachelors and maidens, widowers and widows, that, in these perilous times, it is really most eligible for them, if they, like me, can do it with safety, to keep themselves unmarried †, as I do myself, for prudential reasons, while I find no inconveniences, but manifold advantages for the service of God in it.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

9 But if their animal inclinations are too strong and fervent to be restrained, and kept within due bounds, by all the grace they have received, without great uneasiness and disturbance to themselves; let them prudently marry some suitable person, lest temptations should, one time or other, prove too hard for them: For it is certainly far better, in point of wisdom,

NOTES.

* I take this to be the apostle's sense, rather than, as the stream of commentators carries it, that he wished all men were *unmarried* as he himself was: For that would have been inconsistent both with God's ordinance of marriage, and with the continuance of the church, and of the world, for time to come; and as far as he found any benefit in a single life, for which he wished it to others, *that* is sufficiently expressed in the next verse.

† Some have thought that the apostle himself was a *widower*; because, speaking of such, he here puts himself in, saying, *it is good for them, if they abide even as I*; and because he, having been a conscientious, strict, and zealous *Pharisee*, had probably married in his younger days, according to the doctrine of the *Jewish* schools, which made it a sin to continue single after twenty years old. (See the note on *ver.* 1.)

dom, duty, and comfort, for any one to marry, than to be under the power of tormenting, inflaming, and impure desires after unlawful enjoyments.

10 And unto the married I command, *yet* not I, but the Lord, let not the wife depart from *her* husband:

10 And as to another of your questions about married people, both of which are believers; though some of them may be too ready to fall in with what they have been wont to hear from the *Jewish* rabbies, about the allowableness of divorces on trivial occasions, (see Dr. *Lightfoot* on *Matth.* v. 31.) I declare, (παραγγελλω) not as from myself, nor yet as what I have received by *immediate* inspiration, which in this case there was no need of *; but as what our Lord himself has expressly commanded, (*Matth.* v. 32. and xix. 6, 9.) and has fixed as a binding law upon all his disciples, that no wife should voluntarily separate herself, or be divorced from her husband, for any differences that may rise between them; unless it be on account of adultery:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

11 But if upon some pet, dislike, or quarrel, she should go away from her husband, or he should dismiss her for any other cause than Christ has allowed of, she ought, by all means, to resolve against, and keep herself from marrying another man, which would be utterly unlawful; (*Matth.* xix. 9.) or rather, it is her duty to do all that in her lies, to get the breach made up between her husband and herself, to regain his favour, and lay aside her own resentments, that they may live amicably together again, as becometh saints: And it is the incumbent duty of the husband not to divorce his wife, while she is willing to live with him, and is faithful to his bed.

12 But to the rest speak I, not the Lord, if any brother

12 But as to others among you, that were married to heathens, or unbelievers, before they themselves were converted; and may now be in doubt, whether they

NOTE.

* There was no need of immediate inspiration as to this point, which Christ had so clearly and expressly determined, as there was with respect to others, which he had said nothing about; there having been no occasion for it then, and he having left them to be settled by his apostles, as circumstances might arise: Nor is there any necessity of understanding the apostle to mean merely his own private opinion, when he said, *ver. 6. I speak by permission*, and ver. 12. *I speak, not the Lord;* and ver. 25. *I have no commandment from the Lord; yet I give my judgment as one that has obtained mercy of the Lord to be faithful:* For all this may very well be taken to signify, that what he delivered, under these forms of speech, was by inspiration, in distinction from, and by way of addition to, what our Lord himself had mentioned, in the days of his ministry; accordingly he speaks of himself, with a reference to these things, as *having the Spirit of God.* ver. 40. But if, as some would have it, his meaning was, that he spoke those things, as his own private sentiments, and not by divine suggestion; this shews his great honesty and faithfulness, in giving such plain notice of what he delivered only as his private thoughts, and carries strong evidence, that, when he gave no intimations of that kind, he is to be understood, as speaking by inspiration of the Spirit, according to what he says in opposition to false teachers, *ver.* 40. See the note there.

brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

they ought still to continue in the conjugal relation with them, because under the *Mosaic* law, the *Jews* were obliged, at a time of general reformation, to put away their idolatrous wives * ; (*Ezra* x. 3, *&c.*) I declare, by revelation of the Spirit, our Lord himself having left no express commandment by word of mouth about this point, that if any Christian brother be wedded to a wife, who, after his conversion, continues an idolatress, or unbeliever, and she be nevertheless willing to cohabit with him in a friendly and peaceable manner, as before, he ought not to abandon her, merely on account of religion.

13 And the woman which hath an husband that believeth, not and if he be pleased to dwell with her, let her not leave him.

13 And if any converted woman was before married to an husband, who remains in unbelief, and yet is still willing to live in an honest, decent, and loving manner with her, as man and wife, she ought not to go away from him, as if the bonds of matrimony were broke between them, only because, through his want of religion, they cannot walk together, as heirs of the grace of life.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

14 For as, unto the pure, all relations and enjoyments of this life are pure, (*Tit.* i. 15.) the husband who continues an infidel, is so far sanctified, or separated to a holy use, (εν τη γυναικι) in or by his believing wife, and by means of her credibly professed faith and holiness, (they being one flesh, *Matth.* xix. 5.) as not to deprive her of the covenant-privileges, which belong to the visible people of God, and their seed; (*Gen.* xvii. 7.) and the unconverted wife is in like manner sanctified for covenant use, (εν τω ανδρι) in or by her believing husband, and by means of his regularly professed faith and holiness, and of her conjugal relation to him: Otherwise those of your children, which descend from a father and mother, one of which is a Christian, and the other not, would be in the same condition, as to the privileges and blessings that belong to the visible church, and to the external administration of the covenant with the children of parents, both of which are heathens, and so out of the pale of the church, and strangers to the covenants

NOTE.

* The *Israelites* marrying the daughters of idolatrous nations, was in direct contradiction to the well known, express, and severe prohibition of God's law, *Duet.* vii. 3, 4. But the believer, and unbeliever spoken of by the apostle, are supposed to have been married, while they were both in a state of heathenism, or of unbelief. *That case* therefore, was very different from *this*, on the *religious* foot; and it was so, furthermore, on a *political* account, as the *Jews*, nationally considered, were under God's immediate government, as their king, and were to be kept entirely distinct from all the idolatrous nations round about them: And though it would be contrary to the duty, comfort, and edification of Christians to marry unbelievers; (*ver.* 39.) yet it would not make the marriage itself null and void. (See also the note on *ver.* 10.)

covenants of promise, and by no means to be owned as a holy seed *: But now, since the unbelieving parent is thus sanctified in and by the other, who believes, their offspring are externally, relatively, and federally holy, as a seed visibly separated and appropriated to the Lord, and so entitled to all the privileges of the covenant, that they are capable of in their

NOTE.

* The terms (ακαθαρτος) *unclean*, and (αγιος) *holy*, occur almost numberless times in the *seventy*, and in the New Testament; but I do not find that they are ever once used to signify *illegitimate* and *legitimate*, which is the sense that some would here put upon them: And as the apostle was speaking of persons already married, and marriage is a civil ordinance of the God of nature, there was no room to doubt, whether the children of such unbelieving and believing parents were *legitimate*, or not, since *that* depends entirely on the legitimacy of the *marriage*, and not at all on the *religious* character of the husband and wife, whether one, or both, or neither of them, were Christians or no. Nor is it to be supposed, that *unclean* and *holy*, in this passage, is to be understood of *real*, *personal*, and *internal* uncleanness and holiness: For the children of believers are in a moral sense, as unclean by nature, as the children of other people, (see *Job* xiv. 1,—4. and xxv. 4. *Psal.* li. 5. and *Eph.* ii. 3.) and it cannot be said of *all* the children of believers, any more than of adult baptized professors, that they are renewed and sanctified by the Holy Ghost; since the event in both shews, that they are not all circumcised in heart, or that all are not *Israel*, which are of *Israel*. (Rom. ii. 28, 29. and ix. 6.) But *unclean* and *holy* are manifestly to be taken here, in that well known, and familiar sense, in which the church of *Israel*, and their seed, by virtue of their visible relation to God, as his covenant people, were called *an holy people*, and *an holy seed*, in distinction from the heathen nations, which were styled *unclean*, as being out of the pale of the church, and excluded from the privileges and blessings of God's covenant. See *Duet.* vii. 6. *Ezra* ix. 2. *Isa.* vi. 13. and lii. 1. and lxii. 12. And thus the parents and children of the visible church are called *holy*, Rom. xi. 16. and the unconverted *Gentiles* are represented as *unclean*, in *Peter*'s vision of the sheet, *Acts* x. 14. compared with *ver.* 28. When therefore the infants of visible believers are baptized, it is no more setting a seal to a blank, than when that ordinance is administred to persons, who never were baptized before, upon their own profession of faith and repentance, but were not really partakers of those graces: For the proper ground of baptizing one, or the other, does not lie in a *certainty*, which no minister can have, that they are really endued with the grace of God, and so *internally* in covenant with him; but in their *visible* covenant-relation to him, as that is manifested by a credible profession of faith in adult persons, and by God's promise to them and their seed; for which reason, I think, the faith and holiness of parents are to be considered, as *credibly professed* by them, in order to the entailing of a relative, federal holiness on their children, and entitling them to baptism. And as we have a reasonable ground of hope for the salvation of such professing believers, as continue, living and dying, to be visibly in covenant with God; so we have, that their seed, dying in infancy, shall be saved: For since they did not live so long, as to be capable of renouncing the gracious covenant, which God made with their parents, and with them, we may comfortably consider them, as in the hands of a *covenant-God*, whose faithfulness engages him to continue to be so to them, that were not suffered to reject him by unbelief; and so, not to mention the great encouragement they would have to lay hold on God's covenant, were they to grow up to years of maturity, there is a vast difference between them, and the dying infants of unbelievers and heathens, which must be left to the *uncovenanted* mercy of God; and what ground of hope there is in this, let those Christians consider, who would set aside God's promise of being *a God to his people and their seed*, as having no relation to *spiritual* privileges and benefits, nor *any place* under the gospel-dispensation.

their infancy, as much as if both father and mother were professing believers.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

15 But if the unbelieving husband, or wife, is so offended at the other's embracing Christ and the gospel, as for that reason only to go away, and absolutely resolve against living together any more, as man and wife; let such take their own course, at their peril, after all prudent, kind, and proper methods have been tried, in vain, to prevent it. A Christian brother, or sister, in such a case, is not tied down to the hardship of continuing the conjugal relation with one, who, in effect, irreclaimably breaks the matrimonial bond, and defeats all its ends, much less to enslave his, or her own conscience to the perverse humour of the unbelieving relative, for the sake of preventing a separation between them: Only it is to be remembered, that God has directed and obliged us, Christians, to follow after peace in every natural and civil, as well as religious relation; and therefore such ought to do their utmost, consistent with truth and holiness, to engage even infidel consorts, to live in an amicable manner with them.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou O man, whether thou shalt save *thy* wife?

16 For, still further to enforce this duty, How do you know, O believing wife, whether by still continuing to dwell in love, meekness, and chastity, with your unbelieving husband, you may not be an instrument in the Spirit's hand, of winning him over to the faith of Christ, and so saving his soul? (1 *Pet.* iii. 1, 2.) Or how do you know, O believing husband, whether you may not be a like happy instrument, in due time, of converting your wife? Do not despair of this, since that God, who has changed one of your hearts, and had brought you into so near a relation to each other, while ye were both in a state of infidelity, can sanctify it so far, as to turn it into an effectual means of salvation to your, as yet, unbelieving mate.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

17 But whether the event, as to that, may answer your desire, or not; Let *me* take this occasion to exhort all among you to consider, that as God, in his providence, has dealt out various states, conditions, and relations of life, to every one of you respectively; and as, while each of you was situated in one or another of them, the Lord Jesus called him to the faith and fellowship of the gospel; so he should labour, by divine grace, to behave in a becoming manner, suitable to his station, without imagining that, by his religion, he is excused from any of the duties which belong to it: And this is what I lay down as a general rule, for order's sake, in all the churches of the saints, with

with respect to other cases, as well as that, which I have been now insisting upon.

18 Is any man called being circumcised? let him not become uncircumised: is any called in uncircumcision? let him not become circumcised.

18 Thus, with regard to *religious* circumstances of an external nature, was any of you a circumcised *Jew*, when God called him by his grace to the knowledge of Christ? Let him not regret it, or wish that he had never been circumcised, as though he were the worse for *that:* On the contrary, was any of you called to the faith and hope of the gospel, while he was an uncircumcised *Gentile?* Let him not be uneasy about *that*, or think the worse of his state, because he has not this mark of distinction in his flesh, which, under a former dispensation of the covenant, was put upon God's professing people; nor let him now want to be circumcised, how much soever some *Jewish* zealots would press it upon him: Neither of these circumstances make any alteration, with respect to the privileges and benefits of true believers, under the gospel dispensation.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

19 As to circumcision in the flesh, on one hand, which the *Jews* received before conversion; and as to not being circumcised, on the other, which was the case of the *Gentiles;* neither of these are of any avail in Christianity; no man is either the more, or the less accepted of God for either of them: But the main thing is to see to it, that your faith work by love; (*Gal.* v. 6.) and so prove itself to be genuine and sincere, in a conscientious and chearful obedience to the moral commandments of the law of God, as becomes new creatures. (*Gal.* vi. 15.)

20 Let every man abide in the same calling wherein he was called.

20 So again, with respect to the *civil* stations and relations of this world, let every one be satisfied to continue in that state in which God had placed him in the kingdom of providence, before he called him into his kingdom of grace, which is designed to make no alteration, with regard to the duties that result from the several situations of secular life; but to enforce the practice of them in such a way, as may be most to the glory of God.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

21 As particularly, was you in the capacity or quality of a servant, or even of a slave, to some master according to the flesh, who had bought, or otherwise acquired you to be his property? Do not trouble yourself about *that*, as if you were ever a whit the less acceptable to God on its account, or as if your Christianity were blemished by it, or it were inconsistent with your duty toward your great Lord and Master in heaven, or with your holy profession of his name, and your spiritual privileges in communion with him: Only if Providence favour you with an opportunity of getting your freedom by any fair

means, thankfully accept of it, and faithfully improve it, as the more desirable condition, in which you may have time at your own command, and better advantages for religious exercises: But, be this as it will, do not discourage, or distress yourself about it.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

22 For, in opposition to the higher degrees of secular callings, he who, while in a state of vassalage to men, was called, by the power and grace of the Lord Jesus, to a participation of the spiritual and eternal blessings, that are enjoyed in union with him, is (to allude to slaves that obtain their liberty) as much a freed man (ἀπελεύθερος) of the Lord Redeemer's own making, and *that* in the most excellent and honourable sense of freedom and deliverance from the bondage he was under to sin, Satan, and all the severe exactions of the covenant of works, (*John* viii. 36. *Rom.* vi. 18. and vii. 3, 4. and *Gal.* v. 13.) as if he were not under any bond of civil servitude to men: And, on the contrary *, he who was called out of darkness into marvellous light, (1 *Pet.* ii. 9.) while he was in a state of civil freedom as a master, or as a denison of *Rome*, is by his conversion become as much a servant, under the strongest bonds to Christ, his great Lord and Master, who redeemed and called him, that he might be so, as if he had been in the lowest state of subjection to men.

23 Ye are bought with a price; be not ye the servants of men.

23 So that, with respect to *religious* liberties and privileges, both are upon a level; and one as well as the other of you are redeemed from the worst of bondage and slavery, for the most honourable enjoyments and employments to the glory of God, (*chap.* vi. 20.) *not with silver and gold*, the price which men used to pay for a property in slaves, or for their ransom; *but with the precious blood of Christ.* (1 Pet. i. 18, 19.) In correspondence therefore to this high and peculiar right which the Lord, who bought you, has to all your services, take heed of parting with that spiritual liberty, wherewith Christ has made you free; or of serving the lusts and sinful commandments of men; or of being so subject to them, in discharging the duties of your civil relations, as to interfere with your superior obligations to him.

24 Brethren, let every man wherein he

24 Upon the whole then, my dear brethren, whatever be the external circumstances, and civil stations, in

NOTE.

* *Christ* and *the Lord*, in this verse, evidently mean the same person, who is spoken of absolutely, as *the Lord*, as the *Lord who calls us*, as the *Lord who makes us free*, and has a peculiar property in us, as his *free men*, and as *the Lord*, who is both the author and the object of our obedience, as we are *his servants*; all which can surely agree to none but that God, *whose we are, and whom we serve.* (Acts xxvii. 23.)

he is called, therein abide with God.

in which any were converted, whether it were in either of thofe but now mentioned, (*ver.* 16,—22.) or in any other; Let every one endeavour to be eafy and contented with it, as what Providence has ordered for him; and to fulfil the duties belonging to it, by walking with God therein, as under his eye, in obedience and devotednefs to him, by aſſiſtance from him, and in communion with him, who is graciouſly preſent with his people in all conditions of life, and gives a ſanctified uſe of them for his own glory and their good.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

25 Now, as to your queries about ſingle perſons that never were married *, I cannot ſay that our bleſſed Lord, while on earth, left any direction or command, to forbid changing their condition, as he did againſt a wife's departing from her huſband: (*ver.* 10.) But (ὃς) as he intended, and promiſed a further revelation of his mind and will, by his inſpired apoſtles, relating to ſeveral doctrines and duties, which pertain to the goſpel-ſtate, (*John* xvi. 12,—15.) I give my determination (γνώμην) and advice in this caſe, as one who has found favour with the Lord, to be put into the apoſtleſhip, and to be aſſiſted, and made faithful in it; and ſo what I deliver, by virtue of my office, is to be received, not as my own private opinion, but as an authentic rule of faith and practice. (See the note on *ver.* 10.)

26 I ſuppoſe therefore, that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

26 My ſentiments then, under the guidance of the Holy Ghoſt, are, that, conſidering the preſent days of violent perſecution for the ſake of Chriſt, and how much eaſier it may be, either to eſcape or bear their terrors, in the ſingle, than in the married life; it is moſt convenient and deſirable for every one that is unmarried, to continue ſo; provided he can do it with the preſervation of his chaſtity. (*ver.* 8, 9.)

27 Art thou bound unto a wife? ſeek not to be loſed. Art thou loſed

27 Is one man among you joined to a wife, whom he took, and by the law of marriage is bound to hold during life, for better and for worſe? Let him be ſatisfied with, and ſo contented in that ſtate, as not to

NOTE.

* It ſeems from this verſe, and *ver.* 36. that among the queſtions ſent to the apoſtle about marriage, there were ſome relating particularly to young perſons; and though *virgins* properly ſignify only undefiled maidens; yet the nature of his argument requires our underſtanding him, as including young people of both ſexes: Accordingly in the next verſe he ſays, *It is good for a man*, (τῳ ἀνθρώπῳ) which includes the male, to continue ſingle; upon which he adds, (*ver.* 27.) *Art thou bound to a wife? Seek not to be loſed. Art thou loſed from a wife? ſeek not a wife*; and in *ver.* 28. he proſecutes his point, with relation both to men and women. And Mr. *Locke*, and Dr. *Whithy* have offered ſeveral reaſons, with great probability, to ſhew, that the words, (τὴν ἑαυτοῦ παρθένον) which are rendered *his virgin*, ver. 37. ſignify rather the *virgin-ſtate*, or a ſtate of celibacy, whether it be of a man or woman, than *the perſon* of a virgin, in the ſtrict acceptation of the word. See their notes on that verſe.

sed from a wife? seek not a wife.

want to be released, much less to go into any sinful measures of freeing himself from it, by a divorce, or otherwise, on account of the difficulties and incumbrances that may attend it, even in the worst of times. On the contrary, Is another of you in the single state, free from all engagements, by promise or contract, to a wife? Let him be so well pleased and satisfied with his present condition, as not rashly to change it, or be forward to marry, without some urgent necessity for it; since it is by far the best for him to suffer alone, without the additional grief of having a wife and family involved in troubles with him.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

28 But if any man, upon a due consideration of all circumstances, shall find it most advisable for him to enter into a state of wedlock, he may warrantably do it without transgressing any law of God; and the same holds equally true, with respect to a young woman, who, on like consideration, is minded to take to herself an husband: There certainly is no sin in marriage itself; only let such remember, that they will thereby expose themselves to greater anxiety and troubles in their temporal concerns, which will be very grievous to the flesh, especially in these days of sore tribulation for the gospel's sake. But I forbear urging this matter so far as I might; lest it should too much discourage any of you, that are married; or should prove a snare to some others, who may be desirous of that state: And so, having laid these cautions before you, without binding any to a celibate or single life, I leave them to continue in it, or not, as their own prudence and conscience shall direct.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none;

29 But whatever, my beloved brethren, any of you may do as to this; what I am going to add, is of the utmost importance for every one of you to observe, and reflect upon, with the greatest seriousness; namely, that as all time is in a manner nothing, compared with eternity, and the whole duration of any of your abode, whatever your circumstances be in this world, is absolutely, and in itself, exceeding short and uncertain, and will soon have an end, none knows how soon; it may before another day, hour, or moment: Hence it plainly follows, that they who have husbands or wives, or other near and dear relations, should consider them, as transitory dying comforts; and therefore should moderate their affections to them, and especially take heed of setting their hearts so much upon them, as to hinder their pursuit after spiritual and eternal things; yea, they should sit as loose from them, as if they had no such relatives in the world, when they

they come into competition with Chriſt and heaven, or would obſtruct their duty toward God.

30 And they that mourn the loſs of near relations, friends, or other enjoyments, and the various afflictions that befal them, in the ordinary courſe of providence, or for the goſpel's ſake, ſhould reſtrain the exceſs of grieving paſſions, manage them with decency, and poſſeſs their own ſouls in religious peace and patience, as if nothing troubled them; ſince all preſent calamities will ſoon be over-paſt, and the day is haſtening apace, when God will wipe away all tears from their eyes: And they, that are pleaſing themſelves with any enjoyments of this world, ſhould conſider that they are all uncertain, unſatisfying, and periſhing, and ſo take heed of being elevated with them, as if their chief happineſs lay in them; and ſhould learn to behave with a holy indifference toward them, as if they had no affection for them: And they, that are buſy in the affairs of this life, gathering riches by traffic, and purchaſing eſtates with their gains, ſhould remember how precarious all theſe things are; and ſit as looſe in heart from them, as if they had no poſſeſſion of earthly treaſures, which in a little time will make themſelves wings and flee away; and eſpecially ſhould take care, that they be no hindrance to them in their journey heaven-ward.

30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

31 And they that are making uſe of the worldly accommodations, which God has given them, for the neceſſities, conveniences, comforts, and ſervices of life, ſhould ſee to it, that their hearts be not ſwallowed up in them; that they do not make an idol of them; nor miſapply and abuſe them, to the diſhonour of God, and the pampering of their own pride and luxury: For (σχημα) the figure, form, and image of this world in its whole ſcheme, as to its preſent ſtate and relations, and our way of enjoying it, converſing, trading, and living in it, is flying off like a ſhadow, and will ſoon vaniſh away.

32 But I would have you without careſulneſs. He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord:

32 And (δε) the reaſon, why I have ſaid ſo much, (*ver.* 1, 7, 8, 26, 28.) in preference of the ſingle to the married life is, becauſe I would fain have you as free as poſſible, from the anxious cares and perplexing incumbrances of this ſorry world, eſpecially in theſe perilous days, in order to your attending the ſervice of God, and purſuing the ſalvation of your own ſouls, with the leſs hindrances and diſtractions: For it is obvious, that the unmarried Chriſtian, in, generally ſpeaking, moſt at liberty for laying out his thoughts, time, and labour, about things, that relate to the cauſe and intereſt of Chriſt, and to his own communion with him, and enjoyment of him; and

for

for consulting how he may be best employed in such things as are most pleasing and acceptable to his Lord and Saviour.

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

33 But the married, as particularly the believing husband, who acts with a conscience toward God, is necessarily engaged by the duties of his relation, to take more care and pains about the concerns of this present life, for the maintenance of his family, and ordering its affairs to advantage, than he would otherwise be obliged to; and he is bound to study, and do all that he lawfully can, to interest himself in the affections of his wife, to make her easy and comfortable, and to supply her with a sufficiency, according to his station, for the support of herself, and of all that are committed to her charge. (1 *Tim.* v. 8.)

34 There is also difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married, careth for the things of the world, how she may please *her* husband.

34 There is a like difference between a married woman and a maiden, that have received the faith of Christ: She, who is single, has ordinarily none of the cares and incumbrances of this life to trouble her, or to break in upon her liberty, and leisure, for attending to those things which relate to the knowledge, service, and glory of the Lord Christ, and to her own interest in him, and salvation by him; her disentangled circumstances give her the greater advantage for making religion her business, that she may exercise herself unto godliness, both in the course of her life and conversation, and in the holy thoughts and dispositions of her heart; and so may glorify God in her body and spirit, which are his: But she, who is married, is obliged, by the duty of her place, to concern herself the more about the things of this world, and employ more of her time, thoughts, and pains, in contriving and managing the affairs of her family in the best manner; (1 *Tim.* v. 14.) and she ought to study and endeavour, by all Christian, kind and prudent, sober and modest methods, to ingratiate herself with her husband, and industriously subserve his secular, as well as spiritual interest and happiness.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord, without distraction.

35 And my real design, in thus giving the preference to a single life, is only with a view to the benefit of your own souls, that ye may pass through this troublesome world, especially in persecuting times, the freer from entanglements and hindrances in your way, and may be the more fully and undisturbedly engaged in your regards to the things of a better; Not that I would ensnare any of your consciences, by putting you upon such an absolute refusal of marriage, as might endanger your sinning against God, through the power of unchaste inclinations; only I would direct you, if ye are able to receive it, (*Mat.* xix. 11, 12.) to do what may be most expedient,

and

and becoming Christian prudence, in the present difficult circumstances of things; and may set you most at liberty for waiting upon, adhering, and keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, with undivided hearts, without disquietude, perplexity, and wanderings of thought, by reason of the cares and incumbrances of this world.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

36 But if any parent (and the same may be said of a guardian) apprehends that he does not duly consult the advantage and reputation of his virgin-daughter, or does not treat her in a becoming manner, by restraining her from marriage, after she has discovered inclinations to it, and is arrived at the age, beyond which it is commonly thought a reproach to remain single *; or if any bachelor, who is at his own disposal, thinks that he has put too great a force upon his own temper, and disgraces himself, by continuing in a state of celibacy, after he has passed the usual reputable time for marrying; and if, in either of these cases, the parent, or the single person who has the disposal of himself, be under a conviction of duty about a change of condition, which ever way either of them thereupon takes, acording to what he deliberately concludes, upon the whole may be best, he is guilty of no sin against God, who has left this matter

NOTE.

* In paraphrasing this and the two next verses, I have included a regard to Mr. *Locke*'s and Dr. *Whitby*'s sense of the words, translated *his virgin*, (την παρθενον αυτου, and ver. 27. την γαμετην παρθενον) as signifying his virginity, or state of celibacy; and the Doctor tells us from *Phavorinus*, that *he is called a virgin, who freely gives up himself to the Lord, renouncing matrimony, and preferring a life spent in continency.* Accordingly, *if she pass the flower of her age*, may be rendered *if it*, that is, the state of virginity or of celibacy, *be over aged*, (εαν η υπερακμος) referring to the opinion of the *Jews*, and other civilized nations in those days, as though it were a reproach for a man or woman to continue single beyond a certain term of years: To what an extravagant height the *Jews* carried this point, see *Univers. Hist.* Vol. I. pag. 677. Note L. And so the verb, (γαμιζων, or as the *Alexandrian*, *Clarmont*, and other copies read it, γαμιζεν) which is rendered, *he that gives her in marriage*, ver. 38. will signify *he that marries.* These constructions best comport with what is said about *his standing stedfast in his heart*, and *having power over his own will*, and *having no necessity*, (ver. 37.) which seems most apparently to relate to the person that should marry, or not, rather than to any one, whether father or guardian, that may be supposed to have the disposal of a virgin; since the necessity of marrying depends on the inclination which she feels in herself, to determine her, rather than on the father's or guardian's judgment about it. But then it is, and must be owned, that the words are more naturally rendered *his virgin*, as in our translation, than in the way which those learned critics have chosen; and it is highly probable that some questions had been sent to the apostle, about what *parents* and *guardians* should do with the young women that were under their care: And therefore I have taken both senses into the paraphrase; it being extremely difficult to say which of them may be most agreeable to the apostle's meaning. For the first of these interpretations, the reader may consult Mr. *Locke* and Dr. *Whitby*; and for the second, *Pareus*, *Beza*, *Grotius*, and others.

ter to be determined by circumſtances: Accordingly a father may lawfully conſent to the marriage of his daughter, when he ſees it needful; and a young man, who is his own maſter, may lawfully take to himſelf a wife.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well.

37 Nevertheleſs, whoever he be, that is fixed in the purpoſe of his heart, not to encourage his daughter's marrying, eſpecially in theſe days of great tribulation, and finds by her temper and behaviour, that, on her part, there is no neceſſity for it, but that he is fully at liberty to act according to his own will about it, without any danger to her, and therefore perſiſts in his reſolution of keeping her ſingle; that man is to be commended for his prudent care and management of her: So likewiſe the bachelor, who, being pretty far advanced in life, has ſtedfaſtly reſolved in his own mind, that he will not marry, and is under no neceſſity from over-bearing inclinations, or other circumſtances, to alter his condition, but can maſter his affections, and therefore abides by his reſolution to keep ſingle; this man doth what is moſt adviſable and commendable, conſidering how much difficulty and danger, in theſe perſecuting times, he might otherwiſe expoſe himſelf to.

38 So then, he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage doth better.

38 So then, the ſum of what I ſay with reſpect to ſuch perſons is this, The father who, as occaſions require, gives his daughter in marriage, with her own free choice and full conſent and liking, acts a lawful, wiſe, and becoming part; but he who, when there is no neceſſity on her ſide, refrains from diſpoſing of her in marriage, ſtill better conſults her comfort and advantage, both for this world and the next: And the bachelor, who finds it needful for him to enter into the ſtate of wedlock, acts very prudently in ſo doing; but he that can be well ſatisfied to continue ſingle, and accordingly doth ſo, ſtill better provides againſt inconveniences and troubles in theſe ſuffering days, and for his own eaſe, and liberty of ſerving God to greater advantage.

39 The wife is bound by the law as long as her huſband liveth: but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

39 Finally, as to a woman that has been married*, it may eaſily be gathered from what has been already ſaid, (*ver.* 10,—14.) that ſhe, inſtead of wanting to be releaſed from her huſband, on account of the preſent difficult ſtate of the church, ſhould conſider herſelf as bound, by the law of God and nature, to cleave to him, till death parts them; unleſs he voluntarily and reſolutely leave her, (*ver.* 15.) or be guilty of adultery: (*Matth.* v. 32.) But if it pleaſe God that

NOTE.

* This ſeems to be an anſwer to ſome queſtion that had been ſent to the apoſtle about widows.

that he die *first*, it is then, in itself, a lawful thing for her to marry some other man; only she being a Christian should remember, that it ought to be to none, but a man, who also makes a credible profession of Christ, as a believer in union with him, that they may have the approbation, presence, and blessing of God, in their conjugal relation; may help one another forward, as *heirs together of the grace of life*, (1 Pet. iii. 7.) in their way to heaven; may carry on the worship of God with sweet harmony in their family; and may heartily unite in training up those that are under their care, whether children or servants, *in the nurture and admonition of the Lord.* (Eph. vi. 4.)

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

40 But, according to my judgment, it is ordinarily most desirable in these evil days, and best on religious accounts, (*ver.* 35.) for the widow never to alter her condition by marrying again, without some pressing necessity for it: And I, who well know when I am, or am not, under divine inspiration, do declare, that *, whatever your new teachers may suggest to the contrary, (*chap.* ix. 1, 2, 3. and 2 *Cor.* x. 10. and xiii. 3.) I account myself to have the mind of God, in this and all the forementioned cases, as being under the special direction of his Spirit about them. (See the note on *ver.* 10.)

RECOLLECTIONS.

How satisfied should Christians be; and with what care and conscience should they behave, in every relation of life, in which God found them, when he called them by his grace, whether they were masters or servants, in a single or married state! Though the believing servant should thankfully embrace civil freedom, if Providence favour him with a fair opportunity for it; yet how little reason has he to be dejected, or to envy his master; or the believing matter, to despise his servant; since they both are equally the free men and servants of Christ, and are bought with his precious blood, that neither of them may be the servants of men, in violation of their superior obligations to him? As to single people of both sexes, how happy may they think themselves in their liberty and leisure for the service of God, and in their freedom from the cares and incumbrances of this world, and from the additional

NOTE.

* As the apostle was so well acquainted with God's way of revealing his mind and will to him, by the Spirit, he must needs have known wherein he was, or was not inspired; otherwise there would be the greatest uncertainty, as to his own, and our dependence on what he wrote: But it cannot be supposed that he would intimate any thing, that looked like the least doubt in himself, whether he were under the guidance of the Spirit, in his decisions of cases put to him; since that would have been to have given his adversaries the greatest advantage against him, whilst he was labouring, all along, to assert his apostolic authority, in opposition to them: And therefore when he says, I THINK (δοκω) *that I have the Spirit of God*, he is to be understood, as speaking, not with hesitation, but with entire confidence; in which sense the word here used is sometimes to be taken, as in *Luke* xvii. 9. *Acts* xv. 25, 28. and xxvi. 9. And he herein seems to refer, not merely to the last mentioned case; but to all that he had been saying, by way of addition to what our Lord himself had settled in his personal ministry.

additional trouble of having a family to suffer with them in perilous times! It is therefore most prudent for them, at such seasons, not to marry, if they can be as well contented, and maintain a becoming chastity without it. But as marriage is lawful and honourable, and has its peculiar advantages and comforts, and is an appointed remedy against fornication, no parents ought absolutely to restrain their children, of due age, from it; and none ought to lay themselves under the snare of a vow of perpetual celibacy. If any single persons, that are at their own disposal, or otherwise have the consent of their parents, or guardians, shall, upon mature deliberation, as in the fear of God, think it most expedient to change their state for once, or oftener, if need require, they may do it without sin: But what care should believers take, that it be only with such, as make a credible profession of faith, and only with one person at once! And how should they study and labour, by divine grace, to live together with conjugal affection, fidelity, and peace; to please one another, and promote each other's salvation; and to do every thing they can, with a good conscience, for preventing a separation between them! If indeed (as often was the case in the apostle's days, when the husband or wife was converted after marriage) one of them is an unbeliever, and will be actually divorced from the other, merely for being a Christian, that other is not still bound by the marriage-contract, which the parting person has broke, and obstinately refuses to abide by: but if the believer can prevail with the unbeliever to continue their cohabitation, this is most desirable: For how doth the believing party know, whether God may not make him, or her, instrumental to the conversion of the other consort? However, in case only one of them be a believer, and it please God to bless them with children, what a comfort is it to think, that the unbelieving mate is so far sanctified in and by the believing one, as to preserve the covenant entail of privileges to their offspring, that they may be accounted, treated, and devoted to God, as an holy seed; though baptism be of no more avail now, than circumcision was of old, without a new creature! But, after all, what a high point of wisdom is it, for every one to choose such a condition of life, and order his affairs in such a manner, as he thinks may, by the blessing of God, be most likely to admit of the best helps, and the least hindrances, to solemn fasting and prayer, on proper occasions; to doing those things that are most pleasing to God; and to attending on the Lord without distractions! For whatever the station be, which the providence of God has distributed to us, we ought continually to bear in mind, that our lives themselves are very short and transitory, and all things here exceeding precarious, like a shadow that flies away. And how should this thought wean our hearts from the present world, that, whether we be in comfortable or afflicted circumstances, we may indulge to no excess, either in our joys or griefs, on their account; and may use all the accommodations of this life, without any way abusing them! To conclude, how should a sense of divine authority bind all this upon our consciences; since it is recommended to us by a faithful, benevolent, and inspired apostle, who wished others might be as happy as himself, and gave his directions about it, under the unerring conduct of the Spirit of God.

CHAP. VIII.

The apostle, in answer to another proposed case, about meats offered to idols, shews the danger of people's having a high conceit of their own knowledge, 1,—3. *The vanity of idols, and the unity of the God-head, in opposition to a multiplicity of gods,* 4,—7. *And the mischief of offending weak brethren, by eating things offered to idols, even supposing that, in the civil view, it might be lawful,* 8,—13.

TEXT.

NOW as touching things offered

PARAPHRASE.

NOW to proceed to your queries about feasting upon such things, as have been dedicated to false gods,

fered unto idols, we know that we all have knowledge, knowledge puffeth up, but charity edifieth.

gods *, which some suppose they may lawfully do, without any manner of scruple, because they know that an idol is nothing: (*ver.* 4.) It is allowed, that the generality of us, Christians, have some notion of the vanity of idols; nor is it denied, but that you, who boast so much of your knowledge, are enlightned in this point, which all of us, the apostles of Christ, are as clearly and fully assured of, as any of you can be†; But if some hereupon imagine, that there is no harm, in any circumstances, or on any account whatsoever, in eating what has been offered up to those fictitious deities; let such remember, for their caution, that mere notions in the head, and a fond conceit of their own superior understanding, puff up the pride of their hearts, and indispose them to receive further instruction, or to condescend to others of lower attainments: But true love to God, and to our brethren for his sake, makes our knowledge practical, and engages us to use, and improve it, for the promoting of holiness, peace, and comfort in others, as well as in our own souls.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

2 And if any one be opinionated of his own knowledge, as though he were wiser than others, and so despises them, and is above either attending to their sentiments, or consulting their edification, he does not know any thing, as yet, in such an humble and beneficial manner, and to such spiritual purposes and advantages, as he ought to know it, and as is pleasing in the sight of God; he really is a vain boaster, and deceives himself. (*Gal.* vi. 3.)

3 But if any man

3 But if any one heartily loves God, and from

NOTES.

* It was customary among *Pagan* idolaters to offer oxen, sheep, and other animals, that were fit for food, in sacrifice to their gods. Part of these sacrifices were consumed on the altar, and the remainder was divided, in various shares, between the priest and the offerers, who feasted on them, and invited their friends to the entertainment, sometimes in the *Idol temple*, and at others in their own houses; and what was not thus disposed of, was often sold in the market. *Chap.* x. 25. (Vid. *Spencer* de Rit. Hebr. p. 500, 501. and *Jurieu*'s Hist. Crit. des Dogmes & des Cultes, &c. *Part.* iii. *Chap.* x. and *Part.* iv. *Chap.* xi.) Now, as appears from *ver.* 4, 10. some of the *Corinthians* pleaded, that, since *an idol is nothing*, it could not defile the meats which were offered to it; and that therefore it was not unlawful, but rather shewed a contempt of the imaginary god, to eat of them in the Heathen temples, as well as in the private families of their friends, or when they had been sold in the market: But as they carried that matter too far, the apostle, in this chapter, sets himself to oppose such an unguarded use of their liberty therein, as, even though supposed to be lawful in itself, would be injurious and misleading to others, who could not distinguish, as they themselves might, between a civil act, and a veneration of the idol, as may be gathered from *ver.* 7,—12. And he more fully states the point itself, and shews how far it was, or was not lawful, in *chap.* x. 19. *&c.*

† *We all know*, taken in either of the ways put in the paraphrase, may very well comport with the apostle's design, as well as with the restrictive sense, in which the scripture often uses the term *all*; and stands clear of any inconsistency with his saying, *ver* 7. *There is not in every man that knowledge.*

man love God, the same is known of him.

that principle is influenced to make such a use of his knowledge, as may be most to the divine glory, and the welfare of his Christian brethren; that man is approved and owned of God, as a sincere believer, whom he loves, and who employs his talents for his master's service.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

4 As to your question then about the lawfulness of eating things, which have been offered as sacrifices, and so consecrated to idols; we, who are thoroughly instructed in the nature and design of Christian liberty, are well satisfied, that the gods of the heathen nations, and the images which represent them, are all *lying vanities*, merely nominal gods, which have no divinity, no virtue, or power in them, and can do nothing to change the nature of meats, or make them either better, or worse in themselves; and that there is only one living and true God, in opposition to all that *by nature are no gods*. (Gal. iv. 8.)

5 For though there be that are called gods, whether in heaven or in earth; (as there be gods many, and lords many)

5 For though, among the *Pagan* idolaters, there be great multitudes that are falsely esteemed and called gods, and many objects of their worship, some of which are their celestial, and others their terrestrial deities, as in their theology they have many superior gods, and many dæmons, who, in their account, are gods of a lower rank, and a sort of mediators, by whom they make their addresses to their imagined divine powers of the higher order:

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord

6 Yet in reality, and in our esteem who believe, there is, in opposition to all heathen deities *, but one true God, or one Divine Being, that is the object of religious worship, and, in one manner of subsistence and operation, is by gospel revelation, represented under

NOTE.

* *One God* is exclusive, not of the *one Lord*, as though *he* were an inferior Deity, but only of *the idols*, to which *the one God* is opposed: To think otherwise would be to destroy the apostle's own argument for *the Unity* of God, and make him talk as inconsistently, as if he would prove, that *there is none other God but one*, because, instead of *many*, there are only *two*, one supreme and the other subordinate; and then would give such a reason of this, as overturns the distinction itself, by adding that *all* those things, which are *of the Father*, are in their utmost latitude *by the Son*, as one in operation with him, just as at other times, speaking of the Father, all things are said to be *by him*, (δι' αυτου and δι' ου) *Rom* xi. 34, 36. and *Heb.* ii. 10. In the first of these places the Father is styled *the Lord*, (Κυριος) without the article, as Christ is here; but by the same way of arguing, that excludes the Lord Jesus Christ from being *God*, the Father would be excluded from being *Lord:* Or if, as Mr. *Joseph Mede* supposes, (Vol. I. pag. 318.) the apostle here alludes to the custom of the Heathens, who worshipped one or more sovereign deities, by inferior dæmons, which are called *Baalim*, or *Lords*, then what is said of the one *Lord Jesus Christ*, may be considered, as relating, not so directly to what he is in his original nature, as to his *office* of mediation with God the Father; while he himself is styled Lord, and the very same works are ascribed to him, as to the Father, to shew what a *divine* Mediator he is, as has been represented more at large in my sermons on *Jesus Christ God-Man*, pag. 63, 64.

Lord Jesus Christ, by whom *are* all things, and we by him.

under the personal character of *the Father*; from whom, (ἐξ οὗ) as the first Mover, all things in creation, providence, and grace, originally proceed, (*Rom.* xi. 36.) and *in whom we live, and move, and have our beings*: (Acts xvii. 28.) And to us there is but one Lord, even Jesus Christ, who is not, like the nominal dæmons of the heathen, another god, different from the Father, or inferior in essence to him, but is, in another manner of subsistence and operation, by nature God, and a divine person, *by whom*, as well as *for whom all things were created, and in whom* (ἐν αὐτῷ) *all things consist*; (Col. i. 16, 17.) by whom likewise, as considered under the notion of mediator, all spiritual blessings are communicated from God the Father, and all our religious addresses are made to him, and are accepted of him, together with our persons, in and through this our great High-priest and advocate. (*Eph.* i. 3, 6. and ii. 18. and *Heb.* xiii. 15.)

7 Howbeit, *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

7 Nevertheless, every one (see the second note on *ver.* 1.) has not a clear and distinct knowledge of the nullity of heathen gods: (*ver.* 4.) For some of the new converts from gross *Gentilism*, retaining too much of a secret veneration for their former idols, do still to this very day, after all their professions of Christianity, eat of those meats which are offered to them, not merely as common food, but as therein paying some sort of honour to them, as though there were really something of divinity in them; and their consciences, not being yet fully instructed into the pure doctrine of the gospel, but continuing under remaining darkness and error in these points, are sadly defiled with the guilt of idolatry. (*Chap.* v. 11.)

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.

8 But if others could safely eat of those things, with a contempt of the idol, (see the first note on *ver.* 1.) they should notwithstanding consider, that food of any kind whatsoever, is no *recommendation* of us to the divine favour; for as the *kingdom of God consists not in meats and drinks*; (Rom. xiv. 17.) so, if we partake of heathen entertainments, though it be without any respect to the idol, to which they have been devoted, it is of no religious advantage to us; nor if, in point of prudence, we abstain from eating of such meats, are we ever a whit the worse Christians on that account: One doth us no good; and the other doth us no harm, as to our spiritual concerns, so far as it relates only to ourselves.

9 But take heed lest by any means this liberty of yours become a stumbling

9 But what ye should be principally cautious and careful about is, that, be your power or right (ἐξουσία) of eating such things ever so lawful in itself, yet never insist upon, or make use of it, to the ensnaring of

bling block to them that are weak.

of those that are weak in the faith, and unsettled in the knowledge of the truth; and to the occasioning of them to fall into sin, by their doing that with a doubting, or with a superstitious mind, which ye, with your superior judgment, can do safely and satisfactorily to yourselves.

10 For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

10 For if any such person, who is less acquainted with the doctrine of Christian liberty, and of the vanity of heathen deities, shall see you, who have further light in things of that nature, sitting in an idol's temple to feast upon meats that are offered in sacrifice to those imaginary gods *; Will not the conscience of him, that is not satisfied about the lawfulness of it, and cannot so well distinguish between civil and religious acts, be encouraged, by your example, to eat of such sacrifices, with a veneration of the idol itself, which would be real idolatry in him?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

11 And so, by means of what you are supposed to do innocently, with a better understanding, and think you can justify, on the foot of Christian liberty, your ignorant, doubting, and mistaken brother, will be led into sin and error, to the destroying of the peace, confidence, and quiet of his conscience, and the contracting of such guilt, as in its own nature tends to his final perdition; for whose redemption and salvation Christ himself laid down his precious life, as you, in the judgment of charity, ought to believe he did for all, that make a credible profession of his name. (See the note on *Rom.* xiv. 15.)

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

12 But while, in this manner, any of you act so injuriously against your Christian brethren, and, by misleading them into sinful and idolatrous practices, (τυπτοντες) smite and wound, disturb and defile their tender and unsettled consciences, ye sin, not against them only, but also against Christ himself, whose visible members they are; and ye do what in you lies to defeat the design of his love, in what he has suffered for their consolation and salvation.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13 As to myself therefore, I would be so far from indulging the most innocent liberty, to the hurt of others, that if eating of meat, which has been offered to idols, would disturb the conscience of my Christian brother, or, occasion his falling into sin; I would entirely abstain from all such flesh, how lawfully soever I might otherwise eat of it, and how gratefully soever it might be to my palate; and would deny myself

NOTE.

* The apostle here argues only on a supposition, that banqueting on such flances, in that manner of doing it, as any of the *Corinthians* might apprehend it to be: But in *chap.* x. 20, &c. he shews that there were some circumstances which made it quite otherwise.

self so far, as never to taste it all the days of my life, rather than give an occasion of stumbling and falling to the weakest brother upon earth.

RECOLLECTIONS.

How much better is the knowledge, that is under the government of love to God, and our Christian brethren for his sake, than all the finest speculations in the world! Notions that lie only in the head, puff up the heart; and he that is so conceited of his knowledge, as to think he needs no more, and despises others of weaker understanding, knows nothing as he ought: But love keeps the soul humble in itself, is condescending and benevolent to others, and is highly pleasing to God, who loves them that love him.—What vain idols are all the superior and inferior deities of the heathen, which have no divinity in them! But O what a mercy is it to be well instructed in the unity of that God, of whom and by whom are all things, as inclusive of the Father and Son, who, though personally distinct, are *one God*, and *one Lord*, in opposition to all that are not by nature God! And how are those Christians to be pitied, whose conceptions of these important things are confused and unsettled, and who act with doubting consciences, for want of clearer sentiments about them! But how careful should those of a more enlightened judgment be, to avoid every thing, that might mislead their weaker brethren, or encourage them to venture on any way of sin, that would wound their consciences, and destroy their peace and edification, and tend to their utter ruin, for whom Christ died, or who are to be deemed such, by their profession of him! Who, that dreads the thoughts of sinning both against him and them, would not willingly wave his own liberty in things, which may be done or forborn, without making himself either the better, or worse in God's account, and in his own spiritual concerns, rather than indulge the pleasure of eating any particular sort of offensive food, like meat consecrated to idols, or than do any thing while he lives, which he thinks might prove a snare, or a stumbling block to his Christian brother!

CHAP. IX.

The apostle vindicates his authority against those, who, among other pretences, made his not receiving maintenance an objection against it, 1,—3. *Asserts his right to maintenance from the reason of things, from the law of* Moses, *and the appointment of Christ,* 4, —14. *Tells them, that he thought it his glory to have waved this branch of his Christian liberty among them,* 15,—18. *And had done it, for the benefit of others, in several instances besides this,* 19, —23. *And shews that he did all this, with the utmost care and diligence, in view of an incorruptable crown, and therein set them an example,* 24,—27.

TEXT.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

PARAPHRASE.

NOW to shew how ready I am to practise the duty of self-denial, in the exercise of my Christian liberty, for the good of others, it is well known that I have done this, in a remarkable manner, for your and the gospel's sake, in working with my own hands, and not taking the maintenance, which I might have insisted on from you, when I preached a year and a half at *Corinth*; (Acts xviii. 3, 11.) and yet some among you have been so perverse, as to object against my

my apostolic authority on that account *. But am I really not a true apostle of Christ, because I have acted so disinterested and generous a part toward you? This should rather have recommended, than lessened my character among you. Am I not as free from obligations to give my labours *gratis* to any people, and as much at liberty, if I pleased, to claim a subsistence, at their cost, in preaching the gospel to them, as any other apostle? 'Tis surely unreasonable and ungrateful to suppose the contrary, only because I have not insisted upon this right. And as to the signs of mine apostleship, Have I not seen Jesus our only Lord and Saviour, and *that* in an extraordinary and miraculous manner, not only after his resurrection, but even after his ascension to heaven †? He certainly appeared in person from thence, to give me my commission, and an immediate revelation of the gospel, which I preach. (*Chap.* xv. 8. and *Acts* xxii. 17, 18. and *Gal.* i. 12.) And are not ye, the church at *Corinth*, who were converted by my ministry, (*chap.* iii. 5, 6. and *Acts* xviii. 1.—11.) evident instances of its efficacy, through the power and grace of the Lord Jesus, who, by that means, has wrought a happy change upon you, and produced those

NOTES.

* As the apostle, in answer to those that questioned his authority, *ver.* 3. insists so largely in the next succeeding verses, on his right of receiving maintenance, and then goes on to shew why he had waved that privilege; it is hard to conceive with what propriety *that* could be called a defence of his apostolic character against their cavils, unless they had founded them, in part at least, upon his not having asserted the rights, privileges, and powers of an apostle, as others had done, in demanding and receiving such maintenance from the churches as was due to that office; and, without supposing this, what he offers in the first and second verses, to support his commission, seems to be brought in very abruptly, without any manner of connection with either what goes before, or follows after it. But, admitting that their letter had suggested, as though something of this kind had been objected against him, the propriety of the whole stands in a fair light, and in good connection with what he had been saying, at the close of the preceding chapter, about his denying himself in things indifferent, and with what he further adds about maintenance in the next verses, as also about waving his Christian liberty in divers other instances, from *ver.* 19. to *ver.* 23. *Beza* indeed, *Pareus*, and some others think the apostle's *answer*, (ver. 3.) refers to the preceding and not the following verses: But, be that as it will; yet without the supposition of an objection against his authority, on account of his not demanding and receiving maintenance, we are still greatly at a loss, to see how the vindication of his apostleship in these verses comes in; and how to preserve a tolerable connection between them and the foregoing, and following discourse.

† It was necessary, among other things, that the *apostles* should have seen Christ risen from the dead, because a great and fundamental part of their office lay, in bearing witness to his resurrection: (see the note on *Acts* xiii. 3.) And therefore *Paul* here mentions this to shew, that he was not destitute of that essential qualification of an apostle; and the extraordinary manner in which he was favoured with it, after Christ's ascension, beyond the rest of the apostles, may be considered as adding strength to this branch of his argument, and therefore is brought into the paraphrase.

those excellent gifts, as well as graces, that ye are enriched with.

2 If I be not an apostle unto others, yet doubtless I am unto you: for the seal of mine apostleship are ye in the Lord.

2 If there be any others, and particularly any adversaries, that are risen up among you, on whom my labours have not been successful, and who therefore will not own me to be an apostle of Christ; yet undoubtedly I am one, in an eminent manner, to you; and, whatever they maliciously object against me, ye, of all others, ought chearfully to own my divine mission: For your conversion is a confirming testimony, like a sealed warrant, to the validity of my apostolic office, which I received from the Lord Jesus himself, and have executed by his authority and influence; and which he honoured by the holy impressions that he visibly made upon you, when I was the instrument of begetting you to him, through the gospel, and so was your spiritual father. (*Chap.* iv. 15.)

3 Mine answer to them that do examine me, is this;

3 My apology (απολογια) and defence then in general, by way of reply to those that call in question mine authority, and sit as it were in judgment to censure me, (ανακρινουσι) is summarily comprehended in what I have been saying: (*ver.* 1, 2.) And so far forth, as they make a handle of my not asserting the rights and powers of an apostle, in taking the maintenance due to persons in that office, mine answer in particular to that charge, is as follows: (See the note on *ver.* 1.)

4 Have we not power to eat and to drink?

4 Have not I and my brother *Barnabas.* (ver. 6.) as well as any other apostle, authority (εξουσιαν) to demand a supply of convenient food and drink from the people, among whom we spend our time and strength in ministring the gospel? We certainly have, notwithstanding our tenderness in not always insisting upon it, that we might not be chargeable to them. (2 *Thess.* iii. 8, 9.)

5 Have we not power to lead about a sister, a wife, as well as other apostles,

5 Nay, in case we had seen fit to have married, hath not either of us a claim to the privilege of carrying about, from place to place, a sister in Christ, whom we had taken into the relation of a wife *, and of

NOTE.

* *A sister*, a *wife* (αδελφην γυναικα) cannot fitly signify a *sister-woman*, because every *sister* must needs be a woman; and the word (γυνη γυναικος) signifies a *wife* all along in *chap.* vii. where it is very often used, and mostly rendered a wife, though sometimes a *woman*, with a reference to her being a wife. And it surely better comports with the apostle's reputation and argument, to think, that he spoke of carrying about a *wife*, than any other woman, whether a domestic servant, or a woman of substance to attend him, like those that voluntarily followed our Lord, to minister to him, who therefore could not be properly said to carry them about with him. The first of these his narrow circumstances did not well admit of buying, or hiring; and the second would have been a help, rather than a charge to the churches; and so to have instanced in such as the last of these, would have been directly contrary to the design of his argument;

postles, and as the brethren of the Lord, and Cephas?

of requiring that those, whom we minister to, should be at the additional charge of maintaining our families, together with ourselves, as others of the apostles have done? To instance in some of the circumcision, Have we not power for this, as well as *James*, and other near kinsmen of our Lord, according to the flesh, (*Matth.* xiii. 55. and see the note on *Mat.* xii. 46.) and particularly as well as the apostle *Peter*, in whom some of you peculiarly glory. (*Chap.* i. 12.)

6 Or I only and Barnabas, have not we power to forbear working?

6 Or is it to be supposed that only I and *Barnabas*, my dear companion and fellow-traveller, who were called, separated, and sent forth to our work, by the Holy Ghost, and by the intervention of the church and elders at *Antioch*, (Acts xiii. 2, 3, 4.) Is it, I say, to be thought that we are the only apostles that are excluded from the right of being maintained by the churches, and of being excused working with our own hands to subsist ourselves, as ye well know I did at *Corinth?* (Acts xviii. 3.) It is utterly unreasonable to imagine any thing like this, were ye only to consider the equity of things:

7 Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

7 For as we are *soldiers*, listed under Christ's banner, to pull down the strong holds of sin and Satan, and captivate the hearts of sinners to him, (2 *Cor.* x. 4. and 2 *Tim.* ii. 3, 4.) Who ever uses to undergo the hardships, dangers, and expence of a war, at his own cost and charges, without partaking of the spoils? Again, as the church is styled God's vineyard, (*Isa.* v. 1, *&c.* and *Luke* xx. 9, *&c.*) and we are *labourers* under him, (who gives the increase) to plant, dress, and water it, (*chap.* iii. 6,—9.) who is ever employed in forming and cultivating such a plantation, and has not the privilege of eating of its produce? Or, as we are *shepherds* under Christ, whom he has appointed to feed his lambs and his sheep, (*John* xxi. 15, 16. and 1 *Pet.* v. 2, 4.) who has such a charge of the flock, and spends his time, care, and labour in fulfilling it, and is not sustained and refreshed with its milk? Since therefore every one reasonably expects, and is allowed, these rewards of his labour, surely every minister of the gospel, who sustains all these characters, has a right to be maintained by his employment in the service of Christ, and of the churches.

8 Say I these things as a man? or

8 Do I mention these well known instances of what is commonly practised, and always counted fit and equitable among men, and argue this point merely

NOTE.

ment; and as *Peter* was married, (*Mat.* viii. 14.) there is no room to doubt, but that the woman he carried about was *his wife*.

or faith not the law the same also?

ly on the foot of human judgment, on which I might venture to rest the cause? Or doth not divine revelation also, in the *Mosaic* law itself, which *Jewish* zealots, my grand opposers, are so fond of, teach the very same things? It certainly doth.

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

9 For, to look back to the Old Testament dispensation, it is recorded in the law, which *Moses* delivered to the *Israelites;* (Deut. xxv. 4.) You shall not prevent the ox, by muzzling him, or by any other methods, from eating of the corn, which he treads out of the ear, while he is labouring in that work. Do ye suppose that this divine injunction related merely to such inconsiderable brute creatures as oxen, as though God only took care that proper provision should be made for them?

10 Or faith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

10 Or rather, Is it not natural to conclude, that, though his mercies are over all his works, he has a farther meaning in it*, to shew the still greater obligation, which lies upon all persons to exercise humanity, and do justice toward their own species, that are employed in working for them; and especially towards us, who labour in the work of the Lord, for the benefit of their souls? Doubtless it stands on record for instruction of this sort, and for enjoining an equitable regard to any of us, who labour in useful services for the good of mankind; that as the plowman takes pains for others, in breaking up the ground, and sowing it, (*ver.* 11.) with a reasonable expectation of a proper recompence; and the thresher beats out the corn, in expectation of receiving a suitable reward; and as, in this manner, *the husbandman, that labours, ought to be partaker of the fruits:* (2 Tim. ii. 6.) So we, who are employed about God's spiritual husbandry, (*chap.* iii. 9.) in breaking up the fallow-ground of sinners hearts, and in sowing the good seed of his word; and we, who in our preaching separate the wheat from the chaff, the saint from the sinner, may well expect to receive the necessaries of life, as a just recompence from the churches, for whose advantage we thus labour in the word and doctrine.

11 If we have sown unto you spiritual things, *is it* a great thing if we

11 If we have sown the seed of God's word among you, as the means of producing spiritual and eternal blessings, for the refreshment, improvement, and salvation of your immortal souls; Is it any great return,

NOTE.

* As in *Duet.* xxv. 4. the passage here referred to, nothing goes before or after it, that has any relation to beasts, but it stands amidst directions to the duties of justice and mercy toward reasonable creatures; it may well be concluded, that the prohibition of muzzling the ox is there brought in, the more strongly to enforce those duties toward men, and therefore is very fitly applied by the apostle, in an argument for the maintenance of ministers of the gospel.

we shall reap your carnal things?

or what any reasonable and grateful person would grudge; if, for our labour in scattering such inestimable benefits among you, we are made to partake of such shares of your temporal substance, as are needful for the sustenance of our mortal bodies, and fitting them for further services of this excellent nature? There is surely no proportion between the value of what ye give and receive; the last so far exceeds the first.

12 If others be partakers of this power over you, *are* not we rather? nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

12 If accordingly other servants of Christ, and even the false teachers themselves among you, claim and exert an authority over you for the maintenance, which I have been speaking of; (*ver.* 4,—6.) and ye allow their demand to be just; are not we, who first planted and watered the *Corinthian* church, (*chap.* iii. 6.) much more entitled to it? Nevertheless, to shew, that we seek not yours, but you, we have not insisted upon, nor indeed received this acknowledgment from you, which we had so unquestionable a right to; but have rather chosen to undergo all the hardships of want, or of providing for ourselves by the labour of our own hands; lest, by putting you to any charge, we should have prejudised your worldly minds against us, as though we had mercenary designs upon you; and so should have obstructed your attending upon, and readily receiving that glorious gospel, which sets forth the person, offices, and grace of our Lord Jesus Christ, and which he is the author of, and has committed to our trust.

13 Do ye not know, that they which minister about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

13 But had we claimed and used our liberty in this case, there could have been no just objection against it, especially not by *Jewish* converts *: For, to remind you of the provision which God still more expressly made for his ministring servants in the *Mosaic* law, (*Numb.* xviii.) Do ye not understand and consider, that by his appointment the *Levites*, who officiated in holy things, as in killing and preparing the sacrifices, and the like, were maintained by the offerings at the tabernacle, and afterwards at the temple; and that the *priests*, who devoted themselves to the service of the altar, had their parts and shares of its sacrifices, for the subsistence of themselves and their families? Surely ye, who so much boast of your knowledge, cannot be strangers to these things.

14 Even so hath the Lord ordained, that they which preach

14 In like manner, to bring all this down to the New Testament state, in which the reason of things is the same, our Lord Jesus, by his immediate authority,

NOTE.

* The apostle's arguing out of the *law* may intimate, that he therein had his eye most particularly on the *Jewish converts*, the more effectually to silence their opposition to him.

preach the gospel, should live of the gospel.

rity, has appointed and ordered, that his servants, whom he sends forth to preach the everlasting gospel, should be maintained by those that have the benefit of their labours; as particularly when he said, with a reference to this very case, *Provide neither gold, nor silver, nor brass, in your purses,* &c. *For the workman is worthy of his meat, and the labourer of his hire.* (Matth. x. 9, 10. and Luke x. 7.)

15 But I have used none of these things, neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

15 But notwithstanding all this clear proof, from the nature of things, from the law of *Moses*, and from Christ's own institution, that gospel ministers ought to be provided for, at the people's cost; and though I have as much right to it, as any other of his servants: Yet I have not made use of my privilege in this respect; nor have I wrote these things about it, with any desire or intention, that, whenever I may come to you again, it should be at your expence: No, I only mention it to stop the mouths of those, that seek all opportunities of aspersing me; and to set you an example of self-denial, and of waving the use of your Christian liberty, on proper occasions: For I had rather perish for want, or wear out my life with hard labour, to earn my bread, than that any one should deprive me of the pleasure and honour, as I count it, of promoting the interest of Christ, and the good of your souls, in the most acceptable manner, by preaching the gospel freely, without making it any way burdensome, and so prejudising you against it.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, If I preach not the gospel.

16 For though, in the discharge of my office, I have published, and still continue to proclaim the glad tidings of salvation by Jesus Christ; this is my indispensible duty; and so I have no more room to glory in barely doing this, than others have, which is indeed none at all: For I am under an absolute necessity, by the commission and command of my great Lord and Master, to preach the gospel wherever I come; (*Acts* xxii. 15, 21. and *Rom.* i. 14.) yea, the worst of all woes, even to the bittерest reproaches of a guilty conscience here, and everlasting horrors hereafter, must be my portion, were I to be disobedient to the heavenly vision, in not preaching the gospel; (*Acts* xxvi. 19.) which, I trust, will never be my case.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

17 For if I voluntarily and chearfully attend to this important service at free cost, and *that* under all the difficulties of want and poverty, or of providing for myself, merely for the glory of God, and the salvation of others, I have at present a noble satisfaction in so doing, which I would not part with for all this world; and I humbly look for, and depend upon, a

gracious

gracious reward of my faithfulness and zeal in the day of Christ: But if it be with unwillingness and reluctance, that I receive and manage the trust, which he has committed to me, for dispensing his gospel, and therein act as an hireling, who values the fleece more than the flock, and grudges his pains, unless it be with a prospect of some temporal advantage to himself;

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

18 What is the reward then, that I could expect, at present, in the reflections of my own mind, or could look for at the great day of account, in such a mercenary and unfaithful way of executing my commission? Why truly none, but what is very terrible*, though nothing can be more happy, in case of faithfulness: This, I assure you, I often seriously think of, that when I preach the glorious gospel of the grace of God, I may be the more excited to plant and settle it, (θησω) merely for Christ's sake, in love and obedience to him, whose gospel it is; and may do this freely, without expence to my hearers, as often as circumstances make it needful, and conducive to the great ends of my ministry; that I may not rigorously, and unseasonably, use my right of requiring a supply from the people, in return for my labour in preaching to them.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

19 For though in this instance of Christian liberty, as well as in several others, I am under no obligation to any man to abridge myself in the use of it; yet I have been willing, and have thought it matter of prudence and duty, so far to consult the various tempers, weaknesses, and unhappy biasses of all sorts of men, as, in things of that nature, to submit myself like a servant, and accommodate my measures, in the most pleasing manner to them; to the end that, by such condescensions, innocent compliances, and self-denials, I might sweeten their spirits; might recommend Christ, and his doctrines and ways, the better to them; and might win the more souls over to him, which I count the richest gain of all my ministrations.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under

20 As for instance, when I have had to do with the *unbelieving Jews*, I have reasoned with them out of the scriptures of the Old Testament, as a proper way of arguing with a *Jew;* (Acts xvii. 2, 3.) and as far as I could with a safe conscience, and consistently

NOTE.

* *What is my reward?* is paraphrased with relation both to a faithful and unfaithful discharge of his office, and to a reward at present, and to be expected hereafter; all which taken together, seems to me to clear up the force and connection of the argument, better than any thing I have met with in commentators, many of which have rather puzzled than satisfied me in their accounts of it.

der the law, as under the law, that I might gain them that are under the law.

ently with the truth of the gospel, have observed their *Jewish* rites and ceremonies, as in the circumcision of *Timothy*, because his father was a *Greek*, (Acts xvi. 3.) that I might soften their offence at the gospel's being preached by an uncircumcised *Gentile*, and might bring them over to Christ *: In dealing with *believing Jews*, who, for want of further light, think themselves to be still under an obligation of keeping up a religious regard to certain branches of the ceremonial law, (*Acts* xxi. 20.) I, as knowing that all its ordinances are not, as yet, absolutely unlawful, and that there must be time allowed to bring them entirely off from their old opinions about it, have also so far yielded to their prejudices, as, on important occasions, to comply with some of its rites; (*Acts* xviii. 18. and xxi. 21,—26. see the notes there) to the end that I may the better ingratiate myself with them, and gradually reconcile them to the whole of the gospel scheme; while, at the same time, I continue to warn them against laying any stress upon ritual observances, or imagining that they can be thereby justified; and constantly teach them to make Christ the only ground of their hope toward God.

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

21 On the other hand, when I am cast among those that are unacquainted with the Old Testament, and never were under the *Jewish* dispensation, I preach Christ to them, without appealing to the law and the prophets, for the confirmation of what I say concerning him; but resting the cause entirely upon the evidence of the doctrine itself, the plain facts, and undoubted miracles wrought to prove it, and the Spirit of God to set all home upon their hearts; and in my behaviour toward them, and among them, I take care not to offend them, by my own observing, or putting them upon complying with circumcision, and other ceremonial rites, relating to meats and days, and the like: Nay, I strenuously remonstrate against those, that would impose such rites upon them; (*Gal.* ii. 3,—14.) and assert my own, and their liberty, as to those things; looking upon myself, at the same time, not as a lawless person, or as one that is not bound to keep the *moral* law, with a conscience toward God, as in his sight, and in obedience to him; but as being, as much as ever, under that law, as a rule of life in the hand of Christ, who has made it the inviolable law of his kingdom, that all my thoughts, words, and actions may be regulated according

NOTE.

* I have chosen to understand by *the Jews*, the *unconverted* among them; and by them *that are under the law*, the *converted Jews*, that we may keep the ideas distinct, which otherwise may be too coincident.

cording to it, in a due subjection to him. And this I carefully attend to, while I abstain from all ceremonial observances among the *Gentiles*, that I may lay no obstacles in the way of their conversion, who never were under the *Mosaic* law; but may gain their hearty consent to Christ and his gospel, as believers in him; and an entire subjection to him, without the incumbrance of that ancient yoke of bondage.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

22 Again, when I have been conversant, either with believing *Jews* or *Gentiles*, that are weak in knowledge and grace; and apt to be stumbled and grieved, or drawn into sin against their own consciences, while they see others making such a use of Christian liberty, in things of an indifferent nature, as they themselves are scrupulous about; I have, in those cases, condescended to their infirmities, and forbore the use of such liberty, as is in itself lawful and innocent, that I might not lay stumbling-blocks before them; but might win them over to, and settle them in, the more important points of faith, and moral obedience: In a word, I have tried all allowable expedients, and yielded, as far as possible, in acts of self-denial, in my dealing with all sorts of persons, whersoever I came; not from any unsettledness in my own principles, temper, and views; but to the end that, by all prudent, laudable, and sinless methods, which I think best suited to their circumstances, and most likely to be attended with a divine blessing, I might be instrumental, in the hand of Christ, to deliver some, at least, of all sorts from the error of their ways; from the power of sin and Satan, and their own prejudices; and from the curse of the law, and the wrath to come; and to lead them into all the privileges and blessings of a spiritual salvation, even unto eternal life.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

23 And all this I do, out of a sincere and zealous concern to prevent unreasonable exceptions against the gospel, and to recommend and propagate it among people of every character; to the end that I may not only share in its special and saving benefits myself; but may have a joint communion and partnership in them, with many others, and particularly with you.

24 Know ye not that they which run

24 In this manner of conducting myself, in which ye ought to imitate me *, I act with care and caution,

NOTE.

* The apostle evidently intends that what he had been saying, and was further going to add, about his own conduct, should be regarded by private Christians for their imitation; because in the close of this verse he turns his address to them, saying, *So run, that ye may obtain;* and in the next verse speaks of himself and them in common as *striving to obtain an incorruptible crown.*

run in a race, run all, but one receiveth the prize? So run that ye may obtain.

tion, diligence and constancy, like *the racers*, and *combatants* in the *Grecian* games, which are wont to be celebrated in the neighbourhood of *Corinth* * : Ye very well know that in *racing*, all, who are called to that exercise, run, and continue running, with all their might, to get the garland, which is set up at the end of their course; every one hoping to obtain it, by reaching the goal first, though but one can have it : In like manner, it is your duty and interest, as well as mine, to *run with patience the race which is set before us*, (Heb. xii. 1.) and, by divine assistance, to be *pressing toward the mark, for the prize of the high calling of God in Christ Jesus* : (Phil. iii. 14.) And ye have the highest encouragement hereunto, inasmuch as not only one, but *many*, together with myself; (*ver.* 19,—23.) yea, *all, that run with faith and patience*, shall have the honour and advantage of receiving *the reward of the inheritance from the Lord Christ*. (Col. iii. 24.)

25 And every man that striveth for the mastery, is temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

25 And as, at those public games, *wrestlers* and *boxers* are also engaged in combats; every one of them, (ο αγωνιζομενος) who would contend in good earnest for victory, even to an agony, is very exact in his regimen, with respect to diet and discipline, that he may be the better prepared for the conflict: So we ought not to indulge our sensitive appetites unto any excess; nor unto the eating of such meats, as may be an occasion of stumbling to our brethren; (*chap.* viii. 9, 13.) but should mortify all worldly and sinful affections, and abstain from every thing, that would be an hindrance to us in our Christian warfare, in which we wrestle against the most potent adversaries, (*Eph.* vi. 12.) and are called to fight *the good fight of faith*, and *lay hold on eternal life* : (1 Tim. vi. 12.) And we should be the more abundantly excited to this, when we consider that those gamesters take all their care and pains, only for the sake of obtaining a garland of flowers, or of pine, myrtle, olive, bays, laurel, or the like, which is a poor fading, withering, and perishing crown, of trifling value, and only serving to puff up their pride and vanity, without any solid advantage to themselves; but *that* which lies before us, to animate our utmost care and diligence, mortification and self-denial, is no less, than

NOTE.

* Among the famous games of *Greece*, those that were kept at the *Isthmus* of *Corinth*, were called the *Isthmian* games. These the apostle here, and in the three following verses alludes to, as well known among the *Corinthians;* and particularly to the *racing*, *wrestling*, and *boxing* or *cuffing*, used on those occasions, which, together with *leaping* and *quoiting*, were the principal exercises in those games. See Dr. *Hammond*'s notes.

than an inheritance, and crown of glory, of infinite worth and duration, *incorruptible, undefiled, and fadeth not away.* (1 Pet. i. 4. and v. 4.)

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

26 I therefore, under this apprehension of things, stretch forward, with all my might, like the *racers*, that I may finish my course with joy, &c. (*Acts* xx. 24.) and this I do, not without minding, and keeping within the rule of duty; but studiously and carefully attending to it, as knowing that I cannot expect to be crowned, unless, in this manner, I *strive lawfully;* (2 Tim. ii. 5.) any more than they that run for the prize can win it, unless they keep within the lines, which are wont to be plainly drawn for marking out their course: (see the note on 2 *Cor.* x. 13.) Nor do I engage herein, as one doubtful in myself, whether I, running in the prescribed path of duty, shall have the honour of being crowned at last, or not; as they are, who know that *one* only *receives the prize;* (ver. 24.) but I press on with an entire satisfaction in myself, that in this way I, through grace, shall certainly obtain it. In like manner, relying on the strength of Christ, I exert myself, with the utmost vigour, like *boxers* and *wrestlers*, in fighting against all opposition; not in jest, nor barely to prepare for the combat, as they do, when they are using themselves to their respective exercises, only for diversion, or ostentation, or for improving themselves in these arts, by stretching forth their arms and legs, and throwing them about with a flourish in the air, while there is no enemy to encounter them.

27 But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

27 But as, when they come to close combat, they give their antagonists such violent strokes, as make them black and blue; and throw them down to get the mastery over them *: So I, labouring in good earnest, by divine assistance, to gain an entire conquest over all my corruptions, contend vehemently against them, by faith and evangelical repentance, watchfulness, fasting, and prayer, mortifications of the flesh, and

NOTE.

* The terms here rendered, *I keep under, and bring into subjection,* (ὑπωπιάζω καὶ δουλαγωγῶ) are *agonistical*, alluding to a combatant's giving his adversaries black and blue eyes in *cuffing;* and throwing them down, and getting them under him, in *wrestling.* But it would be very whimsical to imagine that, literally speaking, the apostle beat his own face, or any part of his body, till he made it black and blue; and it would be downright nonsense to say, that he brought his body under himself, as one combatant did the body of another under him. There is therefore no foundation for popish penances, macerations, and scourgings of the body, in these words, which are only strong and lively figures, to signify the mortification of sensitive appetites, and, together with them, of all the evil propensions of *the old man, the body of sin,* which is here fitly represented, in allusion to the natural bodies of those, that were wounded and subdued in combat. Vid. *Bez.* in loc.

and self-denials, with regard to all indifferent, (*chap.* viii. 13.) as well as unlawful things; and by these means I am helped to wound and bring down the whole body of sin, together with all my fleshly inclinations: All this I constantly endeavour to do, with the utmost care and caution, and godly jealousy over my own spirit, that as I do not, so I may not run at uncertainties; (*ver.* 26.) * lest, (were this my case) after I have preached the gospel to others for their salvation, I myself, instead of being partaker with them, (*ver.* 23.) should give way to any unfaithfulness, neglects, and self-indulgences, or other criminal temper and conduct, which, were I under their dominion, would, in the nature of things, and by the gospel constitution, issue in my being (ἀδόκιμος) rejected of God, as an insincere and slothful servant; and in my labours being disapproved of him, and judged unfit to be rewarded in the great day of account. And this I mention as my own practice, to excite you to the like circumspection, care, and diligence, mortification of sin, and self-denial, lest any of you, through allowed defects therein, should be disapproved of God in the final judgment.

RECOLLECTIONS.

How ungenerous is it, to argue against the temporal rights and privileges of the ministers of Christ, only because sometimes, in condescension to the wants, weaknesses, and prejudices of the people, they are so self-denying, as not to make use of them! They have as much liberty to marry a sister in Christ, that may be suitable to them, as any other men; and they, upon principles of reason and divine revelation, have just claims to a comfortable maintenance of themselves and their families, at the expence of the people, on account of their sacred employment for the good of their souls. This is plainly their due by the law of common equity, as in their religious office and character, they are like soldiers, and shepherds, and labourers, that plant and sow, plow and thresh; as also by the ancient law of God, relating

NOTE.

* It is not reasonable to think that the apostle had any doubt in himself, whether he should be eternally saved, or not; for he had said, just before, that he did *not run as uncertainly*, and always spoke with an entire confidence as to his own salvation. But as he well knew, that God did not design his own, or any other persons attaining it, without the use of proper means, which are connected with the end, both in the divine purpose, and in the constitution and fulfilment of the new covenant; so he excited himself, by these considerations, to the utmost diligence in mortifying the corruptions of nature, which, on a supposition that he were careless in subduing them, and should live under the power of them, would be inconsistent with his allured hopes of eternal life: But it by no means follows from hence, that he was under any apprehensions of his being suffered to do so inconsistent a thing, and of thereby miscarrying, and being eventually rejected as a false professor, or unfaithful minister, in the great day of account. And he seems, according to his wonted admirable wisdom, to have transferred these things, as it were in a figure, to himself, to shew the inseparable connection between the means and end, and so to stir up all other professing Christians, and ministring servants, to like care and diligence; and particularly to pave the way for the *Corinthians* receiving his awful admonitions without offence, which immediately follow at the beginning of the next chapter.

relating to the ox, which trod out the corn; and to the priests and Levites, who attended the business of the altar; yea, and by the command of Christ under the New Testament-dispensation, that they, who preach the gospel, should live of the gospel. But as these are rights, which, on prudential considerations, may be waved, what an honour is it to those ministers, that choose to yield them up, when their own circumstances admit of it, and the edification of their people requires it! How much better is it to pursue the great ends of a gospel ministry for saving souls, and becoming all things to all men, as far as may be without sin, for gaining them over to Christ, than to live in the midst of ease and affluence by means of their liberality! And how pleasant are the reflections of a sincere Christian's mind on his abstaining from some instances of a liberty, which is lawful in itself, when the use of it would be stumbling, or ensnaring to the consciences of his brethren, and a hindrance to their edification! Only let him always remember that, as he is under the *moral* law to Christ, he should never do any thing sinful, for the pleasing of any one whatsoever. But. O what faithfulness, care, and pains, in dependence on divine grace, are necessary, both to ministers and people, for running, and fighting in their Christian course and warfare, according to the prescribed rules of the word of God, and for duly governing their passions and appetites, tempers and conduct, in order to their receiving an incorruptible crown of glory! And, with what humble and holy jealousy over themselves, should they, that preach to others, take heed to their own souls, and to their doctrines and practices; that neither they themselves, nor their labours, be disapproved and rejected, by their Judge, in the great day; but that they may be partakers with those, whom they have been the instruments of converting, in all the saving benefits of the gospel!

CHAP. X.

The apostle, returning to his argument about things offered to idols, reminds the Corinthians *of the great privileges, and yet terrible overthrow of the* Israelites *in the wilderness*, 1,—5. *Cautions them against all idolatrous, and other sinful practices, like theirs, lest they themselves, notwithstanding their gospel privileges, should also fall under God's sore displeasure*, 6,—12. *Comforts them against temptations*, 13. *Shews that partaking, in a religious way, of things offered to idols, was inconsistent with their having communion with Christ at his table*, 14,—22. *But allows of eating them, as common food sold in the market, or at a civil entertainment; provided it be with a single eye to the glory of God, and without offence to the consciences of others*, 23,—33.

TEXT.

MOreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

PARAPHRASE.

NOW, to return to your question, (*chap.* viii.) about partaking of idolatrous feasts, which, I perceive, some would persuade you may be done without danger of incurring God's displeasure, because, in the greatness of his favour, he has made you his church and people, and visibly taken you into all the privileges of the gospel-state: But to guard you, my dear brethren in Christ, against such a presumptuous thought, I would remind you of God's dealings with the church of *Israel*, our predecessors in his covenant, and the natural ancestors of those of us, who are of *Jewish* extract. Observe, I beseech you, what high privileges

privileges God favoured them with as his peculiar people: When he delivered them out of *Egypt*, they were all under the protection, guidance, and refreshment of the cloud of glory, that eminent symbol of his gracious presence, which sometimes spread like a canopy over them, to screen them from the piercing beams of the sun, by day; (*Psal.* cv. 39.) and at others, was miraculously formed into a cloudy pillar, which, on its bright side, gave light to them; and, on its dark side, concealed them from their pursuing enemies, by night; (*Exod.* xiv. 19, 20.) and they all, to a man, passed with safety through the Red sea, as on dry land, while the waters stood as a wall on each side of them; (*Psal.* lxvi. 6. and lxxviii. 13. and *Exod.* xiv. 21, 22.) but, as soon as they reached the shore, the waters returned to the overflowing and drowning the *Egyptians*. (Exod. xiv. 27, 28.) All which was typical of the spiritual light and protection, comfort and salvation, now brought in to the people of God, by that redemption, which is in Christ Jesus; and of the everlasting destruction of them that know not God, and obey not the gospel of his Son.

2 And were all baptized unto Moses in the cloud, and in the sea;

2 And all the church of *Israel*, both young and old, male and female, were baptized into the covenant, which God made with them by the ministry of *Moses*, their leader; and so were brought under obligations to believe, and obey the divine law of that typical mediator and deliverer, by their passing under the cloud, which hung over them *, and through the sea, whose waters stood in heaps on their right hand, and on their left; which was typical of Christian baptism, whereby we and our children are visibly and solemnly initiated in God's covenant, devoted to him, and engaged to be his.

3 And did all eat the same spiritual meat;

3 And when they came into the wilderness, they all partook of one and the same food, even of the *Manna*, which fell round about their tents; and which, in its signification, was, in a manner, the same to them and us; and so may be called spiritual meat, not only as it came down from the clouds of heaven,

NOTE.

* It is probable, says *Estius*, that they were sprinkled here and there, with drops of water from the sea, which stood upright on both sides, as they passed along, and from the cloud that was spread over them; by which the sacrament of baptism might be the more evidently signified. Vid. *Est.* in loc. And if it be supposed, that here is any allusion to the *mode* of baptism, one would think it refers rather to an administration of it by sprinkling, than by immersion; since the *Egyptians*, that were drowned in the sea, were baptized by the waters covering them, rather than the *Israelites*, that went on dry land, and could be no other way washed than with drops that might fall from the cloud and the dashings of the waves.

heaven, by the ministry of angels; but as it was *primarily* typical of Christ, and his spiritual benefits, and of feeding by faith on him, for the nourishment of our souls to eternal life; (*John* vi. 32, &c.) and was *secondarily* typical of our sacramentally eating bread at the Lord's table, in commemoration of his broken body.

4 And did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them: and that rock was Christ.)

4 They likewise all drank of one and the same water, which was miraculously provided for them, when they were reduced to the greatest extremity of drought; (*Exod.* xvii. 6. and *Numb.* xx. 11.) and which may be called the same spiritual drink, in its signification, to them and us, as it had a typical reference *primarily* to gospel benefits by Jesus Christ, which are represented as the living waters, that he gives to them who believe in him; (*John* iv. 10, 14. and vii. 37,—39.) and *secondarily* to the cup in the Lord's supper, which is drank in commemoration of his blood shed; for they drank of the waters that gushed out of the rock at *Horeb*, which was smitten by the rod of *Moses*, their lawgiver, and ran in dry places like a river, (*Psal.* cv. 41.) and accompanied them (ακολουθουσης) for their relief, in their several journeyings for many years through the wilderness: And that rock prefigured and signified Christ, the rock of ages *, who was indeed himself all along graciously present with them, in his divine nature, and visible emblems, for their refreshment and supply; and who has now been smitten in his human nature, by the rod of the law, in the hand of justice, when he *bare our sins in his own body on the tree, and opened a fountain for sin and uncleanness*, in his blood, *by whose stripes we are healed.* (Isa. liii. 5. Zech. xiii. 1, 7. and 1 Pet. ii. 24.)

5 But

NOTE.

* Dr. *Shuckford* thinks, that the apostle here speaks, not of the rock at *Horeb*, but of *Christ*, who, though invisible, was the spiritual support of the *Israelites* in the wilderness: The rock at *Horeb*, struck by the rod of *Moses*, sent forth waters; but the benefit was owing, not to the rock, but to Christ, who was the spiritual and invisible rock of his people, who by his power gave them this supply; and whose presence was with them, not at this time only, but in all their journeyings. See his *Connect.* Vol. III. pag. 24, 25. I have taken this thought into the paraphrase, though not, with him, to the exclusion of the other sense, which I think is sufficiently supported by *Exod* xvii. 6. and *Psal.* cv. 41. and is easily reconciled with *Moses*'s striking the rock a second time in another place, for a fresh supply of waters, about 38 years afterwards, *Exod.* xvii. 6, 7. compared with *Numb.* xx. 11, 13. (See *Univers. hist.* Vol. I. pag. 511.) For at that time, God might order the waters to fail for *Israel*'s farther trial; or their former encampments might be in lower ground, in which the waters from the first rock might flow after them; but their present station might be in ground too high for the streams to ascend in their natural course. For the solution of this and of another difficulty (if it be one) taken from their, soon after this last miracle, buying water of the *Edomites*, and digging wells. See Mr. *Jos. Mede*'s works, Vol. I. p. 327.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

5 But notwithstanding all these peculiar and glorious privileges of an external nature, which every one of them were favoured with, as God's visible church, there were vast multitudes of them, with whom he was highly offended by their unbelief, idolatry, murmuring, and other provocations: For as, on these accounts, he *swore in his wrath, that they should not enter into his rest;* (Psal. xcv. 11.) so the whole of that generation, from twenty years old and upwards, except *Joshua* and *Caleb*, (Numb. xiv. 28, 29. compared with chap. xxvi. 64, 65.) were, in his righteous judgment, by one means or other, cut off in the wilderness; and many of them fell short of the heavenly inheritance, as well as of the promised land, its type; though *Moses* and *Aaron*, and others of them were eternally saved.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

6 Now these things came to pass, and were recorded, as figures (τυποι) of what is to be expected in like cases; and as examples of sin and punishment in that professing people, for a caution and warning to us, who succeed them in their visible church state, and covenant privileges, that we might not imagine ourselves to be secure from like punishments, if we be guilty of like crimes; and particularly, that we might take heed of indulging sensitive appetites to any excess, or of coveting such things, as are unlawful to us, like that of the eating of meat offered to idols, while it would be to the wounding and stumbling of weak consciences, (*chap.* viii. 12, 13.) and while Providence affords us other wholesome food; even as the *Israelites*, not contented with the *Manna*, which God had provided for them, sinfully and impatiently desired *flesh to eat, and the fish, the garlick, and onions of* Egypt. (Numb. xi. 4, 5, 6.) Let us take heed of every thing of this nature, lest *the wrath of the Lord should be kindled against us*, and one way or other *smite* us, as it did them, *while the meat was yet in their mouths.* (Numb. xi. 33. and Psal. lxxviii. 30, 31.)

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

7 Nor let any of you go into idolatrous practices, as some of them did, in an astonishing manner, according to what is written concerning them, saying, (*Exod.* xxxii. 6, 19.) *The people sat down to eat and to drink* in their feasting on their sacrifices, which they had offered to the golden calf, as some do now a-days on idol sacrifices in idol temples; and then *they rose up, and danced before it*, to express their homage and joy, according to the idolatrous rites of the heathen in worshipping their false gods. Take heed of symbolizing with that people, in partaking of idolatrous feasts, with a conscience of the idol, or in

in its temple in honour to it; (*chap.* viii. 7, 10.) lest as *the wrath of the Lord, waxed hot against them, and there fell of them that day, about three thousand men:* (Exod. xxxii. 10, 28.) So God should visit you with some awful judgment.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

8 Nor let any of us be guilty of the abominable sin of uncleanness in any form whatsoever, which some of them afterwards committed with the daughters of *Moab*, according to the filthiest custom of the heathens, at some of their religious feasts, in honour of their idols; and so highly incensed was the indignation of the holy and jealous God against them for these, both corporal and spiritual whoredoms, that three and twenty thousand of them were slain in one day, by his immediate hand, besides another thousand, that were executed by the judges for that sin, which made the whole number of them twenty and four thousand. (*Numb.* xxv. 1,—9.) Let us take heed then of every kind and degree of lewdness *, for which *Corinth* especially is so infamous, and to which it has so many temptations; lest for that, as well as for spiritual fornication, in paying religious honours to false gods, we come under like severe rebukes with that people of old: For *whoremongers and adulterers God will judge*, let their profession, external privileges, and relation to him, be what they will. (*Heb.* xiii. 4.)

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

9 Nor let any of us distrust the power, faithfulness, and grace of Christ, to help us under our difficulties, discouragements, and dangers; nor, by one and another provocation, try his patience and forbearance towards us, (καθως και) even as some of them, *when they were much discouraged because of the way*, (Numb. xxi. 4.) disbelieved his care and kindness, and tempted, provoked, and spake against him, who is the most high God, and the angel of the covenant, that was with them to conduct and lead them through the desart, saying, *Can God furnish a table in the Wilderness?* (Psal. lxxviii. 17, 18, 19. compared with *Exod.* xxiii. 20, 21. and see the note on

NOTE.

* At *Corinth*, as *Strabo* tells us, (Lib. ii. cap. 16.) there was a temple dedicated to *Venus*, with above a thousand priestesses, all common strumpets, belonging to it. Hence the detestable prostitutions among them, if any professing Christians were defiled with them, were *spiritual* as well as *corporal* whoredom; and so was that, which *Israel* committed with the daughters of *Moab* at their feasts upon their sacrifices. I have therefore thought proper to keep up a hint of this in the paraphrase; though, as the idolatry of Christians, which is spiritual adultery, was spoken of in the foregoing verse, I take *fornication* here to relate principally to that flagrant sin itself, which so abounded at *Corinth*, and too much continued to infect some of the members of the church there, as appears from what the apostle says about them, *chap.* v. 11. and 2 *Cor.* xii. 21.

on *Acts* vii. 38.) And for this their sinful distrust of him, and provoking behaviour towards him, who had given them gracious promises, and signal proofs of his power and goodness, they were grievously bitten, and many of them mortally wounded, by the fiery serpents, which he sent to destroy them. (*Numb.* xxi. 5, 6.) Let us guard against the like unbelief and provocations, lest he leave us to the power of that *old serpent called the devil.* (Rev. xii. 9.)

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10 Nor let any of you be dissatisfied, repine, and complain at any of God's ways and dispensations, nor at any sufferings for the sake of Christ, and restraints from sensitive appetites, which ye are called to; nor yet murmur, through the instigation of others, against us, the apostles of Christ, on account of what we deliver from him, which is; in effect, murmuring against Christ himself, whose servants we are; as the *Israelites* murmured, in a provoking manner, at God's dealings with them, and against *Moses* and *Aaron*, which he called murmuring against himself, when the spies brought an evil report on the land, and when *Corah* and his company gathered themselves against those his servants; and, for their discontented temper and carriage, many of them were cut off by the immediate hand of God, or by a destroying angel. (*Numb.* xiv. and xvi. chapters.) Have a care of giving way to such a grumbling rebellious spirit; lest God also visit you with some desolating judgment.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

11 Now all these things, relating to the sins and punishments of God's ancient professing people, that were so highly favoured of him, befel them, (as I have said, *ver.* 6. and now repeat it, the more deeply to impress your minds) as types and patterns of what we are to expect, under our gospel privileges, if we follow their example in sinning against God; and they are left on record, and handed down in the sacred writings to us for our caution, who live at the close of the *Jewish* age *, and under the last dispensation of grace which God designs for the church in this world, that we may take warning from them, so as to avoid their sin, and escape their punishment.

12 Wherefore let him that thinketh he

12 The improvement therefore which ought to be made of all this is, that the self-opinionated professor, who,

NOTE.

* The *Jews* divided the time of the world's continuance into three ages; the first, *before* the law; the second, *under* the law, and the third, *after* the law; and as the age *under the law*, which was the conclusion of the *Jewish* ages, was just then expired, and the age *after* the law, under the Messiah, which was the last age of the world, had then commenced, *the ends of ages*, (τα τελη των αιωνων) may respect both the expiration of divine dispensations under the two *Jewish* ages, and the introduction of the third and last, as the concluding period, that should abide to the end of the world. See Dr. *Whitby*'s notes.

he standeth, take heed lest he fall.

who, because of his light and external privileges, presumptuously imagines that he stands safe in the liberty of the gospel, and is in no danger of sinning, so as to provoke divine wrath against him, should see to it, (βλεπετω) that he do not deceive his own soul, by fancying himself to be what he is not; and every one should be watchful and prayerful, and use all means of God's appointment, in an humble dependence on his grace, to prevent backslidings and apostacies; lest, notwithstanding all his high pretences and vain confidences, he fall into sin and ruin, as the *Israelites* did of old.

13 There hath no temptation taken you, but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

13 But for the encouragement of the humble and faithful among you, who are diffident of themselves, and place their entire trust in Christ, and in the grace of God through him, for preservation in the way of their duty *, Let it be remembered by such of you, that hitherto no trials of any kind, whether in a way of affliction and tribulation from the hand of God, or men; or in a way of inducement to sin, through the power of remaining corruption, or of Satan and this evil world, have ever come upon you, beyond what are incident to human nature, and usually befal mankind; and are to be expected in this present imperfect state; and may be bore and vanquished, through divine assistance, by the holy fortitude and resolution of even mortal men: And (δε) ye may be well assured, for time to come, that, as God has made many great and precious promises of all seasonable supports and aids to his people, he is unchangeable in his truth and faithfulness, to perform them to every one of you, that put your trust in him; who, in the wise and holy disposals of his providence and grace, will not permit you to be exercised with any trials beyond your strength, which shall be either proportioned to them, or they to it: But as he knows your infirmity, and how

NOTE.

* It appears to me, that the apostle, in this verse, speaks of *true believers*, in opposition to those, whom he had spoken of just before, (*ver.* 12.) as (δοκων) *seeming* to themselves and others, or only *thinking that they stood*: For what he here says about the *faithfulness* of God, in *not suffering them to be tempted above that they were able*, &c. could not relate to such members of the church at *Corinth*, as, being only self-confident professors, either had already fallen, or were in danger of falling, to their own destruction. But were he also supposed to give the foregoing caution to true believers, *their taking heed lest they fall*, may be considered as a needful guard against spiritual pride and carelessness in them, and as a proper and appointed means, by which God in faithfulness fulfils his gracious promises of *not suffering them to be tempted above that they are able*, &c. or it may only intimate that, unless they should take heed to their standing, they might fall to such a degree, as would awaken God's displeasure against them in some way of his awful judgments, though not to their eternal perdition; as was the case with many of the *Israelites* that sinned, and fell in the wilderness, though they got safe to heaven.

how difficult it would be for you to be always burdened with them, whenever he suffers them to beset you, he will graciously open a way for your deliverance, in due time, from them, or from falling into sin and destruction by them, that ye may not be tired out, and overcome through their long continuance, nor faint under them; but may be enabled to hold on your way, and hold out to the end, when the Lord will deliver you out of them all. (*Psal.* xxxiv. 19.)

14 Wherefore, my dearly beloved, flee from idolatry.

14 Therefore, my dearly beloved friends and brethren, awed by these dreadful examples on one hand, and encouraged by hopes of all needful assistances on the other, flee with the utmost resolution, speed, and vigour, to the farthest distance possible, as from every other sin, so in a special manner from idolatry; avoid it as ye would the plague; and shun all approaches to this detestable iniquity, and all occasions and appearances of it, that ye may have nothing to do with it, in any form whatsoever; and particularly, not in partaking of *Pagan-feasts* upon their sacrifices in their idol temples, which I have been cautioning you against, (*chap.* viii.) and now, resuming the argument, shall further explain and inforce upon you.

15 I speak as to wise men: judge ye what I say.

15 What I have delivered, and am now going to add upon this head, is proposed to you as men, who value yourselves upon your superior knowledge and learning*; and as men, who it is to be presumed, are acquainted with the principles of Christian religion; yea, and as men, who I charitably believe are, many of you at least, endued with spiritual wisdom and understanding: I therefore appeal to your own reason and conscience, as *knowing* men; and desire you to consider the weight and force of the following arguments.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we

16 When we communicate in the Lord's supper, which is a religious feast upon the sacrifice of Christ; and therein drink of the cup of wine, which signifies his blood, (*Matth.* xxvi. 27, 28, 29.) and may fitly be called the cup of blessing, which we, who administer that ordinance, bless†: Is not what the com-

 municants

NOTES.

* By *wise men*, the apostle seems most directly to mean the false teachers, and their adherents, that were mightily conceited of their own wisdom; and yet, as he appeals to the judgment of the whole church, in what he was saying, we may reasonably suppose him to include those that understood the doctrines of Christ, and those that were made wise to salvation.

† The *cup of blessing, which we bless*, may be so called, because, according to the institution and example of Christ, his servants solemnly set it apart, for sacred use, by thanksgiving and prayer, and beg a divine blessing upon it, for the spiritual benefit of the receiver; and because they who partake of it, with faith and other suitable graces, offer up their joyful adoration, blessing, and praise to God for a crucified Christ, and for all the great and glorious deliverances and blessings, which he, in his superlative endearing love, has purchased for them by his death.

we break, is it not the communion of the body of Christ?

municants do, in drinking the wine of this cup, an open profession, token, and means of their holy fellowship with Christ, in the virtue and benefits of his precious blood, which was shed for the remission of their sins? And is it not a public acknowledgment of their obligation, and of their purpose, by his grace, to yield themselves up, in a way of obedience, to him, and to God through him, as a people in covenant, and in a state of friendship with him? In partaking also of the other symbolical element, to wit, *the bread*, a loaf or cake of which we, the ministring servants of Christ, break into several pieces, in order to its being distributed and eaten; Is not our feeding on this, which still continues to be in its own substance *bread*, (see the notes on *Luke* xxii. 19, 20.) a visible sign and means of our having spiritual communion with Christ in his broken body, which is represented by it, as he *was wounded for our transgressions?* (Isa. liii. 5.) And is not this a test and bond of unfeigned devotedness to him, and to the Father through him? Ye very well know that all this is the avowed design of our religious eating and drinking at his table, in which we also have a professed communion one with another, in our communion with Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

17 For as the bread taken, and eaten, in that ordinance, is of one loaf, or one sort of substance, broken for us all, and is made up of many grains of corn, which are ground, and moulded into one lump; so it intimates that we, the members of the visible church, which consists of many individual Christians, are hereby in a symbolical manner considered as, and own ourselves to be, united together, by faith and love, into one holy lump in conformity to Christ, and into one mystical body, of which he is the head *: For we are all partakers of that one loaf or substance, which signifies Christ, the bread of life, who came down from heaven; (*John* vi. 51.) and so we have fellowship one with another, in our communion with him: (The like may be said of our drinking of the wine, which is made of the juice of many grapes, and signifies the blood of Christ.) And when these sacramental elements are received with faith in the object,

NOTE.

* These words (ὁτι εἰς ἄρτος, ἓν σῶμα, οἱ πολλοι ἐσμεν) may, as several have observed, be more justly and orderly rendered, *because the bread is one, we being many, are one body;* and the apostle plainly alludes to the custom of breaking a loaf, or cake of bread, into several pieces, for distribution among the members of the church, that they might eat of it, at the Lord's supper, as Christ broke the bread, at the first institution of that ordinance, and as the *Jews* were wont to do at their passover; which shews how far distant from the primitive institution and practice, the usage of the Papists is, who deliver whole wafers, instead of *pieces* of bread, to every one of their communicants.

ject, represented by them, we have spiritual and saving communion with Christ, and communications of blessings from him, in virtue of his atoning sacrifice.

18 Behold Israel after the flesh: Are not they which eat of the sacrifices partakers of the altar?

18 Observe likewise how the matter stands, with respect to the religious feast on the peace-offering, which the *Israelites*, that were circumcised in the flesh, were admitted to eat of; (*Lev.* vii. 15.) and which the carnal *Jews*, that rest in ceremonial and bodily services, continue to do at this day: When they feast upon the remainder of those sacrifices, which were offered upon the altar, do they not thereby profess and own, that they have communion with, and pay their devotions to that God, to whom those meats have been consecrated; and that they have joint fellowship with him in the sacrifices, as offered on the altar for them; he having one share of it, and they another?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

19 Now to apply these thoughts to the point in hand, What is my meaning in alledging these instances? Do I hereby intimate, in contradiction to what I have said before, (*chap.* viii. 4.) that there is any thing of divinity in the nominal gods of the heathen? Or that meats being offered in sacrifice to them, or to their images, makes any alteration in these meats themselves, so as to render them unfit in their own nature, for the food of man, or as to defile him, who eats them in circumstances that do not signify his partaking of them *as sacrificed*, nor give an occasion of *stumbling and offence* to others? No, I am as far from admitting any thing of this kind, as the most zealous advocates for an universal liberty to take part in idol entertainments can be.

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

20 But what I insist upon is, that the heathen sacrifices are offered to *dæmons*, (δαιμονιοις) which, whatever their worshippers imagine, or intend, are no better than wicked and impure spirits; they are offered, I say, to these false deities, and not to the only living and true God; so that, as appears, by parity of reason, from what has been said about partaking of the Lord's supper, and of the peace-offerings, to feast on the remainder of those sacrifices in *Pagan-temples*, where they are offered, is to have fellowship and communion with the idols, to which they are consecrated: And I would by no means have you go into any practices, that, by just construction, are holding communion with such unclean spirits as *dæmons*, and with idolaters therein.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot

21 Ye cannot, in any consistency with the honour of God, with your Christian character and profession, or with your own edification and safety, drink of the wine, which is symbolical of the blood of Christ, and which

cannot be partakers of the Lord's table, and of the table of devils.

which he has commanded you to do in remembrance of him; and of the wine which, in heathen libations, is consecrated to their *dæmons*, (δαιμονιων) and is drank in honour of them: Nay, it is a direct contradiction to suppose, that ye can have communion with the Lord Jesus, and with one another, in partaking of bread and wine, as his guests, at his table, according to his appointment; and have communion likewise with *dæmons*, and their worshippers, at their idolatrous feasts; nor ought ye to attempt this, or do any thing that has the least appearance of it; since the very design of Christianity is to destroy all worshipping of those, that *by nature are no gods*. (*Gal.* iv. 8.)

22 Do we provoke the Lord to jealousy? are we stronger than he?

22 Shall we then, who profess to be espoused to Christ, dare to provoke him to jealousy *, by paying religious honours to any fictitious deities, or graven images, in competition, or together with him, which is spiritual whoredom, as it was in his ancient people the *Jews*? (Deut. xxxii. 21.) What a desperate risk is this to run? Since in that case, our eating and drinking at his table, (*ver.* 21.) will no more secure us from punishment now, than their eating and drinking what may be called the same spiritual meat and drink did them, when they were guilty of idolatry and other sins. (*ver.* 3,—10.) And if his wrath should be kindled against any of us for this, or other crying abominations, are we able to withstand, escape, or bear it? Alas! we are no match for the Almighty. (*Nah.* i. 6. and *Ezek.* xxii. 14.)

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23 Furthermore, as to the plea of those, that think there can be no harm in eating things offered to idols, provided there be no religious respect designed, or paid to the idol itself thereby; even to such I would say, It is indeed, by the law of Christian liberty, allowable for me, (which also is the case of any other believer) to do as I judge may be best in all things of an indifferent nature, such as the eating of meats is, in itself considered, whether they have been offered to idols, or no; but it is not at all times, and in all circumstances, fit and convenient to go to the utmost extent of this liberty: I might with a good conscience, and without violating any law of God, practise all such things on proper occasions; but to do it, when it would be matter of offence, or stumbling

NOTE.

* Here seems to be a direct reference to the first and second commandments, *Exod.* xx. 3, 4. 5.; and as Christ is undoubtedly *the Lord* meant in the foregoing verse, which speaks of *his* cup, and *his* table, it is most natural to consider *him*, as the Lord intended in this verse, whom we ought not *to provoke to jealousy*; and, by consequence, as included, at least, in the God, who declared himself to be a jealous God, in the second commandment; particularly with respect to worshipping him alone.

ſtumbling to others, or of drawing them into ſin, would be to hinder, inſtead of promoting their ſpiritual advantage; and ſo better omitted than done.

24 Let no man ſeek his own: but every man anothers wealth.

24 In caſes of this nature, no one ought to ſtudy and purſue ſuch things as are only agreeable to himſelf, or may ſerve his own pleaſure, humour, or temporal benefit; but every one ſhould think himſelf bound in conſcience to do what may *pleaſe his neighbour for his good to edification.* (Rom. xv. 2.)

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake.

25 Though, as has been ſhewn, (*ver.* 20,—22.) it would be extremely criminal and dangerous, for any of you to eat of meats offered to idols, in their temples, or at any religious feaſt, inſtituted to their honour; yet, ſo far as ye yourſelves only are concerned, ye may indeed lawfully eat any thing, that is expoſed to ſale, as common food, in a public market, without troubling yourſelves with ſcrupulous inquiries, whether it has been offered to an idol, or not; (ſee the note on *chap.* viii. 1.) the food itſelf being no way affected by that circumſtance; nor bought and uſed with any relation to the idol, but only as the bounty of Providence.

26 For the earth is the Lords, and the fulneſs thereof.

26 For as God is the great Creator, proprietor, and diſpoſer, ſovereign Lord and governor of the whole earth, and of all its fruits and products; (*Pſal.* xxiv. 1.) ſo he has given them for the ſervice of men; and all their rich variety, for neceſſity and delight, are ſanctified to the believer's uſe; inſomuch that he may lawfully eat of them under the goſpel diſpenſation, which has aboliſhed the ceremonial diſtinctions of them, that were of a typical nature under the law; (1 *Tim.* iv. 4.) and in which Chriſt, as mediator, is Lord of all.

27 If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you eat, aſking no queſtion for conſcience ſake.

27 Again, If any of your heathen friends, or acquaintance deſire you to take a meal with them, at their own houſes; and convenience, good manners, or hopes of promoting their ſpiritual welfare, or ſome other prudent conſiderations incline you to accept of their courteous invitation; ye need not make any ſcruple of eating ſuch food, as the table is furniſhed with for your entertainment; nor hamper your own conſciences by aſking nice queſtions, Whether any part of the proviſion is the remainder of what has been ſacrificed to an idol, or not; ſince ye profeſſedly partake of it only as a common meal.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for

28 But if he who invited you, or ſome other perſon preſent, ſhould tell you, that what is ſet before you has been conſecrated to an idol; and ſhould thereby intimate his apprehenſion, that your eating of it would be practically to allow of the religious honours, which were therein paid to it; then, to ſhew your utter

for conscience sake. For the earth is the Lords, and the fulness thereof.

utter detestation of such an high crime against the majesty of heaven, and of all approaches towards it, do not so much as taste of it, out of regard to him, who mentioned this on purpose to try you, and to see whether you would countenance idolatrous worship: Abstain likewise in such cases out of regard to conscience, that it may neither be misguided and drawn into sin; nor be wounded, troubled, and stumbled by your doing what might have been avoided; since there is enough for you, in other supplies of Providence, without it: For, as I said but now, in a different view of the argument, (*ver.* 26.) * the earth, with all the vegetable and animal food, that is produced, or sustained by it, is what God has made, and given for the use of man; and, in such an abundance, you may have a sufficiency for the refreshment of nature, though you refrain from eating such food, as you are, in this manner, and with such an intent, assured has been offered to idols.

29 Conscience I say, not thine own, but of the others: for why is my liberty judged of another man's conscience?

29 But when I say, eat not of it for conscience sake, I do not mean merely your own conscience, which can distinguish between the meat itself, and its being offered to idols, and is no further concerned in this case, than to take heed of doing what may be accounted dishonourable to Christ and religion, and may prove a snare to others; but I principally mean the conscience of another person, that may be grieved, or else emboldened to do what is unlawful to him, by your example, though your own conscience, abstracted from these circumstances, might receive no harm by it; and this is reason sufficient for your abstaining: For, to put myself in your place, Why should I use my Christian liberty at such an imprudent and unseasonable rate, as to occasion another man's conscience to pass a wrong judgment upon me, for doing that, which, with my just sense of things, I might warrantably do, were it not for one way or other injuring people of different sentiments.

30 For, if by grace be a partaker, why am I evil spoken of for that for which I give thanks?

30 For if, through the bounty of a kind Providence, I have opportunity, and, through the grace of the gospel, I have a liberty, of feeding indifferently upon whatever is set before me for the sustenance of the body; yet why should I indulge myself so far, as to make *my good to be evil spoken of*, (Rom. xiv. 16.) by giving an occasion of reproachful censure upon me, for eating such meats, as I receive with prayer

NOTE.

* I do not see but that this passage, *the earth is the Lord's, and the fulness thereof*, may be retained, and is properly enough repeated here, according to the view given of it in the paraphrase; though some *Greek* copies, and some versions have dropt it.

prayer to God for his blessing upon them, and with a religious and joyful gratitude to him, both for his providing them, and allowing me to partake of them, though the stander-by may think I cannot do it without sin?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

31 To wind up therefore the present argument with two or three general rules, which are of extensive use in other cases, as well as this; Let it be your great concern, as Christians, that in all the common actions of life, such as eating and drinking; and in all your use of gospel liberty with regard to things in themselves indifferent, such as meats and drinks of every kind; yea, that in all things whatsoever, whether of a civil or religious nature, ye keep the glory of God in view, as your ultimate end, and behave in such a manner, as ye in conscience apprehend, may, by his blessing, be most conducive to that noble end.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

32 Always endeavour to avoid every thing that might obstruct the conversion of *Jews* or *Heathens*, and prejudice the minds of either of them against Christ and the gospel; and take heed of doing any thing that might be matter of grief and stumbling to *Jewish* Christians who are exceeding scrupulous about meats, and jealous of every thing that has the least appearance of idolatry; or that might be matter of suspicion to *Gentile* converts, as though your professions of abhorring idols were not sincere, and they might persist in paying some religious respect to them; or that might be matter of grief and discouragement on one hand, or of perversion on the other, to any member of the church, which God has erected under the gospel state, whether they be weaker or stronger believers.

33 Even as I please all men in all things, not seeking mine own profit, but the *profit* of many, that they may be saved.

33 On the contrary, labour, in the strength of Christ, to imitate my example, who readily deny myself in many instances, and make it the governing aim of my conduct to do all that in me lies, to accommodate my behaviour to all sorts of people, in all things, that may be lawfully done, or let alone, as may be most winning upon them, and most subservient to their peace and comfort: (*chap.* ix. 20.) And I therein seek, not to do what might be most agreeable and convenient to myself, or gratifying to my own ease and inclinations, humour, or worldly advantage; but what may be most for the spiritual benefit of others; to the end that I may be instrumental, in the hand of Christ, to gain many souls over to him; and to help them forward in his way, for their present edification, and eternal salvation.

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RECOLLECTIONS.

How foolish and dangerous is it for any to imagine, that their visible relation to God, and sacramental privileges, like those of *Israel* under the Old Testament, and of professing Christians under the New, will screen from the displeasure, and the judgments of God, in case they be guilty of idolatry, uncleanness, tempting of God, or Christ, by unbelief, murmuring against his dispensations, or any other allowed sin! How should the example of others, in their miscarriages, caution us against provoking the Lord, and against carnal security and self-confidence, lest we fall into their punishments, as well as sins! But, blessed be God, that his faithfulness and grace are a happy security to truly humble, depending, and watchful believers, that none of their trials shall be so uncommon, so great, or so long continued, as to exceed the strength he gives, in the way of their duty, to bear them; or to prevent his making, in due time, a way of escape from them.—How great and holy is our God, and how jealous of his glory, before whom all the idols of the heathen are nothing and vanity! Whatever their worshippers think of them, they are no better than *dæmons*, wicked and impure spirits; and to pay religious honours to any nominal deities, is to offer the highest affront to the Lord Christ, who is the author and object of our religion, and is by nature God, in opposition to them. How condescending is it in the great God and Saviour, to admit believers to a holy fellowship with him, and to institute an ordinance, peculiarly designed for promoting communion with himself, and with one another, as they are one body, and are all partakers of that one living bread, which came down from heaven! But how inconsistent is it with this communion, to have fellowship with *dæmons*, and to go into any suspicious practices of an idolatrous appearance, that may be occasions of stumbling, grief, and sin to one another! Even in the use of lawful things, we should have a tender regard to the consciences of others, and deny ourselves in such instances, as are likely to be injurious to them. We should neither imagine, that meats or drinks of any kind are in themselves polluted, or unlawful to use under the gospel dispensation; nor yet indulge ourselves in a needless and unseasonable use of them, to the offending, or ensnaring of others: For the earth is the Lord's, and the fulness thereof, which he has given us to be used, either promiscuously, or with restraint, as occasions require. Whether therefore we eat or drink, or whatever we do in religion, or in common life; let us do all to the glory of God, and in such a manner, as to give no offence to *Jew* or *Gentile*, or to any member of the church of Christ, as those who, like the apostle, consult the edification and comfort of others, and seek not our own humour, or secular interests, but their spiritual benefit, that they may be eternally saved.

CHAP. XI.

The apostle, after an exhortation to follow him, and a commendation of the church for observing his former orders, 1, 2. *Proceeds to censure, and correct some great irregularities among them, in women's speaking publicly with unveiled faces, even under their prophetic impulses*, 3,—16. *And, in contentions, schisms, and disorderly celebrations of the Lord's Supper*, 17,—22. *And, to rectify their scandalous abuses of that sacred ordinance, he reminds them of the nature and design of its institution, as he received it from Christ himself*, 23,—26. *And directs them how to attend upon it in a due manner, and to avoid the danger of unworthily receiving it*, 27,—34.

TEXT.

BE ye followers of me, even as I also *am* of Christ.

PARAPHRASE.

BE ye therefore * imitators (μιμηται) of my example, as well as followers of my directions, (*chap.* x. 32, 33.

NOTE.

* This verse might have been better made the close of the preceding, than the

x. 32, 33.) in condescending to the weaknesses and prejudices of others for their good, and in every thing else, so far, and so far only, as I therein copy after our great Lord and Master Jesus Christ, who is our only perfect pattern, and in imitating whose religious and moral temper and conduct we cannot err.

2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.

2 Now, my dear brethren, it is greatly to your honour, and I reflect upon it, and speak of it, with the utmost pleasure and commendation, that the better part of you bear me upon your minds, with an affectionate concern for my apostolic authority, reputation, and comfort in all things; and with a dutiful regard to the main of all the important doctrines of the gospel, which I preached to you *; and that ye observe so many of those rules and orders, relating to the worship of God, which I taught and inculcated upon you, and committed as a trust to you, by word of mouth, when I was personally with you.

3 But I would have you know, that the head of every man is Christ; and

3 But as I find that several irregularities have since sprung up among you, one of which relates to women's laying aside their veils, and thereby assuming an air of undue authority over the man †, under pre-

tence

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the beginning of this chapter; it having the nearest connection with the last verse of *that*, and none at all with what follows in *this*: And in that connection the argument stands much in the same manner, as it doth on a like subject in *Rom.* xv. 2, 3.: There the apostle says, let *every one please his neighbour for his good, to edification; for even Christ pleased not himself;* and here he says, *even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved: Be ye followers of me, even as I also am of Christ.*

* Either the apostle here speaks of only the better part of the church; or else *all things* must admit of some restriction, as it doth in *chap.* x. 33. and very often in other places; and must relate to things different from those, for which he before, and afterwards blamed them, and about which it is not to be supposed that he had given them no directions: Nay, in opposition to their gross abuses of the Lord's supper, he expressly tells them, that he had *delivered to them what he had received of the Lord*, relating to that holy institution, *ver.* 23.; and it is with the most judicious and engaging insinuation, that he here sweetens their spirits, discovers his affection to them, and takes off their prejudices against the reproof he was going to give them, by introducing it with so friendly and chearful a mention of what was commendable in them. But what he here says about their *keeping the ordinances, as he delivered them*, gives no countenance to unwritten or oral traditions; since he speaks only of what they themselves had heard him deliver by his apostolic authority, and since we have no absolute *certainty*, in these distant ages, of any thing, that he said to this, or any other church, further than is recorded in the holy scriptures.

† For understanding the following discourse and reasoning, to *ver.* 15. it is proper to observe, that though amongst us, in the western part of the world, wearing the hat when men appear in public, is a token of superiority; and being uncovered is a token of inferiority; yet among the ancient *eastern* nations, women's wearing a veil was a token of modesty and subjection, as in the case of *Rebecca*; (Gen. xxiv. 65.) and men's going unveiled was a token of the superiority of the male to the female sex; and therefore for women to throw off their veils, and to appear open-faced in public assemblies, even though supposed to speak under divine inspiration, was deemed, by the custom of those times and places, to be assuming an air of authority, which belongs only to the man, and an inverting the order, in which the God

of

and the head of the woman *is* the man; and the head of Christ *is* God.

tence of their praying, or prophesying by immediate inspiration, in your public assemblies, (*ver.* 5.) I desire that, for rectifying this disorder, ye would observe, and seriously consider, that by divine constitution, suitable to the natural order of things, the Son of God, who, by original right, as Creator, has universal dominion over all his works, is, in his incarnate state, and office-capacity, Lord and Governor of all mankind, and, in a peculiar manner, of his people, as he is *the head of the body*, and *head over all things to the church*; (Col. i. 18. and Eph. i. 22.) and that the husband, according to the natural superiority of the male sex, is the head of government to his wife, who ought to be in fit and reasonable subjection to him; (*Gen.* iii. 16. and *Eph.* v. 23, 24.) and that God the Father, who has put all things under Christ's feet, has, in that consideration, a superior authority over him *, who, as Mediator in human nature, is subject to the Father. (*Chap.* xv. 27, 28.)

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

4 As therefore, according to the well known custom of these Eastern nations, it is universally acknowledged, that veiling the head is a badge of modesty and subjection, and that being unveiled is a sign of superiority; so every man, who, by an extraordinary gift of the Spirit, (see the note on *ver.* 3.) leads the worship of the church in prayer, as their mouth to God; or in preaching and exhortation, as his mouth to them, for edification and consolation, with a veil upon his head, or any covering on his face, that denotes inferiority and subjection to them, to and for whom he

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of nature has placed the two sexes. This is what the apostle argues against, and insists that all proper, and especially significative signs of distinction are to be preserved by the woman, even supposing that she prays, or prophecies, which some think here signifies uttering sacred hymns in public assemblies, under an immediate *afflatus* of the Spirit; (see Mr. *Joseph Mede*'s works, p. 77, &c.) and that this gives no dispensation to the contrary: And it is plain, that he here refers only to women's publicly praying or prophesying *by inspiration*, because he reckons these among the *extraordinary* gifts of the Spirit, in *chap.* xii. 10. and xiv. 1,—32. and because, in the ordinary course of things, at least, he forbids women's speaking in the church, and that for the same reason, as he here orders that, when they speak by a supernatural gift, it should be with their veils on, viz. to maintain the natural subordination of their sex to the man's, that they might not behave, as if they were on a level with him. *Chap.* xiv. 34, 35. and 1 *Tim.* ii. 11, 12. (See Mr. *Locke*'s note on the text before us.) And, perhaps, the practice, which the apostle here inveighed against, was taken up in imitation of the heathen priestesses, who paid their devotions with their hair dishevelled, or hanging loose upon their shoulders at full length. See *Paræus* and *Whitby* on the place.

* When God is said to be *the head of Christ*, it relates to office-constitution; and we can no more infer from thence, that they are not partakers of the same *Divine nature*, than that man and woman are not of the same *human nature*, when the man is said to be *the head of the woman*: But as there is a difference in order and authority between the man and the woman; so there is between God the Father and his Son Jesus Christ, in that constitution, by which he, in his office-capacity, is both head and Lord of all.

he speaks, reflects a dishonour upon Christ, his political head, (*ver.* 3.) * who has given him all the authority that he has any claim to.

5 But every woman that prayeth, or prophesieth with *her* head uncovered, dishonoureth her head; for that is even all one as if she were shaven.

5 But, on the contrary, every woman who, even under an *afflatus* of the Spirit, pours out her prayers in public to God, or delivers exhortations to the people, with her face unveiled, or in any sort of dress that betokens a superiority, or equality at least, to the male sex, shews a disrespect to the man, as if, on account of her being under divine inspiration, she were not to continue in the modest subjection, which she owes to him, as her political head: (*ver.* 3.) For laying aside her veil is, in effect, the same thing, with regard to this point, as if she were to cut off her hair, or cut it short †, and so wear it in the distinguishing form of the man's.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

6 If therefore the woman would throw off the garb and guise of subjection, by laying aside her veil, even let her clip her hair short, just as the man doth: But if, as every one knows, it would be an indecent, bold, and immodest thing, contrary to all approved custom, for a woman to appear in public, especially in religious assemblies, polled, or with her hair cut short, in the same distinguishing manner as mens are; let her, for the same reason, keep on her veil, as it becomes the female sex to do, when favoured with divine revelation, as well as at other times.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

7 Indeed the man ought not to cover his head with a veil, to denote a subjection that is unsuitable to his sex; because in the dominion, which he is invested with over the creature, he bears the image of God, and is therein to make a sort of honourable representation of that supreme dominion, which God has over all, and which is his glory: But the woman is matter of glory to the man, as he has the honour of a becoming dominion over a creature of such excellent and amiable endowments; and therefore she ought to keep on her veil, in token of it.

8 For,

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* By the man's and woman's *head*, that is dishonoured, some understand their own natural heads: But, as it is not easy to conceive, consistent with the force of the apostle's reasoning, how the woman dishonours her own natural head, by laying aside the mark, or badge of her subjection to the man; so the apostle having in the introduction of this argument, explained *the head of the man*, to signify *Christ*, and *the head of the woman* to signify *the man*, in a political sense, with respect to authority or *dominion*, it seems every way most agreeable to understand him, as continuing the use of these terms, in that explained sense.

† It was the custom of those ages for the men to wear their hair exceeding short, hardly lower than the tip of their ears, as appears from the ancient busts, statues, and pictures, that are come to our knowledge; and this is what I take the apostle to mean by women's being shaven or shorn, as a most indecent thing, according to the distinguishing fashion of those days.

8 For the man is not of the woman: but the woman of the man.

8 For, in the first formation of human nature, the man, *Adam*, was not created out of the substance of the woman, he having his existence before her; but his wife, *Eve*, was afterward created out of one of his ribs. (*Gen.* ii. 22.)

9 Neither was the man created for the woman: but the woman for the man.

9 Nor was the man originally created for the sake of the woman, who at that time was not in being; but the woman was created after the man, to be an help-meet and comfort to him; (*Gen.* ii. 18.) which carries an intimation of God's design, that the woman, who was brought last into the world, and formed out of the man for his use, should be in all reasonable *subjection to, and not usurp authority over him.* (1 Tim. ii. 11, 12.)

10 For this cause ought the woman to have power on *her* head, because of the angels.

10 Therefore, (διὰ τοῦτο) in acts of public worship especially, the woman ought to have a covering on her head, as the known token of her modesty, and of the man's power over her, in deference to the superior authority of those messengers of Christ *, whom he has sent to preach the gospel, and preside in church assemblies, that she may not seem to vie with the man, in the authority of teaching. And she ought to be the more careful as to this, in consideration of the supposed presence of both good and bad angels in your Christian assemblies, that she may behave with a becoming reverence to *one*, and may not expose herself to suggestions of pride or immodesty from the *other*.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

11 But what I have been saying, about the man's dominion over the woman, is not to be construed as though he were to be an *absolute* Lord over her, and she his slave, whom he might command and rule, in an imperious, arbitrary, and tyrannical manner, according to his own will and pleasure. No; for the man can no more be now without the woman, than the woman without the man; but, in their respective places, they are

NOTE.

* Mr. *Locke* on this verse says, *what the meaning of these words is, I confess I do not understand:* And 'tis indeed extremely difficult to determine it. The generality of expositors refer it, either to the good angels, on account of the reverence due to them, or to evil angels, on account of the danger of temptations to pride and immodesty from them; both these sorts of spirits being supposed to be present in religious assemblies. But as great uncertainty and obscurity attend those conjectures, and as the word (ἀγγέλοι) rendered *angels*, primarily signifies *messengers*, and is so translated in *Luke* vii. 27. and ix. 52. and 2 *Cor.* xii. 7. and as the ministers of the seven churches in *Asia* are styled *angels*, Rev. i. 20. and in several verses of the two following chapters, the first sense given in the paraphrase, appears to me to be most natural, most easily intelligible, and best connected, and of a piece with the rest of the apostle's thread of argument on this head. However I have just touched upon the other two, that the reader may take his choice, in a text so intricate as this, which has been perplexed, instead of cleared, by the many attempts that have been made to explain it. Vid. *Pol.* Synop.

are equally useful and necessary, one to the other, and mutually obliged to study and promote each others comfort and advantage; God having, in the wisdom of providence, ordered that it should be so; (*ver.* 12.) * and the Lord Christ, who is the head of the man, (*ver.* 3.) having shewn equally kind regards to both, by making them the subjects of his kingdom, in which there *is neither male nor female; but they are all one in him*, (Gal. iii. 28.) with respect to spiritual blessings, without altering the natural and civil duties of the relation in which they before stood to each other.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

12 For as the woman was at first formed out of the man; so likewise all the sons of *Adam*, yea, the whole human race are conceived and brought forth by the woman; and therefore they are now the reciprocal means and instruments of each others being and happiness: But God himself is the first cause and orderer of all, who has made the man to be what he is to the woman, and the woman what she is to the man, that they might discharge their mutual duties, in the most faithful and affectionate manner, one toward the other.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

13 But, to return to my principal argument, I appeal to your own unbiassed judgment and sense of things, and would ask you, Is it decent and becoming in a woman, though under inspiration, to behave as if she would invert the natural and established order of God's appointment, by putting of her veil, and so boldly assuming the air of authority, which does not belong to her, when she takes the liberty of praying in public?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

14 Doth not nature itself, which has made a distinction of sexes, and has prompted all civilized nations to preserve an appearance of that distinction, tell you, that, according to the generally established and approved custom of the age, it is an effeminate and degrading thing for a man to wear and dispose his hair in the length, dress, and form of a woman's; so as not to be distinguished from her's †? This is very unseemly, and unbecoming him.

15 But if a woman have long hair, it

15 On the contrary, If a woman let her hair grow to its full length, and dress her head with it, according

NOTES.

* *In the Lord* (ἐν Κυρίῳ) usually, and I apprehend constantly is, or may be, meant of *Christ*, in the numerous other places of the New Testament, where that phrase occurs; and therefore I could not think it proper to leave out a reference to him in the paraphrase; especially since he had been mentioned before (*ver.* 3.) as concerned in this argument.

† The promiscuous dress of both sexes was forbidden in the law of *Moses*, (Duet. xxii. 5.) probably to prevent the abuses that might attend unnatural disguises. See *Ainsworth* on that place; and the *Universal Hist.* Vol. II. p. 688.

it is a glory to her: for her hair is given her for a covering.

ing to the common mode of attiring with decency and sobriety, it is an ornament suitable to her sex; and it is to her commendation, that she keeps up the natural sign of her being satisfied with the rank, in which God has placed her: For her hair was given her, by the author of nature, to be such a cloathing for her head, as should be managed in a manner distinctive from the man's, that there might be no appearance of confusion of sexes. This argument, as has been observed, (*ver.* 5, 6.) is equally strong with regard to the veil, or any other mode of dress that betokens modesty and subjection; and therefore nothing contrary hereunto ought to be suffered, in your religious assemblies.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

16 But if, after all that has been urged, there be any of your new teachers, or others among you, that are of a litigious spirit, and disposed to contend for so preposterous a practice; all that I shall further add is, that, as such a temper is to be condemned, so no such usage is allowed of by us, the inspired apostles of Christ; nor is it to be met with in any of the other New-Testament churches, whether consisting of *Jewish* or *Gentile* converts, which God has made the seat of ordinances, and honours with his presence, that he may be glorified in them; and therefore it is best for you to have nothing to do with it.

17 Now, in this that I declare *unto you*, I praise *you* not, that you come together, not for the better, but for the worse.

17 And (δε) while I speak of persons being contentious, this reminds me of some other great mismanagements among you, which are by no means to your honour, or edification: Though I have, with pleasure, commended you for following my instructions in other things; (see the note on *ver.* 2.) yet, as to what I am now going to say, I must, with regret, tell you, that instead of praising, I am constrained to blame and reprove you, because ye are so very disorderly in your religious meetings, that they turn, not to your spiritual profit, and the glory of Christ; but to your own great hurt, and the dishonour of his name.

18 For first of all, when ye come together in the church, I hear that there

18 For, in the first place, when ye meet together in a church way, for the celebration of sacred ordinances, I am informed, (*chap.* i. 11.) that ye fall into parties, and so make schisms among yourselves *, to the

NOTE.

* It is plain, that by *divisions*, or *schisms*, (σχισματα) the apostle does not mean any *separation* from the church, but uncharitable and disorderly divisions *in it*: For the *Corinthians* continued to be one church; and, notwithstanding all their strifes and disagreements, there was no separation in the external communion of one factious party from another: And it is in this sense of *schisms in the church*, and not of *rending off from it*, that he uses the word. *chap.* i. 10. and xii. 25. which are the only places in the New Testament, besides this, where *church schisms* are mentioned. The scripture notion therefore of this sin is a quite different thing, from that orderly separation from corrupted churches, which later

there be divisions among you; and I partly believe it.

the breach of order, peace, and brotherly love; and I have too much reason to credit the reports I have heard of it, at least as to some part of you.

19 For there must be also heresies among you; that they which are approved, may be made manifest among you.

19 For considering the depravity of human nature, and how busy Satan and his instruments are to sow tares among the wheat, it is not to be expected, but that as, in the event of things, our Lord himself has foretold us, it must needs be that offences come; (*Matth.* xviii. 7.) so there would be, not only factions and schisms among you, but also great corruptions in doctrine and worship, which wicked and designing men would introduce to the subverting of the Christian faith and practice; (2 *Pet.* ii. 1.) God suffering it to be so, in his wise and holy providence, and over-ruling it to this good end, that sincere believers in Christ may be tried, and proved, and shine with the greater lustre, as approved of him; and so be the more evidently distinguished from nominal professors and hypocrites.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

20 This factious spirit has introduced another very criminal misdemeanour, in the most solemn parts of worship; when ye professedly meet together, as New-Testament churches use to do, in one place, for celebrating the Lord's supper *, which he instituted to be a memorial of his death, the way, in which many of you manage on those occasions, is such, as really is not partaking of that divine ordinance, according to the true nature and design of its institution, but is turning it into another sort of festival, than Christ intended.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

21 For in your disorderly manner of keeping that spiritual and sacred feast, ye eat and drink, as though it were appointed for the refreshment of the body, rather than of the soul: Instead of the whole church's partaking of one bread, (*chap.* x. 16, 17.) in testimony of their communing together with brotherly love, and of their having joint fellowship with Christ, each party bring their own provision, and eat their own supper, when it is ready for them, before another eats theirs;

NOTES.

ter ages have stigmatized with hideous outcries, as *schism;* and have made an engine, of the greatest cruelties, oppressions, and murders, that have troubled the Christian world.

* I see no just reason to suppose, as many do, that the apostle here refers to their *love feasts:* For he mentions only *the Lord's supper*, and all, that he speaks of afterwards, admits of an easy application to their gross irregularities in partaking of that ordinance, while many of those things can admit of no other construction, as may be seen in their places: And, for the cure of their abuses of it, he brings them back to the original institution of the Lord's supper; (*ver.* 23,—27.) and then directs them how to celebrate it in such a manner, as might prevent their so unworthily receiving it. (*ver.* 28.—34.) But if, after all, any should think that the apostle meant the *love feasts*, what he here says is no great commendation of them.

theirs; and instead of taking only a little of the bread and wine, which is enough to answer the end, some of you make a full meal, contrary to the plain design of the institution, which was at the close of the paschal supper, after the hunger of the disciples had been satisfied, by their eating at that festival: (see the note on *Mark* xiv. 22.) And as there is a great difference, in worldly circumstances, between some and others among you; so they who, through their poverty, are incapable of providing for themselves, are neglected by the rest, and go away as hungry as they came, while the rich bring plentiful entertainments for their own and their friends use, and eat and drink to the full *, if not to a degree of excess, and *that* at a time when they ought to be most sober, self-mortified, and serious, and to exercise a compassionate love to Christ's poor, in distributing to their relief.

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

22 What an incongruous, absurd, and scandalous practice is this! If feasting to please and satisfy animal nature be your design, have ye not † families to eat and drink in for this purpose, privately at home? Or do ye think so lightly of the church of God's own institution, for the celebration of divine ordinances in their solemn assemblies, as if common and sacred things were to be blended together in its administrations, and its poor members were to be thought beneath your notice, though they are as dear to Christ, and cost him as much to redeem, and have as much right to this holy ordinance, as the rich? And are ye minded to expose and discourage, and to pour contempt and scorn upon such members of the church, as have no provisions of their own, nor are admitted to

NOTES.

* As the word (μεθυει) sometimes signifies only to drink so freely as to chear the spirits, and is rendered *well drank*, (μεθυσθωσι) *John* ii. 10. and is used by the *Seventy* much in the same sense, *Gen.* xliii. 34. and *Cant.* v. 1.; there is no necessity of thinking that any of the *Corinthians* used to make themselves drunk at the Lord's supper; but they allowed themselves in too great a liberty of drinking there; and perhaps took encouragement to it, because the *Jews* were wont to do so at the passover, and the Heathens at their feasts on their sacrifices; and yet their Christian principles and profession might restrain them from those shameful excesses, which both *Jews* and *Heathens* ran into, on those occasions.

† As in scripture language, nothing is more common than for *houses* to signify *families*, it seems more natural to take houses in that sense here, in opposition to *church assemblies*, which had been spoken of just before, ver. 16,—20. than to understand houses in the *literal* sense, in opposition to the *place*, where the church met together: And as the Christians, in those days of persecution, could have no stated places that were peculiarly set apart for religious worship, but met, as they had opportunity, in private houses, I cannot think, with Mr. *Joseph Mede*, (Vol. I. p. 405, &c.) that the *place* they met in is here called the *church of God*, so evidently contrary to the use of this phrase in this epistle, (*chap.* i. 2. x. 32. and xv. 9.) and in all other parts of the New Testament. See Dr. *Chauncy's Ecclesia Enucleata*, p. 14.—21.

to partake of yours? What shall I say to such an extreme disorder and corruption among you, as this? Shall I commend you for it, as I did for your following my orders in other things? (*ver.* 2.) No, by no means; in this particular I cannot do it, but must faithfully reprove you; since herein ye have, instead of keeping, notoriously departed from, what I delivered to you about this very ordinance.

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

23 For though I was not present when our blessed Lord instituted this holy supper, and celebrated it with his disciples; (*Matth* xxvi. 26, *&c.*) yet *that*, which I have received concerning it, by immediate revelation from Jesus Christ himself; (*Gal.* i. 12.) and *that*, which I accordingly communicated and recommended to you, for your religious observation, when I preached the gospel among you, and brought you into a church state, (*chap.* iii. 6. and *Acts* xviii. 7,—11.) was this, that as the Lord Jesus is the great Head and King of the church, and only has a right to institute divine ordinances, and demand our obedience; so in the very night, on which *Judas* perfidiously betrayed him into the hands of his enemies, in order to his being crucified, he took a loaf or cake of bread into his hands, at the close of the paschal supper, to intimate that he was going to set it apart to some further sacred use: He did this, I say, the very same night, that he might seal his Testament, just before he died, for the confirmation of our faith; that he might shew how willing he was to undergo, and keep in view, the extremest of his sufferings in his near approaching death, and might testify the greatness and constancy of his endearing love to the church, in providing for their comfort, even while he was going, in the most terrible manner, to bear their sins and sorrows; and that he might the better engage their love to him, and their after notice of, and value for this affecting ordinance, as the token of a dying friend.

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

24 And when he had prayed over the bread for a blessing upon it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use; he then brake it into several pieces, for each of his disciples to eat of it; and, at his delivering it out, he said to them, *Take and eat*, thereby intimating that it was designed, and given for their spiritual benefit, and that they ought to receive and feed upon him by faith, which was signified by those actions; and, further to explain his meaning, he added, this broken bread, which I have now se-

parated to sacramental use *, is the symbol and representation of my body, which is just now to be crucified, pierced, and wounded for your iniquities, as suffering in your room and stead: Take then and eat of this symbolical bread, in a believing, humble, joyful, thankful, and obedient remembrance of my dying love; of the extremity of my sufferings on your behalf; of the deliverances and blessings, which I have thereby procured for you; and of the obligations to love and duty, which I have thereby laid upon you.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

25 In like manner he took the sacramental cup into his hands, after he and his disciples had eat of the bread; and then, having also set that apart by prayer, (*Mark* xiv. 23.) he said to them, The wine in this cup signifies and represents, and is to be the standing memorial, by my institution, of the blood which I shed, with agony in my soul, for the confirmation of the covenant of grace, and the purchasing of all the good things contained in it; which covenant, as all its promised blessings depend upon, and are to be enjoyed by virtue, and in consequence of my death, may be called the New Testament put in force by it: *Drink* † *ye all of* this cup, (*Matth.* xxvi. 27.) with this religious sense of its meaning, very frequently, as often as ye have opportunity for it, in a fiducial, affectionate, penitential, grateful, and self-dedicating

NOTES.

* That the pronouncing of these words, *This is my body*, is not the form of consecration, as the *Papists* pretend, is evident; because Christ bid his disciples *take and eat*, before he pronounced those words; but it is very absurd to suppose, that he should order them to take and eat the bread, before it was consecrated. Besides, the words of consecration or blessing, that are pronounced by the minister, must be spoken to *God*, in a way of prayer, that he would make the bread to be that to us, for which he has appointed it; but *this is my body*, is spoken to the *people*, and not to God, and therefore cannot be the words of consecration; they only assert what the bread by blessing it, or setting it apart, is made to be, namely, a sign, representation, and memorial of the broken body of Christ, and not his very body itself. See the notes on *Matth.* xxvi. 28. and *Luke* xxii. 20.

† Our Lord, at the close of the paschal supper, commanded, that *all* his disciples, under the notion of his church and family, should celebrate this ordinance, (*Matth.* xxvi. 27.) as a sign and memorial of their deliverance from sin and wrath, by his sufferings and death, in like manner as *Israel* kept the passover, in token and commemoration of their deliverance from the destroying angel, and from their *Egyptian* bondage. (*Exod.* xii. 26, 27. and *Duet.* xvi. 2, 3.) This shews that the Lord's supper was instituted in the room of the passover. And as he expressly ordered, that *all* his disciples should *drink of the cup*, which is more than he said, though not more than he intended, of *eating the bread*; and which the apostle here interprets with a reference to the whole body of the church at *Corinth*; this evidently shews how unreasonably and sacrilegiously the *Papists* deprive the *people* of the *cup*, directly contrary to the most special command of Christ, that *all* the communicants should drink of it, as *all* the disciples, then present, did; and *that* in the same character of discipleship, in which they had eat of the bread. (*Mark* xiv. 22, 23.)

dedicating remembrance of me, and of my bleeding love to you, and of the soul-sufferings especially, which I underwent for the redemption of your souls, as your substitute and ransom.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

26 This holy institution answers a most important end: For as often as ye eat of this appointed bread, which is, in its own nature, bread still, though signifying Christ's body; and as often as ye drink of the instituted cup, the contents of which are wine still, though significative of his blood, which is *shed for many, for the remission of sins;* (Matth. xxvi. 28.) ye thereby, as in duty bound, do publicly declare, and openly avow to God, to your own consciences, and to all the world, the death of your Lord and Saviour, as that which ye depend upon alone for pardon and reconciliation, and for a gracious performance of all the promises of the new-covenant, unto complete salvation; and ye thereby visibly do *, and sincerely ought to publish to all around you, that ye are not ashamed of, but glory in a crucified Jesus, how much soever *Jews* or *Heathens*, or any sort of unbelievers may despise him: And this ye, as a church of Christ, are to continue to do, with frequency, all the days of your lives, as every church, not only in this, but in all succeeding ages. is likewise obliged to do, till he shall come *again, and receive them to himself;* or *shall appear the second time, without sin, unto salvation.* (John xiv. 3. and Heb. ix. 28.)

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

27 This is the plain institution of Christ, the end of which I have set before you; and therefore whoever, contrary to its nature and design, shall in an ignorant and irreverent, factious and uncharitable, carnal and sensual manner †, eat of this symbolical bread, and drink of this symbolical cup of the Lord Jesus, which he appointed to be taken, and eaten and drank, in remembrance of his sufferings in body and soul, will incur the guilt of profaning this sacred ordinance, and of contemptuously treating the sin-bearing body, and the atoning blood of the Lord of glory, as though his death were not a propitiatory sacrifice worth

NOTES.

* The verb (καταγγελλετε) here rendered indicatively *ye do shew*, is also *imperative*, and signifies *shew ye;* accordingly the turn of the paraphrase takes in both senses.

† *Eating and drinking unworthily* relates not to the unworthiness of *persons* that come to the Lord's supper, but to their unworthy *manner* of receiving it; and has a plain reference to the uncharitable and scandalous mismanagement of the *Corinthians* at that ordinance, which the apostle had been censuring: (*ver.* 18,—22.) This therefore ought to be no discouragement to humble souls, as it too often is, that sincerely desire to partake of it, in a holy manner, and to right ends, according to the institution of Christ; but should excite their serious concern to celebrate this, as they also ought every other ordinance, with a religious regard to its spiritual design.

worth remembring; but were a common unsanctified thing, like the death of other men.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

28 But, in order to the preventing of such heinous guilt, let every one, who would partake of this holy ordinance, go into a close examination of his state before God; of his faith, love, and evangelical repentance; of the frame of his heart, and course of his life; and of his knowledge and sense of the spiritual signification and ends of this solemn institution; let him see to it, that they be agreeable to what ought to be found in a sincere communicant; and with these serious inquiries, and gracious exercises of soul, let him eat of the sacramental bread, and drink of the sacramental cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

29 For he who, being negligent of all this, eats and drinks at the Lord's supper, with an unfriendly, contentious, party spirit, or with carnal principles and views, such as have been already taken notice of, (*ver.* 18,—22.) or doth it without a religious, reverent regard to the true nature and intention of Christ's appointment therein, eats and drinks, not to his own edification and advantage, but to the exposing of himself to some severe temporal judgments in this life *, as tokens of God's righteous resentment against him, for not considering the death of Christ, with a religious regard to it, as represented in that ordinance; nor making a difference (*μη διακρινων*) between those sacred symbols of the Lord's body and blood for spiritual purposes, and common food for the refreshment of animal nature.

30 For this cause many *are* weak and sickly among you, and many sleep.

30 It is on account of those shameful disorders, in temper and practice, which have been found among you, that the hand of God already lies so heavy upon you †. From hence it is, that many of you are now, by his awful judgments, in a weak, sickly, and dangerous state of health; and many others have been cut

NOTES.

* The word (*κριμα*) translated *damnation*, properly and primarily signifies *judgment*, and is used for *temporal judgment*, in 1 *Pet.* iv. 17. and often by the *seventy*, as in *Duet.* xxxii. 41. and *Ezek.* v. 8, 10, 15.; and it is evidently to be thus understood here, and not of *eternal damnation*, as many honest and truly gracious souls have taken it, to the terrifying of their spirits, and discouraging their approaches to the Lord's table: For the apostle explains his meaning in the next verse, where he instances in *temporal judgments*, which had befallen many of the *Corinthians*, for their abuses of that sacred ordinance; and tells them, *ver.* 32. that *when they were* thus *judged, they were chastened of the Lord, that they should not be condemned with the world:* This opposes *judgment* to *final condemnation;* and intimates that some of them, at least, who were visited with those temporal judgments, were the children of God, and would be eternally saved.

† It is not improbable but that, as some have apprehended, *Corinth* was then visited with an epidemical and mortal disease; and that the apostle might know, by immediate revelation, that the sins of God's people there, particularly in their horrid profanations of the Lord's supper, greatly contributed to the bringing down of that judgment upon them, and upon their city.

cut off by * death: Take heed therefore, lest, for the like cause, God should come out, in still further ways of righteousness, against you.

31 For if we would judge ourselves, we should not be judged.

31 For were we seriously, strictly, and conscientiously to search into our own conduct in this, and all other cases, by comparing it with the word of God; and were we thereupon to pass sentence upon, and condemn ourselves for what is amiss in us, and with penitent hearts to correct it, we should escape God's severe rebukes, in the way of his holy providence, for our defaults.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

32 But when any of us, who are true believers, are in this, or any other way, afflicted by terrible things in righteousness, we are therein wisely and mercifully chastised of the Lord, in a fatherly manner, to the end that we might be brought to repentance, and not suffered to go securely on, uncorrected and unreclaimed, in such ways of sinning, as would be inconsistent with a state of grace and favour with God; and so might not be cast in judgment, at the great day, with the unbelieving and ungodly world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

33 Therefore, my dear brethren in Christ, take heed of all those provoking abuses of this holy ordinance which have been so notorious among you; and, when ye assemble for partaking of the Lord's supper, stay for one another, that ye may communicate together at the same table, and at the same time; and so may have a truly Christian fellowship and communion with the Lord Jesus, and with one another, like brethren of the same family, and children of the same heavenly Father, according to the real intent of the ordinance itself.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

34 And as to ordinary and needful refreshments of the body; if any of you are hungry, let such an one satisfy his craving appetite at home; and not think to do it at the Lord's table, which was never appointed for such purposes; that ye may not meet together for the worse, (*ver.* 17.) even to the aggravating of your guilt, and provoking God to punish you in the way of his dreadful judgment, (εις κριμα) for your perverting the design of so solemn an ordinance, and celebrating it in an unbecoming and uncharitable, carnal and factious manner. And as to other irregularities, of what nature soever, which are among

NOTE.

* *Sleep* is a common word in scripture, to signify the death of *men*, whilst it is most frequently used with relation to the death of the *saints*, because there is to be a rising, or awaking from the dead, both of the just and the unjust. (*Dan.* xii. 2.) But *brutes* that die, are never said to *sleep*, because they will never rise again.

among you, and have been mentioned to me, I shall defer the consideration of them, till, by the will of God, I may have opportunity of making you another visit; when I hope, by his guidance and blessing, to set them all to rights.

RECOLLECTIONS.

Where can we find an example without defect, or an authority without restriction, but in Christ! The best, even of inspired men, are to be imitated no further than they follow *Him;* nor are any commands binding upon conscience, further than they are *His:* But it is matter of high commendation, to remember all that is good in his servants; and to observe those ordinances and commandments, which they deliver from the Lord Jesus. How contrary is it to the design of inspiration itself, to subvert the natural order of things, which God himself has established! He has made man to be the head of the woman, in some degree of dominion, as Christ, in his office-capacity, is the head of the man, and God the Father is the head of Christ. How unseemly and dishonourable then is it, for the human sexes, to change the ranks of superiority and inferiority, which God has ordered for them, and the tokens of which are to be preserved by such distinguishing dress, as nature, and the allowed customs of the age direct to! But yet, as God has made the man and woman reciprocally useful and necessary one to the other, and the wife is to behave with modesty and subjection, in all lawful things, to her husband; so he should treat her with the utmost gentleness and affection.—How blame-worthy, and injurious to the interest and credit of religion, is it, for the members of churches to fall into a contentious, factious, and uncharitable temper and behaviour towards one another; and *that* about practices which are contrary to the laudable custom of other churches! And how melancholy is it to think of the heresies in doctrine, that will unavoidably rise in the church, through the subtilty of Satan, and the corruption of mankind! But, blessed be God, that he over-rules all, to the greater improvement of true believers, and to the more evidently distinguishing them from false professors.—What a gracious institution is the Lord's supper, whose authority and love have bound the frequent celebration of it upon the consciences of all his disciples, whether weaker or stronger believers, till he shall come again to judgment! But how careful should we be to observe *this*, together with every other ordinance, just as he has left it; and *that* in a solemn manner, suitable to its spiritual nature and design, as a memorial of his body, which was broken, and of his blood, which was shed for us; and not with carnal principles and views, which make it quite another thing! How senseless, and contrary to sacramental language, is it, to suppose that the substance of the bread, after it is set apart for sacred use, is turned into the very body and blood of Christ! It is bread still, as much as ever. And yet how concerned should we be to partake of it with reverence, and with an exercise of suitable graces, that we may not eat and drink unworthily! In order hereunto, every one should examine himself, as to his apprehensions about the obligation and meaning of this ordinance, and his right to partake of it; and when he has good hope, through grace, that he is a true believer, and sincerely desires, and aims at the honour of Christ, and his own edification, in receiving it, he ought humbly, thankfully, and chearfully, to approach the table of the Lord; and not be kept back by terrifying fears of a damnation, which the apostle never meant, and which such a soul is in no danger of; nor by fears of such temporal judgments in this life, as came upon the *Corinthians*, for their scandalous profanations of the sacred symbols of the body and blood of Christ. But whenever God corrects any of us for our iniquities, How happy is it, if we are only chastened of the Lord, that we may not be condemned with the world! Alas! How many things are there out of order in true believers, and in the churches of Christ themselves! And what need is there of divine direction and influence, to reduce them all to a regular state, as becomes the gospel!

CHAP.

CHAP. XII.

As the Corinthian *church was greatly enriched with spiritual gifts, and turned them into occasions of strife and envy, the apostle considers their original, as from God, and their variety and use for the propagation of the gospel, and edification of the church,* 1,—11. *Illustrates this by an allusion to the human body, in which every member has its place and use, for the good of the whole,* 12,—26. *Applies it to the church of Christ, which is his body, and to the gifts of every particular member, which are to be exercised for the advantage of all the rest,* 27,—30. *And closes with an exhortation to seek after something still more excellent,* 31.

TEXT.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

PARAPHRASE.

NOW, having offered what may be sufficient about the disorders, that have been found in your worship, (*chap.* xi.) I would add some thoughts about those supernatural qualifications, endowments, and powers, which, though not in themselves of a saving nature, may be called *spiritual gifts;* because they proceed from the immediate operation of the Holy Spirit, are chiefly seated in the soul, and relate to spiritual things. In these some of you greatly excel; (*chap.* i. 5, 7. and xiv. 12.) but are too apt to pride yourselves, and to turn them into occasions of strife, envy, and vain-glory: With respect then to these *, and the persons endowed with them, I would fain have you understand and consider, my Christian brethren, of whom ye have received them; what their true nature and design is; and how they ought to be used and exercised.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

2 As to their *original*, Ye cannot but know, and ye ought seriously to reflect upon it, to keep you humble before God, and to engage you unto a holy and diligent improvement of them for his glory, that most of you were sinners of the *Gentiles*, and lately were in a state of deplorable darkness and idolatry, in which ye were drawn, and even hurried away, (ἀπαγόμενοι) to the worshipping of false gods, and their images, such as stocks and stones, and the work of men's hands, which, whatever their devotees pretend, about the answers given by their oracles, are justly styled senseless, *dumb idols*, (Habak. ii. 18.) that can neither speak, nor hear, nor do any thing for their worshippers; (*Psal.* cxv. 4,—8.) much less can they confer such excellent gifts upon them, as ye are now

NOTE.

* The word (πνευματικων) rendered *spiritual gifts*, being both *masculine* and *neuter*, may relate to *persons* as well as *things*.

now favoured with: To these ye paid your religious homage, even as ye were induced to it, by the natural blindness and depravity of your own minds; by the example of others, and the artifices of your Pagan priests, who were then your leaders; and by diabolical impostures, that had nothing of the divine Spirit in them, by whom ye are now turned from those idols to God, and are so richly adorned with his supernatural gifts.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

3 Therefore, to excite your gratitude and praise to the author of the happy change, that is made upon you; and, at the same time, to give you a general and certain rule, whereby ye may distinguish the gifts and operations of the Holy Spirit, from all delusions, such as the exorcisms of the *Jews* *, and the pretended inspirations of the Heathens; as also to prevent envy, strife, and prejudices among you, I judge it needful to inform you, that no one whatsoever, be he *Jew* or *Gentile*, who thinks or speaks, under the light and influence of the Spirit of God, can reject our divine Lord and Saviour, and talk of him, as though he were an impostor, abandoned of God; or can designedly detract, in any respect, from his glory; much less can such an one work any real miracle to confirm those blasphemous *anathemas;* it being directly inconsistent with the design of the Holy Ghost, and of all his operations, to inspire with any sentiments, or communicate any powers, that are opposite to, or derogatory from, the honour and dignity of the blessed Jesus: And, on the other hand, no man can, from his very heart, acknowledge Christ's authority; speak honourably of him, as God; and profess, own, and preach him, as the only Lord and Saviour, whom he reverences, loves, adores, and serves, and on whom he entirely depends for all salvation; much less can he perform any miracle, to confirm the truth of this profession of his faith in him, but by the illumination and operation of the Holy Spirit, who comes into our world on purpose to glorify Christ, by taking of his things, and shewing them to us. (*John* xvi. 14.)

4 Now there are diversities of gifts, but

4 Now, to direct *the use* of your spiritual endowments, as well as lead you back to their original, it is

NOTE.

* The *Jewish* nation denied that the Holy Ghost was given to the *Gentiles*, or dwelt upon any out of the land of *Israel;* and their *Exorcists* were enemies to Christ, and pretended to be themselves endued with the Holy Ghost. (See Dr. *Lightfoot*'s *Hebrew* and *Talmudical* exercitations, Vol. II. p. 780.) What the apostle therefore says in this verse, seems designed to confute the vain boasts of the *Exorcists;* and to take off the prejudices of the believing *Jews* against the *Gentile* converts: And yet, as some of the *Heathens* pretended to inspirations, I do not see why we may not suppose, that he intended to distinguish the operations of the Spirit from those delusions also.

but the same Spirit.

is proper for you to consider, that there is a great variety in the kinds and degrees of those gifts, which are conferred upon believers, and upon ministring servants; some being of one sort, and others of another; some suited to one particular end, and others to another; and some more eminent and excellent than others: But, of what nature or degree soever they be, none of them proceed from different spirits, but all from one and the same divine Spirit, who alone bestows them, and enables any person to exercise either of them.

5 And there are differences of administrations, but the same Lord.

5 There is also a variety of offices, services, or ministries, (διακονιων) in the church, some of which are superior to others: (*ver.* 28, &c.) But it is one and the same Lord Jesus, who has instituted them, and has qualified and commissioned his servants to fulfil them; (*Eph.* iv. 11, 12.) and who appoints and calls some to one kind of service, and others to another, when and where he pleases; and they all therein act under his authority, and by his influence, who is their Head, Lord, and King, and therein minister to him.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

6 And there are divers miraculous works, powerfully performed in the discharge of these offices; (*ver.* 5.) and by virtue of these gifts, (*ver.* 4.) some in one way, and others in another; but all are owing to, and derived from, one and the same God, even the Father, who mightily and effectually works by, and together with, his Son and Spirit, as the original cause and producer, both of all the abilities, that any persons receive for them, and of all the good effects that are wrought upon others by them.

7 But the manifestation of the Spirit is given to every man to profit withal.

7 But that none may abuse any of these spiritual gifts and offices, in the *exercise* of them, it is to be considered, that all these evident discoveries and demonstrations of the peculiar presence, light, and power of the Holy Spirit, in which God the Father, and our Lord Jesus, act by, and together with him, (*ver.* 5, 6.) are designed, and granted to those, that are favoured with them, not for their own private advantage, honour, and applause, much less to swell their own pride, and disdain of others, or to occasion strife and envy; but they are given to every one, that has them, for the same general ends and purposes, even for the instruction, edification, and confirmation of the church; and so for the common benefit of the whole mystical body of Christ. (*ver.* 12, 13.)

8 For to one is given by the Spirit, the word of wisdom; to another

8 For, to instance in some of the principal of these spiritual endowments, to one person is freely given by, the immediate agency of the Spirit of truth and grace, a clear understanding of the great doc-

ther the word of knowledge by the same Spirit;

trines of the gospel, and an ability to preach and apply them, with judgment and propriety, in the whole compass of them, according to New Testament revelation of their glorious system, for making others wise unto salvation, through faith in Jesus Christ: To another is given, by the light and influence of the same divine Spirit, a deep insight into the old Testament types and prophecies concerning Christ, and the important things of the gospel, as they are contained in the law and the prophets *; and an ability of explaining them to others, and shewing how they are accomplished under the New Testament state:

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

9 To another is given, by the same Holy Spirit, a full assent to the truth of the gospel, and boldness in preaching it, together with a firm trust in Christ for all divine assistance †, that shall be needful in every dangerous and difficult service, to which he may be called: To another is communicated the gift of healing all manner of bodily diseases, in an instant, without the use of ordinary means, for confirmation of the gospel, by the same good Spirit:

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

10 To another is given a power of working other miracles of all sorts, as there may be occasion for them to answer the like purpose; such as inflicting immediate and visible punishments on notorious offenders, as in the case of *Ananias* and *Sapphira*, and *Elymas* the sorcerer; (*Acts* v. 5, 10. and xiii. 11.) raising the dead; (*Acts* viii. 40.) and conveying the Spirit by laying on of hands: (*Acts* viii. 17.) To another is granted the gift of prophecy †, for the foretelling of some

NOTES.

* *The word of wisdom*, and *the word of knowledge*, intimate, not only an acquaintance with the things meant thereby; but also an ability to discover them to others; and as the gospel of Christ, or Christ as revealed in the gospel, is called *wisdom*, *the wisdom of God*, and *the wisdom of God in a mystery*, in this epistle, *chap.* i. 24. and ii. 6, 7. and *the manifold wisdom of God*: Eph. iii. 10. And as *knowledge*, which may be supposed to be taught by the Holy Ghost, in a way of *comparing spiritual things with spiritual*. (chap. ii. 13.) is mentioned here as a distinct gift from that of *wisdom*, and from that of *prophecy*, ver. 10. and from those of *revelation* and *prophecy*, chap. xiv. 6.; the distinction, given between all these in the Paraphrase, seems as probable, as any, that has fallen under my observation. See *Miscell. Sacr* Vol. I. p. 41, *&c.* and Dr. *Whitby* on this place.

† *Faith* is here ranked among the *extraordinary* gifts of the Spirit; but to understand it of the *faith of miracles*, as is commonly done, is, I think, to make it too coincident with the two next mentioned gifts; the faith of miracles being, in effect, the same thing with *the gift of healing*, and *the working of miracles*: And therefore I have considered all these expressions in such senses, as may best preserve a difference between them; and yet have given such a view of *faith*, as may be ranked among the *extraordinary gifts* of the Spirit.

† I rather choose to restrain *prophecy* in this place to the natural and strict acceptation of the word, and *that* with relation to a lower sort of prophets, such as *Agabus*, who prophesied of the famine at *Jerusalem*, and of *Paul*'s being bound there, (*Acts* xi. 27, 28. and xxi. 10, 11.) than to take it, in the laxer sense, to signify preaching, or explaining texts of scripture by an immediate illumination of the Spirit, as it is to be understood

ſome particular events, which, when they come to paſs, are likewiſe a further confirmation of the goſpel: To another is given a power of diſcovering what ſpirit men are acted by, whether of God, or of the devil, or of their own warm imagination; and ſo, whether they are true, or falſe prophets; (*chap.* xiv. 29.) as alſo of diſcerning men's tempers, deſigns, and qualifications; (*Acts* v. 3, 9. and xiv. 9.) and knowing, by immediate ſuggeſtion of the Holy Ghoſt, who are, or are not, fit to be employed in any public affairs of the church: (*Acts* xiii. 2, 3.) To another is given a faculty of ſpeaking any foreign language, immediately and fluently, for propagating the goſpel among ſtrangers of different nations: (*Acts* ii. 8, *&c.*) To another is given a great readineſs of interpreting, with propriety and exactneſs, what is ſaid in thoſe languages, to ſuch as mingle in the congregation, and do not underſtand them. (*ver.* 30. and *chap.* xiv. 13, 27.)

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

11 But whatever variety there is in theſe gifts and powers; on whomſoever they are beſtowed, in greater or leſſer degrees, or in different kinds; and to whatever noble purpoſes they are fitted, deſigned, and applied, they are all evidently divine; and, in oppoſition to the multitude and diverſity of the gifts themſelves, they are all wrought by that one and the ſelf-ſame bleſſed Spirit, whom I have been ſpeaking of, and who therein operates as a divine perſon, diſtributing them in all their ſorts and meaſures to every one, that has any thing of them reſpectively, as his own things, (ἰδίᾳ) which he has full power to beſtow ſeverally, juſt as he pleaſes, and as his own act and deed; not by conſtraint or neceſſity, but freely, according to his own will and pleaſure, who works as a free agent, in all that he doth *, with the ſame ſovereignty, that is the peculiar prerogative of God himſelf, (*ver.* 18. and *Heb.* ii. 4.) with whom it *is lawful to do what he will with his own.* (Matth. xx. 15.) And the Spirit doth all this for the benefit of the church, as was ſaid *ver.* 7.

12 For

NOTES.

derſtood in *chap.* xiv. 5.; becauſe this would too much fall in with either *the word of wiſdom*, or with *the word of knowledge*, mentioned before. (*ver.* 8.)

* The ſame ſort of powerful operation or energy, and the ſame freedom and ſovereignty, in diſtributing all theſe gifts, are here aſcribed to the Spirit, (ἐνεργεῖ—καθὼς βούλεται) as are aſcribed to God, *ver.* 6. and 18. (ἐνεργῶν καθὼς ἠθέλησεν) and ſo are plain atteſtations to the *divinity* and *perſonality* of the Holy Spirit: And their being all aſcribed (*ver.* 4, 5, 6.) to the Father, Son, and Spirit diſtinctly, in an equal manner, naturally leads us to conceive of the *ſame Spirit*, the *ſame Lord*, and the *ſame God*, as three adorable perſons in the one undivided God-head; and as exerting one and the ſame energy; and ſo being, in nature and operation, one and the ſame God. See my diſcourſes on this text, entitled, *The Holy Spirit a divine perſon*, pag. 6, *&c.*

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

12 For as the natural body of a man is one animal fabric, enlivened and actuated by one soul, and consists of many members, which have their several functions, in their respective places, for the advantage of the whole; but all the members of that one body, though composed of ever so many parts, constitute only one human body: So likewise it is with regard to Christ mystical *, even his church, which is vitally united to him, as members to their head; and is animated by one and the same Spirit, that resides without measure in him, (*chap.* vi. 17. and *John* iii. 34.) and is communicated, *according to the measure of his gift*, to them: (*Eph.* iv. 7.) and this spiritual body is composed of many members, each of which has its particular place and office, for the edification of the whole; but be they ever so many, and their gifts and uses ever so various, they all together make up but one complete church, or body of Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

13 For all of us, who are endued with the gifts and graces of one and the self-same Spirit, (*ver.* 11.) are thereby incorporated into one spiritual body, according to what was signified by our being baptized with water, and *that* without any preference of one to another, whether we be *Jewish* or *Gentile* believers; and whatever our civil station be in the world, whether that of masters, or servants, and bond-slaves: For we are *all one in Christ Jesus*, alike entitled to all the privileges and benefits of his church, as *Abraham's seed, and heirs according to the promise.* (Gal. iii. 28, 29.) And we have all been nourished and refreshed by further participations of that one divine Spirit, who invigorates, strengthens, and comforts us, and causes us to be of one heart and soul, in things pertaining to

NOTE.

* *Christ mystical*, as I understand the meaning of that expression, which is so commonly used in this case, is opposed to Christ *literally*, *personally*, and *corporally* considered; and, most strictly speaking, signifies all his members, as united together in faith and love by his Spirit, under him, and by virtue of their union to him, as their Head; but, in a laxer sense, may be taken for all those that are visibly united to him: So that every one of them is, as it were, in one or other of these considerations of them, a part of Christ; and altogether are the *fulness of him, who fills all in all*, (Eph. i. 23.) and who said to *Saul*, when persecuting his members, *Why persecutest thou me?* (Acts ix. 4.) In this sense the church is not many bodies, but *one body* in Christ; all its members, taken together, make but one universal or catholic church under him, as their Head, though formed into many particular churches for the celebration of sacred ordinances, and making a regular solemn profession of his name. And all those among them, that are not in sincerity and truth what they are in name and profession, as Christians, are only external and visible members of this one body, while, like limbs that have the dead palsy, or like a blind eye, or deaf ear, parts of the body which the apostle instances in *ver.* 16. they have no vital and beneficial union and communion with the Head, nor with the other members, that are internally and effectually cemented together, and partakers of spiritual life and vigour from Christ the Head.

to God, according to what is signified by our visible communion with Christ, and with each other, as one body, in our drinking of the cup of blessing at the Lord's supper. (*Chap.* x. 16, 17.)

14 For the body is not one member, but many.

14 For as the natural, so the mystical, or spiritual body, does not consist of one single member; but of many, some of superior, and others of inferior use and excellence; and none of them are unnecessary, but all conducive to the perfection and beauty of the whole.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

15 To illustrate this by a few plain instances, relating to the natural body, if the foot (supposing it were capable of speaking) should say, Because I am not the hand, and so cannot work as that doth, I am no part of the body, nor of any use to it; Would it be reasonable to conclude from thence, that it is no member of, nor any way useful to the body? It certainly is, for all that, and is necessary to its standing and walking.

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

16 And if the ear should say, Because I am not the eye, and have no faculty for seeing, I am no part of the body, nor at all useful to it; Could any one think that therefore it is not a member of the body, nor of any advantage to it? There is no room for such a thought; since, for all that, the ear is of vast service by its hearing: So it is with respect to the spiritual body of Christ, in which its members of lower gifts and graces are as truly of the body, and as needful to it, in their respective stations, as those of superior offices and attainments, for serving the purposes of his glory, and the good of the whole church.

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

17 If, on one hand, all the human body were nothing but an eye, what would become of the sense of hearing? If, on the contrary, the whole body were all ear, formed only for hearing, what would become of the rest of its senses, as particularly of its power of smelling, as well as of seeing? So if, in the church of Christ, all its members had only one sort of gifts, or graces, though ever so excellent, where would be the beauty, pleasure, and advantage of its rich variety, which is as necessary to the perfection of the church, as all the organs and senses are to that of the human body? All this would be lost, to the detriment of the whole.

18 But now hath God set the members every one of them in the body, as it hath pleased him.

18 But as in the natural, so in the spiritual body, God has, in fact, set and ranged every member in its proper place and order, with such powers, and for such uses and services, as in his infinite wisdom, and good pleasure, he saw fittest and best, that each of them might subserve, and be employed for the benefit of the whole, with a suitable variety of spiritual qualifications and offices, that are needful for it.

19 And

19 And if they were all one member, where *were* the body?

19 And if, in either of these sorts of bodies, there were only one member for one particular use, How could it, in the first case, be a proper human body? Or, in the second, an organical and integral, or complete body, composed of several parts like that of the church? The very notion of such a body supposes it to be made up of many members, every one of which has its special use and function, for which it was formed, furnished, and placed in the body of Christ.

20 But now *are they* many members, yet but one body.

20 But now, as God has ordered both these structures, according to the counsel of his own will; the members, in each of them, are very many and various, for serving their several important purposes; and yet all together constitute but one body, according to their respective natures, for the good of which, every one of them, as in a well organized body, ought to contribute its part, *as of the ability which God gives, that he in all things*, relating to the spiritual body, *may be glorified through Jesus Christ*. (1 Pet. iv. 11.)

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

21 And they have such a mutual dependence upon, and relation to one another, that as, in the natural body, the eye, which is the organ of sight, cannot say to the hand, which is the instrument of work and labour, I have no occasion for you, but can do as well without you: No, nor can the head, that highest and noblest part of the body, which is the seat of contrivance and direction, say to the feet, which are the lowest part, but support and carry about the whole human frame, I stand in no need of you: So, in the mystical body, they that have the most excellent gifts and qualifications, and the highest stations in the church, such as may give them the denomination of a ministerial eye *, and subordinate head, while considered as a part of the body in distinction from Christ, who is equally and only the proper Head of the whole, ought not to despise the meanest of its members, as though they were insignificant and useless.

22 Nay, much more those members of the body, which seem to be more

22 Nay, to carry this comparison still farther, those parts of the body, that seem to be of the more weak and tender frame, such as the organs of digestion, nourishment, and circulation of the blood and spirits, and

NOTE.

* Christ is the only proper, vital, influential, and authoritative Head of the church; as such he is frequently spoken of in scripture; and no man ought any more to be called its *head*, than its *master*, in any such sense. But as the apostle, all along in this context, speaks of the church, as *the body of Christ*, in allusion to the complete natural body, all the members of which have need of one another: So *the head*, that cannot say *to the feet* I have *no need of you*, is to be considered merely as a *ministerial* head, and so a part of the body itself, in distinction from Christ, as the *supreme* Head, who animates, and rules the whole.

more feeble, are neceſſary.

and the like, are abſolutely neceſſary to the ſubſiſtence, life, and vigour of the human body; yea, and more ſo, than the largeſt of its limbs.

23 And thoſe *members* of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely *parts* have more abundant comelineſs.

23 And even as to thoſe parts of the body, which, in the preſent fallen ſtate of human nature, we account to be not ſo graceful, nor ſo fit to be expoſed to open view, as the reſt, we take the more ſpecial care to put a decent clothing upon them; and thoſe very parts, which modeſty requires to be concealed, have an artificial beauty put upon them; and, in that ſenſe, may be ſaid to have a more honourable reſpect paid them, than others that are left uncovered: So, in the preſent imperfect ſtate of the body or church of Chriſt, we ſhould be ready to caſt a mantle of love over the *infirmities* of its leaſt graceful members; and to make the beſt of them, inſtead of expoſing them to contempt and reproach, or diſdaining and rejecting them, as uſeleſs.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

24 For as in the human body, its comelier parts, ſuch as the face and hands, which may be ſeen in their native beauty, need no artificial covering, either to adorn, or conceal them; but, this not being the caſe with all its members, God in his providence has contrived a proper proportion of honour, as well as ſervice, in the whole frame of the body, according to the ſtate and ſituation of each of its parts; and has given intimations to mankind, to ſupply the lack of natural decency, by putting an ornamental concealment upon thoſe, that needed ſuch borrowed embelliſhments: So, in the ſpiritual body, the moſt eminent and ſhining Chriſtians, and ſervants of our Lord, eaſily approve themſelves to the conſciences of their fellow-members; but it is the will of God, that thoſe who, though real believers and faithful miniſters, need more favourable allowances, ſhould be treated with the greater tenderneſs and kind regard, in condeſcenſion to their weakneſſes and infirmities; and that they ſhould be aſſiſted and encouraged in every thing that is good; and eſteemed for ſuch ſervices, as they may be capable of.

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

25 God, in his infinite wiſdom, has adjuſted things after this manner, both in the natural and ſpiritual body, to the end that, in one, and the other, there might be no (σχισμα) breach, diſharmony, or alienation of affection, or diſreſpect to any fellow-member; but that all the members of the body might have a like ſolicitous concern, and natural care of the welfare one of another.

26 And whether one member ſuffer, all

26 Finally, ſuch is their intimate union, and mutual ſympathy with each other, whether it be in a way of grief, or of pleaſure, that if one member ſuf-

all the members suffer with it; or one member be honoured, all the members rejoice with it.

fers pain, or injury, all the rest of the members are afflicted with it, and ready to do what in them lies for its relief; or if one member be easy, prosperous, and comfortable, or honours of any kind be conferred upon it, all the rest are partakers of the pleasure and advantage with it, and have an honour redounding to themselves by it.

27 Now ye are the body of Christ, and members in particular.

27 Now, to apply all this to the case in hand, Ye, my brethren, considered under the notion of a church, formed according to the order of the gospel, stand in communion with one another, and with all other true churches of Christ, and together with them make up the catholic visible church, of which he is the Head; (*Eph.* iv. 15, 16. and *Col.* i. 24.) and each of you are particular members one with another, and so a part (ἐκ μέρους, see the note on *Rom.* xi. 25.) of that spiritual and holy body: (*Eph.* v. 30.) And therefore every one of you ought to employ the gifts and graces, that God has furnished you with, for the edification of the whole, according to your different ranks and qualifications; and ye are all to sympathize and share with one another, both in prosperity and adversity; as also in the honour that is put upon some, and in the neglect and contempt that is shewn to others; so as to *rejoice with them that rejoice, and weep with them that weep.* (Rom. xii. 15.)

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

28 And in the external administration of the affairs of the church, for the advantage of the whole, God in these days of its first erection has appointed, gifted and placed various officers, some more general, and others more special, in it; much after the manner, as proper officers over provinces, and particular cities, or corporations, are established by the authority of a temporal sovereign in his kingdom: As, to specify them, he has thus set in the church, *First* of all, Apostles, who received their commission immediately from Christ himself, as the prime ministers of his kingdom; and are furnished with *the word of wisdom*, (ver. 8.) for making a full revelation of the mind and will of God under the New Testament-state: *Secondly*, Prophets, who are enabled to foretel important events, by the spirit of *prophecy*, (ver. 10.) and to explain Old Testament predictions, by *the word of knowledge*: (ver. 8. and chap. xiii. 2.) *Thirdly*, Teachers, who labour in the word and doctrine, whether they be evangelists, or pastors of particular churches, or preachers at large; (*Eph.* iv. 11.) and who by that faith, which is the gift of the Spirit, (*ver.* 9. see the note there) are fully persuaded of the truth of the gospel, and depend on the power and grace of God, for all protection and extraordinary assistance, in preaching

preaching it with boldness: *Fourthly*, Persons that have an extensive power of working all sorts of miracles: (*ver.* 10.) *Fifthly*, Those that have the gift of healing bodily diseases, without the use of human art: (*ver.* 9.) *Sixthly*, Such as, being of the lower class of prophets, foretel particular events, and are assistant to the apostles and the churches, in going to one place and another on special occasions, for various purposes: (see the note on *ver.* 10.) *Seventhly*, Such as, having the gift of discerning spirits, (*ver.* 10.) are men of great penetration and judgment, fit for presiding over the spiritual and temporal affairs of the church: And *lastly*, Such as have any ability of speaking *, and interpreting divers languages, by inspiration of the Spirit †.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

29, 30 In the constitution of such a body as the church of Christ, even in its first erection, Is it reasonable to suppose, that all its members, or officers, should be apostles? or that they all should be prophets? or all preachers? or all workers of every kind of miracle? Or is it to be supposed, that all should have the gift of healing bodily diseases? or all should be able to speak foreign languages? or all should have the faculty of interpreting them? This would be as absurd, as to imagine, that the whole natural body were to consist of only one sort of members, each of which is fitted for every use, and so renders the rest needless: But they are all, as variously distributed, valuable and important, in their respective places, capaci-

NOTES.

* As *interpretation of tongues* is mentioned, *ver.* 10. and *ver.* 30. I have considered this as *included* in *diversities of tongues*.

† Most of the *offices*, here spoken of, evidently tally with the *gifts* mentioned in *ver.* 8, 9, 10. and *that* very much in the same order. The greatest difficulty lies in *helps* and *governments*, with respect to which, I have mostly (for want of better light, and yet not with full satisfaction to my own mind) followed the critical account, which has been given of them, as parallel with *prophecy* and *discerning of spirits*; though I have varied from those learned authors, who, to keep up a perfect agreement between the *order* of this enumeration, with that in the forementioned verses, have made *miracles* here, to correspond to the *gifts of healing* there; and the *gifts of healing* here, to the *working of miracles* there. See Dr. *Lightfoot*'s Hor. Hebr. *&c.* on the place, and Miscel. Sacr. Vol. I. p. 74. *&c.* and the *table* facing that page. Methinks those diligent writers have used too much force in interpretation, to maintain the very same *order* in both lists; since with a small variation of it, in these two particulars, there is an exact correspondence in the whole, and the order of recital is of little importance. The curious reader may consult for other interpretations, Dr. *Hammond* and *Whitby* on the place. But whatever be the determinate meaning of the apostle, in every particular of each of these lists, the *gifts* and *offices* were in themselves *distinct*; and *all* had not every one of them; and yet they were not so distinct, but that one person might have several of them; and the apostles might have them all, from the highest to the lowest of them. But as the *Corinthians* prided themselves in the *gift of tongues*, the apostle, to humble them, mentions this *last*, as holding the lowest rank for usefulness of all the rest, according to what he says about them at large in the fourteenth chapter.

ties, and order, to perform different services for the good of the whole; so that no one ought to envy another for his superior gifts and station; nor ought any one to despise another, or account him useless, because he may not be capable of serving so high and excellent purposes, and to so great a degree as himself.

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

31 But, how laudable soever it be for every one, without envying others, to desire, (were it the will of God) the most eminent gifts for service *; ye are nevertheless too ambitious and carnal in debates and emulations about them, as if he were the only valuable and useful Christian, that has most of them: And yet, I have a better way to direct you to, for glorifying God, and promoting the spiritual welfare of your own and others souls, than can be attained merely by the most flourishing gifts; and that is, to improve all that God bestows upon you, be it more or less, with a spirit of love, for each others edification. (*Chap.* xiii.)

RECOLLECTIONS.

Of what excellent use for the confirmation of the gospel, and first plantation of the church, were the extraordinary gifts of the Spirit to apostles, prophets, teachers, and many others! And though those, that were of a miraculous nature, are now ceased, as being no further necessary; yet, blessed be God, ordinary gifts, of several kinds, are still continued for the edification of the church. But if we excel in any of these; alas! How apt are we to pride ourselves in them, and to despise others of lower attainments, for want of duly considering what we were before we received them, and to whom we owe them! We, like the *Corinthians*, that were carried away to dumb idols, were utterly unworthy of them; and they all proceed, as mere favours, from one and the same God and Father; from one and the same Lord Jesus; and from one and the same divine Spirit, who, though a distinct person from the Father and Son, is one God with them, and, in a common concurrence of operation, distributes all sorts of gifts, with sovereign freedom and power, to whomsoever he will, for the glory of Christ, as our only Lord and Saviour, and for the benefit of his church: For as the natural body is one, and consists of many members, that are useful in their places, to complete it, and to perform the functions that are necessary to it: So the mystical body of Christ, which is his church, is one, as being united together by one spirit, and having communion with him, as its Head, according to what is signified in baptism and the Lord's supper: But it has many members of different use, in their respective stations, for the good of the whole; and they all together make up but one spiritual body, while each one, in particular, is as much a member of Christ as another; so that one of them cannot say, It has no need of the other. How should a sympathizing spirit be diffused through them all, that they may rejoice and mourn in each

NOTE.

* The word here rendered *covet* (ζηλοῦτε) is of the *indicative*, as well as *imperative mood;* and it seems most agreeable to the apostle's design of putting a check upon the pride, contentions, and envy, which prevailed among the *Corinthians*, on account of their spiritual gifts, to understand him as intimating, that they did, in a blameable manner, covet the best of that sort of gifts, as though there were nothing more valuable to be aimed at, or these alone were sufficient for their glorying. (See Mr. *Locke*'s note.) And yet as it may be both lawful and commendable, to desire them with an humble temper of mind, and for proper ends, I have given such a turn to the paraphrase, as takes in that sense also, consistently with the other.

each other's prosperity and affliction: And how should the meanest, as well as the most eminent of them, be esteemed and honoured as dear to Christ, and as useful to the whole body! Every one ought to be contented with such spiritual gifts, as God has been pleased to vouchsafe to him, without envying others; and the only valuable end for which any should desire the best of them, is in order to further usefulness: And yet, be they of the higher or lower degree, a gracious principle of love to Christ, and one another, with a governing exercise of it, is still more excellent and advantageous, and more earnestly to be coveted.

CHAP. XIII.

The apostle shews the necessity and advantage of the grace of love, without which all spiritual gifts, all external acts of liberality, and even courage for martyrdom itself, will not profit us, 1,—3. *And he represents its excellency by its properties and effects,* 4,—7. *By its abiding, after all gifts for edification shall cease, and by its preference to faith and hope,* 8,—13.

TEXT.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

PARAPHRASE.

SO great is the excellence and necessity of that true love, which seeks the good of others, for Christ's sake, out of affection to him, and in obedience to his command, that, to transfer things in a figure to myself, were I able, by the gift of the Spirit, to speak, with the utmost fluency and eloquence, the various languages of all the nations of the earth; and could I talk, even like the angels themselves, in the sublime and vigorous stile, in which they may be supposed to speak to one another; and yet were I destitute of the grace of God, and particularly of that noble grace of love, which springs from faith in Christ, (*Gal.* v. 6.) and is carried out to him, and to God through him, and to all his people, truth and ways for his sake *, I, with all my pompous shew and flourish of words, am in reality no better than a man, that makes a loud noise, and is vainly ostentatious, without any advantage to my own soul, or likelihood of being serviceable to the souls of others, and without any acceptance to God; and so, after all, I am but like a hollow instrument of brass, or a high sounding cymbal †, which is altogether useless to itself, and has

NOTES.

* *Charity* (αγαπη) is by no means to be restrained to what we commonly call by that name, as consisting in *almsdeeds*, or acts of beneficence to the poor: For the apostle supposes, (*ver.* 3.) that we may *give all our goods to feed the poor*; and yet have none of the charity he speaks of. It therefore ought to be rather rendered *love*, as it properly signifies, and is usually translated in other places. And though it may primarily relate to that, which ought to be exercised to fellow-Christians, and others; yet it is to be considered, as springing from a principle of love to God, and from faith in Christ, which works by love; or else it will not be a truly Christian grace, nor of that great worth and excellence, as is all along ascribed to it, in this discourse.

† Various are the conjectures of the learned about this *sounding brass, and tinkling*

has no great musical variety, or agreeableness in its notes, for the pleasure or profit of others.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

2 And if I had the spirit of prophecy to foretel distant events, and to explain and apply all the predictions of the Old Testament; had I also the clearest insight into all the sublime, difficult, and important points of the gospel revelation; and had I the greatest compass of all knowledge, human and divine, that ever any man attained to; yea, had I the highest degrees of the faith of miracles *, for the performing of all sorts of wonderful works, even to the removing of mountains from their basis, and casting them into the sea: (*Mark* xi. 23.) If, notwithstanding all these extraordinary powers and atchievements, I have no true love to God, and others for his sake, and do not exercise these gifts for his glory and their good, I am an insignificant creature, of no value in his account; and have nothing of true religion or Christianity in me; but shall be found, at last, among those, who had *prophesied in Christ's name, and cast out devils, and done many wonderful works;* but to whom he will say, *I never knew you; depart from me, ye that work iniquity.* (Matth. vii. 22, 23.)

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

3 And if my *liberality* were to abound so far, as to sell all that I have in the world, and to dispose of it, for the relief of the poor, according to that high instance of trial, which our Lord proposed to the rich man in the gospel: (*Matth.* xix. 21.) Yea, if I had courage and fortitude enough, to go into such an heroic act of self-denial, as to sacrifice my own life, and give up my body to be burnt at the stake, for my

NOTES.

tinkling cymbal. Some think, that by the *sounding brass*, is meant the *sounding trumpet*, and by the *tinkling cymbal*, the *high sounding cymbal*, both of which are mentioned in *Psal.* cl. 3, 5.; and that the cymbal, as well as the trumpet, was a wind instrument of brass or silver. See Dr. *Hammond* Others think that a *tinkling cymbal* was, when two hollow balls of brass were struck, one against another, without any measure, or tone of music, but with a rude, inartificial, and howling sound. See *Lightfoot's Hebrew and Talmudic Exercitations.* But others, I apprehend with the greatest probability, suppose, that a *cymbal* consisted of two large hollow plates, or small deep dishes of brass with broad brims, which were struck one against the other, to fill up the symphony in great concerts of music, and made a great deep sound, but had scarce any variety of musical notes. See *Locke* on the place, and the elaborate enquiry of the author of *Fortuita Sacra in commentar. de Cymbalis ad calc.* cap. vi. & *alibi.* But this author thinks the notes were more various and musical.

* This cannot be meant of *saving* or *justifying* faith: For that faith always *works by love;* (Gal. v. 6.) whereas it is supposed, that this faith may be without charity or love: But faith here means the *faith of miracles:* For it stands among the *extraordinary* gifts of the Spirit, and miraculous powers unto the *removing of mountains;* and yet it may also be understood of a *notional* or *historical* faith, as to the truth of the gospel, together with a firm *dependence* on Christ for *miraculous* assistance; because all this must be supposed to be included in the faith, that wrought miracles in his name.

my profession of Christ; and yet have not sincere love to him, and to his members, interest, and honour, as its principle, it would be of no advantage to my spiritual and eternal concerns: For all this a man may do, from ostentation and vain glory, to get, and leave, a good name in the world, or from a selfish vain conceit of merit by it; and *that* is all the reward, which such an one will ever have. (*Matth.* vi. 2, 5, 16.)

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

4 The true Christian love, I am speaking of, is a most amiable, generous, and operative grace; it endures injuries, affronts, and provocations, with great patience and long-suffering; passes them by, and bears with them, instead of allowing wrathful passions to rise, and boil, and vent themselves in severe resentments; and it is courteous, affable, and beneficent, (χρηστευέσθαι) ready on all occasions to do good: Love doth not grieve or grudge at the prosperity of others, or envy them the riches, honours, or any excellent qualities, whether of a civil or religious nature, that they enjoy: Love doth not behave with insolence, contempt, and scorn, toward persons of inferior rank and attainments; nor act rashly, or perversely, (ϗ περπερεύεσθαι) to the disadvantage of others: Nor doth it fill a man with high and proud conceits of himself, of his own gifts, or parts, graces, or worldly emoluments; but, *in honour, prefers others to himself; and in humbleness of mind esteems others, better than himself.* (Rom. xii. 10. and Phil. ii. 3.)

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

5 It does not act out of character, (ϗκ ἀσχημονεῖ) unsuitable to one's station, age, or business; doth nothing that is unbecoming the man or the Christian; or that is indecent, base, and vile in itself, or in the common account of the wise and sober part of mankind: It is not so selfish, as to aim at, or pursue any private personal benefit, to the detriment, or neglect of others, or of the public welfare; nor doth it inordinately seek after riches, honour, or pleasure, reputation, and applause, at the expence of others: It is not soon exasperated, and thrown into a furious passion, that renders railing for railing; nor is it apt to be angry without a cause; nor to carry resentments beyond due bounds, either as to the degree, or the continuance of them: Nor is it ready to suspect evil of others; or to put the worst construction upon their conduct; much less doth it *seek* to find faults, and charge them by mere conjectures and strained inferences; or to aggravate what may be amiss, or meditate mischief of any kind.

6 Rejoiceth not in iniquity, but rejoiceth

6 Christian love takes no pleasure in doing any false or unrighteous thing in itself, or in seeing it done by others; but grieves at their sins and failures, and rejoices

rejoiceth in the truth:

rejoices in their just and regular deportment, and in its own sincere and faithful behaviour towards all it has to do with; and it delights to see the truth of the gospel, and real, vital, practical religion prevail in ourselves and others.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

7 It covers (στέγει) the faults of others, as much as may be consistent with duty; (1 *Pet.* iv. 8.) bears with their infirmities; and suffers many injuries, rather than retaliate them: (*Rom.* xv. 1. and *Gal.* vi. 2.) It is much inclined to believe every good thing it hears of others, as far as there is any manner of ground for it, and will believe well of all its friends and acquaintance, and even of its enemies, till it has convincing reasons to the contrary: And, when things look suspicious, it hopes the best, as long as it can, and does not easily give up a case as desperate, when it appears to be very bad; but is willing to think that in due time, through the grace of God, it may be mended: And it continues firm, and patient, and maintains a noble fortitude of soul, under all the hardships and ill usage it meets with.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

8 This excellent grace of love is, furthermore, of an abiding nature; it is of perpetual use in all circumstances of this life, and is never utterly lost out of the heart, that is once truly seasoned with it; nor will it die with us, or be needless in the heavenly world; we shall carry it thither, where it will subsist, and reign, and be perfected in all its lustre and glory for ever: But it is otherwise with all the spiritual gifts, that any here are favoured with; as for instance, suppose they be gifts of prophecy, for foretelling things to come, or interpreting Old Testament scriptures by immediate inspiration, to the edification of others, and confirmation of the gospel *, these may be taken away, and will be so, as unnecessary to the gospel state, after its revelation shall be fully completed and settled; and there will be no manner of occasion for these, to assist and confirm the faith of the church in heaven, as there is at present upon earth. Or suppose they be miraculous gifts of speaking all sorts of languages, for a sign to them that believe not, (*chap.* xiv. 22.) and for propagating the gospel in various nations, these

NOTE.

* I take *prophecy* and *knowledge* in this, and the next verse, as well as *tongues*, to relate to the *extraordinary* gifts, that belonged to the first state of Christianity; and have considered them as employed in this world, only to the then *present benefit* of the church, but as altogether useless in the other world, which the apostle had principally in view: For, doubtless, in heaven immediate revelations to all the saints, will be more conspicuous, and their knowledge more extensive, than the utmost that ever could be attained in this imperfect state; and they will not want the aid of *ministerial* instruction, in different languages, after the same manner, as they do here.

these may be lost, and will cease as soon as the present use for them shall expire; and there will be no need of these in heaven, where there are no infidels, or strangers; but all are fellow-citizens, who believe the same things, and speak one and the same language, which is easily and equally intelligible to them all. Or suppose they be the gifts of extraordinary revelation in the knowledge of divine truths, for the instruction of others, and for their learning, by those means, the mysteries of God, which before they were unacquainted with; these also may be lost, and will become useless in after ages of this world, when the sacred canon shall be finished; and will be superseded and done away, as being no further necessary for such purposes, when *in God's light we shall all see light*, and *shall see Christ as he is*, in the world to come. (*Psal.* xxxvi. 9. and 1 *John* iii. 2.)

9 For we know in part, and we prophesy in part.

9 For even the best and wisest of us have, after all, but very short and narrow conceptions of the deep and great things of God, compared with what we shall have in heaven; and all the prophetic and ministerial instructions, that any of us deliver, by immediate inspiration, for the good of the church, are only for a little while, as there may be occasion for them; and are very far from taking in the whole compass of future events, or a complete view of all knowables, or of every thing that may be supposed to be contained in the scripture revelation.

10 But when that which is perfect is come, then that which is in part shall be done away.

10 But when we shall arrive at that state of all perfection, which we are looking, hoping, and longing for in a better world; then all the defects and obscurities of our present knowledge and foresight, and the imperfection that attends our present way of receiving, and communicating them will be removed; and we shall have as plain and extensive views of all the then present and future things, as are fit for the most exalted creatures to have, or as can be requisite to make up the highest happiness and enjoyment our nature is capable of, and *that* in some, at present, unknown way of immediate intuition, which shall abide for ever.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

11 The difference between the present and future state is like that of a child and a grown man, which, in my own case, as I can easily recollect, stands thus; When I was in the young and tender age of life, I talked and prattled about human affairs after a weak and childish manner; and conceived of them, was affected toward them, and reasoned about them, like a child that was no competent judge, and knew very little of them; but, when I grew up to a state of manhood, I corrected my childish, crude, and mistaken

notions, and threw off my former trifling and silly ways of thinking and speaking about them: And thus it is with respect to our present, compared with our future knowledge of divine themes, when we shall unlearn many things that we here learnt; shall pity, or smile at all our present impertinences, and correct all our mistakes about them; and shall have juster and clearer apprehensions of what we now have some true acquaintance with.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

12 For while we dwell in mortal flesh, and carry about a body of sin, which darkens the mind, we see and conceive of the grand sublime mysteries of the kingdom of God, with obscurity and imperfection, in the word and ordinances, as in, or by means of a looking-glass, which shews the object only by reflection *; and our thoughts about many of them are puzzling and intricate, like what we have of things, that are proposed to us in a riddle, instead of plain and proper words: But, when we get to heaven, we shall behold them in a more exact manner, according to what they are in themselves, and as clearly and distinctly, as one man beholds the face of another in their immediate converses together; (2 *John* ver. 12. and *Epist.* iii. *ver.* 14.) and *that* without any darkening medium between them, which, in this frail state of the body and mind, is necessary to be interposed between the divine majesty and us; since *no man can see his face, and live:* (Exod. xxxiii. 20, 23.) I myself, notwithstanding all my visions and revelations, (2 *Cor.* xii. 1, 4.) have but a scanty, imperfect insight into the profound truths of God, many of which surpass the comprehension of my mind, while there are many others, that have not been communicated to me: So that, it is but a very little portion that I know of the great God, and of his counsels and methods of wisdom and grace by Jesus Christ, and of the exalted themes, employments, and enjoyments of heaven, compared with what they are in themselves, and will one day appear to be. But, when I arrive at the bright regions above, I shall have as certain, immediate and familiar a knowledge of them, as

N O T E.

* Here seems to be a double allusion, (δι' εσοπτρου εν αινιγματι) one to a *glass*, which presents an object to the eye, though with some obscurity; and is to be understood, not of a *prospective*, such sort of glasses being a *modern* invention; but of a *mirror*, or *looking-glass*, which anciently consisted of some polished metal, such as copper or brass, or steel, or gold; (*Exod.* xxxviii. 8. *Job* xxxvii. 18. and *Rev.* xxi. 18.) which did not give so clear a view of the object, as our looking-glasses do: (see also the note on 2 *Cor.* iii. 18.) The other is an allusion to a riddle, which is an obscure way of representing things to the understanding, and requires the labour of the mind to find them out; accordingly some copies read (και ως εν αινιγματι) *and as in a riddle.* Vid. *Mill.* & *Bez.* in loc.

as any of my most intimate friends and acquaintance now have of me; yea, though there is an infinite distance, between the knowledge which God has of me, and the utmost of that, which I ever can have of him; yet my way of knowing him, and all heavenly objects, will be by a sort of immediate inspection, resembling that, with which both he and the holy angels now know me *.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

13 And, to conclude what I would offer, to set forth the excellence and importance of truly Christian love, it has not only the preference to all spiritual gifts; but even to every other special and saving grace: For, during our abode in this present life, the three cardinal graces of faith, hope, and love, reside inseparably in the hearts of the saints, and are of continual use, and vastly more to be preferred than any spiritual gifts whatsoever; yea, they are all constituents of the Christian character, and ought to be in daily exercise till we die. Faith is most immediately necessary to our pardon and justification; hope, to our comfort; (*Rom.* v. 1, 2.) and love, to our conformity to God, and chearful obedience to his commands: (1 *John* iv. 7, 8, 16. and v. 3.) But the most excellent of all these is *love*, as it not only, like faith and hope, relates to God and ourselves, but to others also; as faith and hope are designed to promote it, and are proved to be genuine by it; and as it is the brightest image of the God of love, and will go to heaven with us, and be perfected there, where faith in an *unseen Jesus*, and as *the evidence of things not seen*, (1 Pet. i. 8. and Heb. xi. 1.) shall be swallowed up in vision; and hope, as an expectation of future and unseen blessedness, to relieve us under all our present burdens, (*Rom.* viii. 24, 25.) shall be swallowed up in complete enjoyment †; while love to God and Christ, saints and angels, will make up a great part of the harmony and happiness of heaven, and will glow and flame with the most disinterested and delightful ardour for ever.

NOTES.

* As the apostle does not say *by whom* he was known, I have taken the liberty to supply it various ways, in the first of which, perhaps, I may be singular; but it appears to me to be easy, natural, and agreeable to the representation given, in the former part of the verse, of our intimate manner of knowing things in heaven, like that of *seeing face to face*.

† *Faith* and *hope*, in their present ways of acting, will cease in heaven; and yet there will ever be a firm persuasion of the truth of all that God shall make known in that state, and an entire trust and confidence in him, for the endless perpetuity of all possible blessedness; and separate spirits there will, doubtless, live in an assured hope and expectation of the resurrection and reunion of the body, together with all the glory, which will attend that final manifestation of the sons of God.

RECOLLECTIONS.

How ambitious should we be of abounding in every exercise of so amiable a grace, as brotherly Christian love, which results from faith in Christ, and from love to him, and to God through him! What are all miraculous gifts of tongues, of prophecy, of immediate revelations, of working wonders, and of a firm assent to the great truths of the gospel, whereby we might be fitted for service in the church? And what are all external acts of the most generous liberality to the poor, and suffering martyrdom itself for our profession of Christ's name, without a principle of grace in the heart, and particularly the grace of love, to animate, spiritualize, and improve them for the glory of God, and our own and other's good? They may appear with specious and noisy pomp; but, without love, will be of no saving advantage to us, and will leave us miserable creatures for ever. How admirable is evangelical love in its benevolent temper and behaviour, meekness, patience, humility, and forbearance; in its candour, and willingness to believe and hope the best; in its sympathy, disinterestedness, and generosity; and in its tender, touching, and friendly care, for the welfare of others! And of how much longer duration is this excellent grace, than all spiritual gifts, which may be lost, even while we live, and will have their period with this world at farthest, and be useless in the next; and which at best leave us very imperfect in our knowledge, like children in understanding, while we are here! And though faith and hope abide with us, and are as necessary as love, during our continuance in this world; yet love is the most eminent of these graces, as on many other accounts, so especially, because it will abide, and be perfected, together with our knowledge of divine things, in heaven; where, not only all spiritual gifts, but faith and hope themselves, in their present use and exercise, as well as several other graces, that are suited to this state of imperfection and warfare, shall cease; and we shall have no further occasion for them, to all eternity.

CHAP. XIV.

The apostle recommends such spiritual gifts, as are suited to answer the purposes of Christian love for the edification of others, and prefers prophecy to the gift of tongues, 1,—5. *Illustrates the unprofitableness of barely speaking in unknown languages, without interpreting them, by several comparisons,* 6,—12. *Exhorts to an intelligent sort of worship, that may be profitable to others, as well as ourselves,* 13,—20. *Shews the proper use of the gifts of tongues, and the greater advantage of prophesying,* 21,—25. *Reproves and regulates various disorders, which arose in religious assemblies, from a vain ostentation of gifts,* 26,—33. *And from women's speaking in the church,* 34,—40.

TEXT.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

PARAPHRASE.

FROM what I have been saying to recommend Christian love, (*chap.* xiii.) Let me earnestly entreat you to cultivate and improve the exercise of this important grace *: And as to spiritual gifts, I would that

NOTE.

* The church at *Corinth* was very much wanting in their Christian temper, while *there were strifes and divisions among them*, and *one said I am of* Paul, *and another I am of* Apollos, *&c.* (ch. iii. 3, 4.) and there were some among them, that would set up false teachers against the apostle *Paul*, as appears from a great part of this epistle, and particularly from the *third* and *fourth* chapters; and therefore he not only spent the highest encomiums upon charity or love; (*chap.*

that ye ſhould be zealouſly concerned to abound in them alſo; provided it be only with a view of glorifying God, and being uſeful to others: But, in oppoſition to thoſe that are too fond of the gift of tongues, (*ver.* 12.) for vain-glorious ends, (ſee the note on *chap.* xii. 31.) I would chiefly recommend to you the gift of prophecy *, whereby ye may be enabled, under divine illumination and aſſiſtance, to explain and apply the ſacred oracles, or to deliver inſtructions under any other form, to the edification and confirmation of one another, upon the principles of the charity, which ſeeks not her own. (*Chap.* xiii. 5.)

2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him;* howbeit in the ſpirit he ſpeaketh myſteries.

2 For he who, by the gifts of tongues, ſpeaks of divine things in a language, which his hearers are unacquainted with, doth not therein ſpeak to the underſtanding of thoſe men, though to the underſtanding of God, who, being the author of all languages, and of the extraordinary gift of ſpeaking them, cannot but know the meaning of every word in them: For no perſon, that is a ſtranger to the tongue in which another talks, can tell what he ſays, or learn any thing from it; but it is all myſtery to him, how excellent and important ſoever the doctrines may be, which the preacher utters by the gift of the Spirit; and how intelligible and advantageous ſoever they may be to his own ſoul †.

3 But

NOTES.

(*chap.* xiii.) but here urges them to purſue or follow after it. See, for an account of what this charity is, the note on *chap.* xiii. 1.

* By *prophecy* here, ſeems not to be meant foretelling things to come; but opening the ſcriptures, and declaring the whole counſel of God, by immediate inſpiration, including alſo the more ordinary aſſiſtances of the Spirit, which are obtained by reading, meditation, and prayer: For the foretelling of future events was not ſo much to the then *preſent* edification of the church, as expounding the word of God, and preaching the truth, as it is in Jeſus; becauſe the chief advantage of the predictions of inſpired men lies in the confirmation of our faith in after-times, when the things themſelves come to paſs: But prophelying is here preferred to the gift of tongues; becauſe it was to the *preſent* edification of the church. And under the head of prophecy, we may include breaking out into ſongs of praiſe, under an *affiatus* of the Spirit, which, in the caſe of *Zacharias*, is called his *prophelying.* (Luke i. 67.) and which ſeems to be brought into that claſs in the 15th verſe of this chapter. This may be reckoned to prophely; becauſe we are ſaid to *teach and admoniſh one another in pſalms, and hymns, and ſpiritual ſongs*; (Col. iii. 16.) and thoſe hymns that were uttered in public, by the immediate ſuggeſtion of the Spirit, ſeem to have been pronounced only by the inſpired perſon himſelf; or, at leaſt, others could not join in them with the voice, till he had delivered them out.

† Dr. *Lightfoot* ſuppoſes, with ſome probability, that the *tongue*, principally intended by the apoſtle, was the *Hebrew*, which, of a long time paſt, was not the common and mother tongue, but was gone into diſuſe; but now, by the gift of tongues, it was reſtored to the miniſters of the church: And he ſuſpects that the perſons, whom the apoſtle had in his eye, judaized in this matter; and that they retained the uſe of the *Hebrew* language in the church, although unknown to the common people; and followed the cuſtom of the ſynagogue, where the ſcripture was read, prayers were made, and doctrines preached in the *Hebrew* tongue. See his *Talmudical Exercitations.*

3 But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.

3 But he who explains the prophetic writings of the *Old Teſtament*, and thereby caſts a light upon the *New;* and he who, by the immediate inſpiration of the Spirit, publiſhes ſtill further articles of evangelical truth, in plain and intelligible terms, anſwers the end of preaching, in accommodating himſelf to the underſtandings of men, to whom he ſpeaks for their improvement in light and grace; and for exciting them to the duties of their holy calling, and promoting their conſolation in Chriſt.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth edifieth the church.

4 He who delivers his ſermons in a language, or ſtyle, above the capacities of his audience, may expreſs things that greatly tend to his own ſpiritual improvement, and ſo may affect his own heart, which he ought indeed to aim at in all his holy miniſtrations, though that ſhould not be the only end of his engaging in them: But he who interprets the ſcripture, and makes known the mind and will of God about the way of ſalvation, not only profits his own ſoul; but, according to the great deſign of preaching, he is uſeful to the church, in building it up, by additions of new converts, and by promoting the growth of its members in knowledge, faith and love, holineſs and obedience, through the agency of the Spirit.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

5 I could heartily wiſh, if it ſo pleaſed God, that ye all might be furniſhed * (as many of you are) with the gift of tongues: But as this is of little uſe, unleſs when ye come among people that do not apprehend the meaning of the language, which ye can ſpeak without this ſupernatural faculty; I much rather deſire that ye may be ſkilful in the doctrines of divine revelation, to explain and apply them: For he is the more excellent man, more to be eſteemed, and of much greater importance to the church, (*Mat.* xi. 11.) who, in his miniſtry, diſcovers a deep inſight into the ſcriptures of the Old Teſtament, and into the peculiarities of the goſpel diſpenſation, than he who delivers his ſentiments in ſtrange languages; unleſs, while in them he ſpeaks the wonderful works of God, (*Acts* ii. 11.) he alſo explains to his hearers what he ſays, in a tongue which they underſtand, that the church of Chriſt may be really benefited by his labours. And the like may be ſaid of ſuch high ſcholaſtic ſtrains of learning and eloquence, as rather amuſe, than inſtruct an auditory.

6 Now,

N O T E.

* It appears from *ver.* 12, 18, 23, 26, 27, 28. that many of this church, and perhaps thoſe particularly who oppoſed the apoſtle, greatly prided themſelves in the *gift of tongues*, and made uſe of it, in a diſorderly manner, to the prevention of more uſeful exerciſes in their religious aſſemblies; and therefore the apoſtle ſpeaks the more diminutively of it, to humble them, and to regulate their oſtentatious and unprofitable uſe of it.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

6 Now, my brethren, whom I love in the truth, (2 *John* ver. 1.) permit me, for the avoiding of envy, to illustrate this argument, with a reference to myself, who have an interest in, at least, some of your affections; suppose I were to come to you, and to speak in languages, which ye are utter strangers to, of what advantage would it be to you; unless I were to interpret them, and to communicate to you, in intelligible terms, such things as are made known to me, and as I am commissioned to declare, either by a present immediate revelation of some new truth; or by that stock of knowledge in general, which I have of the gospel; or by opening and confirming the prophetic writings of the Old Testament, to cast a light upon the New; or by delivering its most important doctrines, relating to faith and practice * ?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

7 And, to shew how useless talking in unknown tongues would be, we may compare it to the artificial sounds of musical instruments, which are themselves insensible and inanimate, and are only significant by the tunes that are played upon them. Suppose, for instance, a pipe or harp were made use of for exciting different passions, and directing different motions, songs, and gestures, in mourning and dancing; (*Jer.* ix. 17, 18. and xlviii. 36. *Job* xxi. 11, 12. *Mat.* ix. 23. and xi. 17.) unless there were to be made a proper and known distinction in the notes, who could tell for what purpose they are sounded, or be suitably affected with it, or how to conduct himself answerable to it? The like may be said of musical instruments of war:

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

8 For if the trumpet were to sound a march, a charge, a retreat, or other point of war, at random, or in such a confused manner, as should give no determinate notice of what duty is to be done, when an army is drawing up against an enemy, what soldier could tell how to accommodate himself to it, or get into proper array for the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for

9 In like manner, it may well be said, unless your tongue expresses words capable of being understood by your hearers, how is it possible for them to know what is the subject of your discourse; what it is that ye aim at, or say upon it; or what use they are to make of it? For all, that ye speak in an unknown language, is to no manner of purpose, as to them: It is all a mere

NOTE.

* I have given such a sense of all these terms in this conjunction of them, as seems to preserve a distinction between them, and to suit the design of the present argument, better than most that have occurred to my thoughts; but the reader, by consulting other commentators, may find different turns of interpretation, and make his own choice.

for ye shall speak into the air.

mere senseless and confused sound in their ears, that is lost in the air; ye therein speak, as it were, only to the wind, your hearers not being able to understand one word of what ye say.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

10 There is indeed a great variety of languages in the world, perhaps as many as there are different nations upon earth; and none of them is without a distinct meaning, which is understood by the people that commonly talk it; all the words in each of them stand for something, as they are used by those whose mother tongue it is, or who have learnt to converse in it; but they are signs of ideas only to those that are acquainted with them.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh *shall be* a barbarian unto me.

11 If therefore I were to fall in company with one, who talks to me in words, which are very intelligible to himself, but the signification of which is quite unknown to me, I should be like a wild unconversible foreigner to such a speaker, as not being able to receive his instructions, or to make any reply; and he, who speaks in that strange language, would be like one that talks gibberish to me, I not having any notion of what he means.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

12 And this is the very case with you, if ye deliver divine things to others in a language, which they can put no sense upon. But since many of you are so eagerly desirous of excelling in spiritual gifts; let it be your great ambition, not to attain, use, and exercise that, which is so unprofitable, as the gift of tongues is, among people that cannot be instructed and edified by it; but to abound in those more excellent ones, that are adapted to promote the knowledge, faith and love, piety and increase of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

13 If therefore any of you be fond of speaking languages, by a miraculous power, which he himself was before a stranger to, and which those, that have not learnt it, can make nothing of; let him beg of God, that, when he comes among such sort of people, he may also be enabled to interpret what he says in their vulgar tongue, that it may not be a heap of unsensed words to them; but that they may be profited by the discourse.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

14 For, to transfer this again to myself, (*ver.* 6.) as I said before of preaching or prophesying; so I would now say of praying in a public assembly; if my social prayer be offered up, as it ought to be, in their hearing, and as their mouth to God, and it be in a language which they do not understand, my own heart may indeed be engaged in the prayer, as knowing what the petitions are, which I present to the Lord; but my own understanding the prayer is of no advantage to the rest of the company, who, for want of

of knowing the sense of my expressions, cannot join with me in it, or be suitably affected by it *.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

15 What then is the sum and upshot of all that I have been saying on this head; and what is fittest and best for me to do in these cases? It is this, when I am to pray in a public congregation, it shall be my great desire and concern, that I may do it with spiritual affections, by the special assistance, and dictate of the Holy Spirit; and that at the same time I may pray, not only with an understanding of my own words, but in such a manner, as that the understandings of my fellow-worshippers may likewise apprehend what I say: And in all parts of prophesying, and particularly that which consists in uttering the praises of God, (see the note on *ver.* 1.) what I would principally aim at is, that I may publish the honours of his name by the inspiration of the Holy Ghost, with spiritual melody in my own heart; (*Eph.* v. 19.) and that I may not only myself understand what I sing; but may do it in such words, as they, who are to join with me therein, or to be instructed thereby, may understand it also, and so sing with melody in their own hearts too.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

16 Otherwise, to apply this to yourselves, were any of you to offer thanksgiving, blessing, and praise to God in church assemblies, under a divine *afflatus*, and this were to be in an unsensed language, How is it possible that any private and ignorant person, who, knowing only his mother tongue, comes into the congregation, and fills up the place of a common hearer, in order to his learning and improving by your holy ministrations, should ever be able to give his assent, and consent, and either in heart, or voice, add his *Amen*, at the close of the service †, since he cannot tell the meaning of what you have delivered?

17 For thou verily giveſt thanks well, but the other is not edified.

17 For you indeed, as far as your own edification is concerned in it, may fill up this part of worship in a spiritual and heavenly manner, with good judgment and devout affections; but the hearer, who does not understand

NOTES.

* This plainly condemns the practice of the Papists publicly praying in *Latin*, while the people understand nothing of that language.

† *The place of the unlearned* (τοῦ ἰδιώτου) signifies the place of a *private*, as well as of an *illiterate* or *ignorant* person, alluding to the place where common hearers were wont to sit in the congregation: And here seems to be a reference to the custom of the *Jewish* church, when at the end of the minister's public thanksgiving and praise, *all the people answered*, AMEN; (*Neh* viii. 6. and 1 *Chron.* xvi. 36) which was also practised in the primitive church, particularly at the close of Eucharistical prayers, when the people used to say, with loud acclamation, *Amen*, in testimony of their concurrence and approbation. Vid. *Just Mart.* Apol. ii. p. 97. 98. and *Euseb.* Eccles. Hist. lib. vii. cap. ix. p. 253. cum Not. Vales.

understand what you say, cannot possibly be profited by it.

18 I thank my God, I speak with tongues more than you all:

18 For my own part, I am indeed very thankful to my gracious God, for favouring me with this, as well as every other spiritual gift; insomuch that I am enabled to speak, as occasions require, in the extensive course of my ministry, with many more foreign languages, than any of your most celebrated teachers, or than all of you, taken together, have ever been furnished with, or called to make use of.

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

19 Nevertheless, so little do I pride myself in this extraordinary endowment, or value it for itself, or use it in an ostentatious way, that, when I come into a Christian assembly, I had much rather utter ever so few words, were it five only, with judgment and understanding, so as to express my meaning intelligibly, and for the instruction and advantage of others, as well as for my own edification, than to make ten thousand fine discourses in a language, which the people do not understand, and consequently cannot be profited by.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

20 Let me accordingly entreat you, my brethren, not to go into a weak and childish temper, in affecting novelties, and pompous appearances, such as the showy gift of tongues; and in esteeming them, rather than things that are more solid and useful: Ye ought, indeed, to resemble little children, in the meekness, harmlessness, and humility of your disposition and behaviour, (*Matth.* xviii. 3, 4.) free from all malicious, proud, and envious designs; and, when at any time angry, ye, as is usual with children, should soon cool again; but in knowledge, judgment, and discretion, especially with regard to your apprehensions, and management of spiritual things, it becomes you to think and act, and approve yourselves, as men grown up to maturity of understanding.

21 In the law it is written, With *men of* other tongues and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

21 That ye may do thus in the use of unknown tongues, and not be over-fond of them, I beseech you to consider, that in the Holy Scriptures of the Old Testament, (see the note on *John* x. 34.) as particularly in *Deut.* xxviii. 49 and *Isa.* xxviii. 11. it is said, by way of *threatening* and *rebuke* to *Israel*, for their obstinacy and infidelity, to the following purpose, I will speak to this incorrigible people, by the unknown language of foreign nations, who, by my providence, shall have the rule over them *; and after

NOTE.

* I have taken in what I apprehend to be the *primary* sense of these prophecies, as it related to God's making foreign nations, such as the *Assyrians* and *Chaldeans*, a scourge to *Israel*, to convince them of their sin, in not hearkening to his prophets; and the *secondary* sense, as, according to the apostle's interpretation,

after that, by inspired men, who shall deliver my counsel in strange languages, by a miraculous gift, to convince them of their disobedience and unbelief, in not hearkening to the messages of my servants, which were delivered to them in the plainest terms: But, notwithstanding all this, such is the perverseness of their hearts, that they will not attend unto, and receive the instructions of my providence in one case, any more than of my servants in the other, says the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

22 So that, as may be gathered from these passages, speaking in unknown tongues, by an extraordinary gift, is such an evident token of miraculous operation, as is adapted and designed, not for the edification of those, that do already believe in Christ, according to the gospel revelation of him; but for the conviction of infidels, and for a testimony against such as continue obstinate in their unbelief, as well as for the more speedy propagation of Christianity in heathen countries; and therefore it is not proper to use it unnecessarily in the church, as though they were still in a state of infidelity, and needed a continuance of this confirmation of the gospel among them: But preaching, or explaining, confirming, and applying the doctrines of the Old and New Testament, is suited, by the ordination and blessing of God, not only for the conversion of unbelievers *; but likewise for the further instruction, edification, and establishment of those, that have already believed through grace; and so ought to be ordinarily used in church assemblies for that purpose, rather than the gift of tongues, as being most profitable for them.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are

23 If therefore the whole church meet together for the worship of God, as is customary with all the churches, in one and the same place †; and all, that officiate in it, were to deliver themselves, either in prayer, praise, or preaching, in one and another language, that is not understood by the auditory, nor

NOTES.

terpretation, it related to the *gift of tongues*, under the New Testament dispensation, which would carry plain tokens of divine inspiration in those persons, whom the *Jews* rejected; and whom they would continue obstinately to reject, notwithstanding this further evidence, that what they spoke was from God.

* Since preaching or prophesying is the means which God has appointed, and owns for the conversion of sinners, as appears from *Rom.* x. 14.—17. and 1 *Cor.* i. 21.; it must be, not absolutely, but in some restrained sense, that we are to understand the apostle, when he says, *Prophesying serves not for them that believe not.*

† The apostle's speaking of the *whole church*, as coming together *in one place*, (επι το αυτο) as he also did in *chap.* xi. 20. shews that churches in those days were *congregational*, or such as met, and ordinarily assembled together in one place, for the celebration of divine ordinances; and that all their members were very careful to give their attendance, as much as possible, at their stated meetings.

are unlearned, or unbelievers, will they not say that ye are mad?

is interpreted to them, that it may be so; and if any ordinary private persons, (ἰδιῶται, see the note on *ver.* 16.) that can make no sense of what is said; or any that are strangers to the gospel, and under the power of unbelief, were to come into your congregation at such a time, What would they think and say of you? Would this be a likely means of convincing and converting them? Or rather, would they not despise and ridicule you, and conclude that ye are all a parcel of wild, frantic enthusiasts, that are beside yourselves, and are possessed of the devil, rather than conducted and influenced by the infinitely wise and good Spirit of God?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

24 But if every ministring servant, in his proper turn, prays and expounds, and preaches in a plain intelligible style; and any unbeliever, or private and ignorant person, providentially comes in to hear, whether out of curiosity, or from some other motive, he is in the way of being brought to serious and rational conviction; and, through the concurring light and power of the blessed Spirit, will be effectually convinced of his own sin, misery, and danger, and of the excellency, suitableness, and importance, together with his own need of, and concernment in those things, which every speaker utters; and his conscience will be thereby brought to form a just judgment concerning his own state and condition, and to condemn himself, as guilty before God, by means of what they severally deliver and inforce, according to the word.

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

25 And so the inmost thoughts and dispositions of his heart, relating to God and himself, are as plainly described, and laid open to the view of his own mind; as if the preacher had known them, and designedly accommodated his discourses and prayers to them; and being thus convinced and judged by the power of the word, as brought home and applied to his own soul, he will be struck with a reverend awe of the divine Majesty; and with the deepest contrition and abasement, such as, in times of the most solemn humiliation, use to be expressed by the prostration of the body, down to the ground, will earnestly implore God's pardoning and renewing grace, and join in worshipping him with you; and, from what experience he himself has of the wonderful impressions made upon his heart, he will go away with a testimony in his own conscience, and will tell his friends and acquaintance, That verily God, your God, is in a special manner present with you, to own and bless you, and your ministrations; and to give remarkable tokens of his power and favour among you.

26 What

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26 What then is to be done, my brethren? How are your spiritual gifts to be improved for promoting these valuable ends, when ye gather together for religious performances *? One of you is endued with, and stands ready to give vent to a spirit of *psalmody*; another to some doctrine of the gospel, for exhortation and comfort; another has the gift of tongues; another has some new discovery, by immediate inspiration, to communicate to the church; another has the gift of interpreting what is spoken in foreign languages; and one or other of you, is too forward to shew his own gift, and to be heard first, or, perhaps, to display his talents in one part of the congregation, while another is exercising his in another: But, let none of these gifts of the Spirit be used in an unprofitable, unseasonable, or disorderly way; so as that one should improperly interrupt another, or that those of less importance should supersede, or prevent those of greater: On the contrary, let all things be put into such a due course, and carried on in such a regular manner, as may be best suited, and, through divine grace, may be most effectual, to the enlarging and building up of the whole church, and promoting the spiritual growth of every member of it, till the work of God, in all its parts and degrees, shall be perfected in them.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and that by course; and let one interpret.

27 If, notwithstanding what has been said about the gift of tongues, as of little use for the edification of the church, (see the note on *ver.* 5.) any of you be still desirous to exercise it, Let it be at suitable times, and in a regular manner, so that, at one meeting, there ordinarily may not be above two or three speakers at most †, and *that* not all together, one here, and another there; but one after another, in their turns; and let there be one, who shall faithfully interpret in the vulgar tongue, what another says in a foreign language, that the people may be capable of receiving instruction.

28 But if there be no interpreter, let him keep silence in the church; and let

28 But if there be no one present, that has the gift of interpreting what is delivered in a strange language, Let him, that would use it, refrain speaking in it to the congregation; since, in that case, no good

NOTES.

* *Every one of you* cannot relate to every individual member of the church, but only to those that were to minister in sacred things; nor can it be supposed that each one, even of *them*, had *all* the gifts here mentioned: But they were all distributed among them; so that one, who was to lead the worship, had one, or more of them, and another had others. It is therefore necessary to take the *universal* term, here used, in a *restrained* and *distributive* sense, as this, and several other universal particles are evidently to be understood, in multitudes of other places of scripture.

† Here, as Dr. *Lightfoot* observes, is a reference to the order of synagogue-worship, in which one read the scripture in the *Hebrew* language; another interpreted, or preached; and another prayed.

let him speak to himself, and to God.

good purpose can be answered to them by it; and * let him be contented to employ that talent in private prayer at home, between God, who is equally acquainted with all languages, and his own soul, which also understands it, and may be edified by it.

29 Let the prophets speak two or three, and let the other judge.

29 With respect also (δε) to the use of the gift of *prophecy*, Let but two or three of them, that are endued with it, speak at one meeting of the church, and *that* in an orderly succession, without interrupting, or interfering with one another: And as there are many false pretenders to the ministry, and to inspiration, let other judicious and inspired prophets, that may be present examine (διακρινετωσαν) every thing that is said in public worship; and let them discern and determine concerning it, whether it be consonant to the tenor of Old Testament prophecies, and New Testament revelation, or not; and so make a difference between those things, that are delivered under divine revelation, or according to the word of God; and those that proceed from a man's own private spirit, or from a spirit of delusion.

30 If *any thing* be revealed to another, that sitteth by, let the first hold his peace.

30 But (δε) if any important revelation be made to another prophet, that is sitting in the assembly, as a hearer and a judge, and he should thereupon make a signal for audience; Let him that was speaking break off, as soon as he has finished what he is upon, that proper room may be left for this other servant of Christ to deliver the message, which he has received to be communicated from the Lord.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

31 For though at one meeting there commonly should be no more than two or three speakers in their course; yet there may be proper opportunities enough, at different times of assembling, for all of you, that are under immediate inspiration, (see the note on *ver.* 26.) as well as for all your ordinary ministers, to exercise your gifts of teaching, one after another, that the whole church may be regularly instructed in the mind and will of God, for their edification; (*ver.* 3.) and that every one may receive a portion in season, by way of exhortation, or of consolation. (παρακαλωνται)

32 And the spirits of the prophets are subject to the prophets.

32 And this may well be done with the utmost order, convenience, and advantage, since the gifts and impulses of the Holy Spirit, even in inspired men, so far accommodate themselves to their rational faculties †, as

NOTES.

* As it is disorderly and unseasonable for persons to spend their time in acts of private devotion after public worship is begun, and their attendance to it is required, the apostle's advice seems rather to relate to a man's privately uttering the thoughts of his heart at home, in a language, that was understood by none but God and himself, than to his employing himself in that manner, while he was called to join with the congregation in public worship.

† That this is meant of the prophets, who were *to speak*, and not of those, who

as not to throw them out of a due government of themſelves, like the heathen prieſts, under their diabolical poſſeſſions; but to preſerve their capacities of uttering themſelves, or not, and to give them a judgment of diſcretion, when, and how long, it is fit for them to ſpeak under his influence; and we may be ſure that this divine ſpirit will not hurry them into any indecencies or improprieties, either as to the matter, manner, or time of their ſpeaking.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

33 For the infinitely wiſe and holy God, who inſpires them with his good Spirit, neither is, nor can be, the author, abetter, or encourager, (ακαταστασιας) of ſuch a diſorderly, unſeaſonable, and wild management, as has a natural tendency to fling his worſhip into confuſion, and breed diſturbances and tumults in the church: But he, as the God of peace and order, is the commander and approver, promoter and author of every thing, that tends to the ſpiritual proſperity of his people, in a regular, well-governed, and peaceable way, as he is found to be in all other churches, which conſiſt of ſanctified believers; and in which his worſhip is carried on in a ſober, decent, and becoming manner; and therefore it may, and ought to be ſo among you.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be

34 As to your *women*, who are ready to take too much upon them in public miniſtrations, it behoves them to be hearers, and not ſpeakers in religious aſſemblies: For it is neither decent nor allowable for them to preach, or act the proper part of the man, in any public way of ſpeaking *; unleſs when, on extraordinary

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who were to *judge* concerning the truth, or falſehood, of what others delivered, appears from its being ſaid, not that the ſpirits of the prophets *ought to be*, but really *are* ſubject to the prophets; and from the current of the context: For this has a reference to the preceding directions of theſe prophets to ſpeak, or not, in a proper order, and to give way one to another in due courſe; and in the verſe immediately after this, God's being the *Author not of confuſion, but of peace*, is mentioned as the reaſon why the gifts and impulſes of the Spirit were ſubject to thoſe, that were endued with them, ſo as to be able to ſpeak or hold their peace, as occaſions required, in oppoſition to the afflatus of evil ſpirits, which threw their prophets into ſuch ungovernable ecſtacies, as forced them to ſpeak and act like *furies*, or perſons beſide themſelves. Vid. *Grot.* in loc.

* As *propheſying* or preaching, by an extraordinary gift of the Spirit, is the main ſubject of the preceding verſes, that ſort of ſpeaking ſeems, at leaſt, included, if not moſt directly intended, in what is here forbidden to women; and yet as *Anna*, the propheteſs, ſpoke publicly of Chriſt in the temple, *Luke* ii. 38.; and as, on the famous day of *Pentecoſt*, God poured out of his Spirit upon *daughters and handmaidens*, that they might prophecy, *Acts* ii. 16,—18.; and accordingly *Philip*'s four *daughters* were ſaid to propheſy, *Acts* xxi 9 I can ſcarce think that the apoſtle meant *abſolutely* to diſallow of women's ſpeaking in the church, when they evidently appeared to be under a divine afflatus: But probably there were ſome women in the church at *Corinth*, that pretended to ſpeak under immediate inſpiration, though, as far as appears, they were not really inſpired, and therefore, as the apoſtle guarded againſt their unfemale-like manner of uttering themſelves, under their pretended impulſes, in *chap.* xi. 5, 6.;

be under obedience, as also saith the law.

traordinary occasions, they evidently appear to be under an immediate inspiration of the Spirit: In other cases, *I do not suffer them to teach*; (1 Tim. ii. 12.) nor do any other churches of the saints (*ver.* 33.) admit of it; it is by no means fit, or proper, or suitable to their sex; but they ought, by a modest silence, to shew a *submission to their own husbands, as is fit in the Lord*, (Col. iii. 18.) answerable to the distinction of sexes, which is made by the law of nature, and the law of nations; and as God himself has commanded in that original law, which is contained in the writings of *Moses*, (see the note on *Luke* xxiv. 44.) saying to our mother *Eve*, which is equally binding upon her offspring, *Thy desire shall be to thy husband; and he shall rule over thee.* (Gen. iii. 16.)

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

35 And if any women do not thoroughly understand what is said, or done in the congregation, and are desirous to be further satisfied about it *, they may seek information in a private way at home, by asking (τοὺς ἰδίους ἄνδρας) *their own* believing husbands, who are supposed to be both able and willing, or, at least, may get assistance from others of more knowledge than themselves, to instruct them: For it is very unbecoming, and unsuitable to the modesty of the female sex, that an uninspired woman should take upon herself to discourse, and debate with men, in the public exercises of the church.

36 What? came the word of God out from you? or came

36 What mean then these irregular practices among you, so different from all, that is permitted in any other church? Or what right can your church claim, more

NOTES.

xi. 5, 6.; (see the note on *ver.* 3. of that chapter) so he here, without any limitation, forbids their openly speaking in the church in any way, that is peculiar to the office of men; though they might join their voices with men, in singing the praises of God, and saying aloud, *Amen*, as was customary at the end of public prayers; (see the note on *ver.* 16.) and might speak in any way, that did not interfere with the authority of the man. The great difficulty, which so much incumbers the thoughts of commentators on this place, may be chiefly owing to our not having the *letter*, which the *Corinthians* wrote to the apostle, about disorderly practices among them, (*chap.* vii 1.) and which he answered in this epistle, intelligibly enough to those, that were fully acquainted with the subjects of complaint, and the true state of things in that church. But if we admit of the easy supposition, that the preaching women in that church, notwithstanding their pretences, were not really inspired, the difficulty is relieved; and this passage is better reconciled with *chap.* xi. 5, 6, than in any other way, that I have met with.

* Here seems to be a reference to the custom of the *Jewish* worship, in which persons were allowed to ask questions of the preacher, relating to what he had delivered, and in conformity to which, our blessed Lord, at twelve years old, sat with the doctors, asking them questions. (*Luke* ii. 45.) But the apostle denies this liberty to women, as favouring too much of putting themselves on a level with men. (See Dr *Lightfoot*'s Exercitations on the place, and on *Luke* ii 46.) And the apostle directs the women to apply to their own believing husbands, rather than to other *men* for information, to prevent occasions of scandal from too intimate conversation with others of the contrary sex.

came it unto you only?

more than others, of giving into them? Can ye pretend that your's is the mother-church, and that the gospel of the blessed God was first preached, and all its ordinances were first instituted among you, and went forth to others from you; and that therefore ye may do just what you please, without regarding what is done among them? No, *the word of the Lord came* originally *from Jerusalem*, (Isa. ii. 3.) and from thence was communicated to all other churches. Or can ye boast that, when the gospel reached the *Gentiles*, it was *first*, and *only* imparted to, and received by you; and therefore ye are to be a rule to all others? No, the *Antiochian*, and other churches were favoured with it *besides*, and even *before* you; (*Acts* chaps. xi.—xviii.) and therefore ye can challenge no prerogative beyond any of them, but are tied down, as well as they, to the institutions and commandments of Christ, the only king of his church.

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

37 If, after all, there be any one among you, who pretends, or imagines himself to be an inspired prophet; or to be endued with extraordinary gifts of the Spirit, and with a clearer and more extensive knowledge of divine things, than others; and therefore thinks that he has authority to give laws to the church *; Let such an one know, consider, and own, that the directions, which I have wrote concerning these matters, are consonant to the general rules, which the Lord Jesus himself laid down in his personal ministry, about public teaching; and are no other than the commandments, which he has further communicated to me, and authorized me, as his inspired apostle, to enjoin upon you; and which no one, who is really conducted by his Spirit, can deny to be according to his mind and will: Consequently no pretences to inspiration, in setting up practices of a contrary nature, can be of God, and therefore ought not to be allowed by you.

38 But if any man be ignorant, let him be ignorant.

38 But if there be any among you so wilfully obstinate and perverse, as not to understand, acknowledge, and submit to the authority, which I have received from Christ, and the commands I have delivered from him; Let such an one, at his own peril, persist in his ignorance and contempt: I shall give myself no further trouble to convince him; and ye ought no longer to regard him.

39 Therefore,

NOTE.

* In this and the next verse, as Mr. *Locke* observes, the apostle seems to point at some chief leader of the faction, which had set up in the church at *Co-rinth* against him, and against the authority, which Christ had committed to him.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

39 Therefore, to conclude all that I have been saying on these points, my advice to you, brethren, is, that ye be earnestly desirous of obtaining and exercising the gift of prophecy, as the most excellent in itself, and most profitable to the church, of all others; (*ver.* 1,—5.) and yet that ye would not utterly discountenance, and prevent the exercise of the gift of tongues, which may also be of good use in its place, if it be managed according to the foregoing rules about it.

40 Let all things be done decently, and in order.

40 In these, and all things else relating to the worship of God, take heed that it be performed in such a becoming manner, as to avoid all appearance of childishness, (*ver.* 20.) or of phrensy, (*ver.* 22.) or of women's acting out of character, (*ver.* 34, 35.) or of any other indecency *; and see to it, that the whole be conducted, not according to the devices of men's own heads, under any pretence whatsoever; but according to the commandments now given you from the Lord, (*ver.* 37.) in such a regular course, (*ver.* 27,—33.) as may prevent confusion, and may put a reputation, instead of a disgrace, upon the blessed and holy name, doctrines, ordinances, and ways of Christ; and as may be most for the glory of God, and the edification of the church.

RECOLLECTIONS.

How different is the present settled state of the church, from what the nature of things required it to be in its first plantation, with respect to immediate revelations, and speaking all sort of languages by the Holy Ghost! Nevertheless, how ambitious should we be of those ordinary gifts and graces of the Spirit, which are still as useful as ever, and, like *Prophecy* and *Charity*, are edifying to our own and others souls, rather than of showy appearances, which, like the gift of tongues, are in themselves of little advantage! And yet it concerns us to improve every kind of gift for the good purposes for which God bestows them upon us. But how unprofitable is it to preach, or pray in a learned style, above the capacity of common hearers; and how absurd to perform sacred offices in an unknown tongue, and *that* without interpreting it! Whatever good a man may get to himself, he can do none by such services to those that do not understand him: Nor ought the ministry of the gospel to give an uncertain sound; its great ends are to inform and impress the soul, that what is delivered may be clearly understood, and reach the secrets of the heart, and may gain an *Amen* of assent and consent, and constrain an acknowledgment in the conscience, that verily God is in the assemblies of his people. How happy is it when we are like little children in malice, and like men in understanding; and when we are wise to sobriety, and all our devotions are under the conduct of the divine Spirit, and of an enlightened, sanctified, and regular mind! What a credit is it to the Christian religion, when all its ordinances are celebrated with due decorum, and in a proper order, according to the word of God, who

NOTE.

* *Decently, and in order*, plainly relate, not to human inventions of rites and ceremonies, to set off the worship of God: For nothing of that kind is mentioned in the foregoing context; nay, its great design is to decry human authority in those affairs: But the *decency and order*, here intended, are such, as were to be deemed *the commandments of the Lord*, ver. 37. with regard to all the foregoing regulations, which the apostle prescribed against the various disorders that had been brought into the church at *Corinth*.

who is not the Author of confusion, but of peace, in the churches of the saints! But how arrogant is it for women so far to forget the modesty of their sex, as to assume the rank of men in public ministrations; or for any church to monopolize the word of God, as if it belonged only to them; or for any persons, under pretence of extraordinary gifts and revelations, or of human authority, to set aside, alter, or add to the commands of God, in things that relate to his worship! May we ever avoid all indecencies and disorders, and all unscriptural management, in our Christian assemblies!

CHAP. XV.

The apostle proves the resurrection of Christ from the dead, 1,—11. *Takes occasion from thence to confute those that denied the resurrection of the body,* 12,—19. *Establishes the doctrine of the resurrection of believers to eternal life by various arguments,* 20,—34. *Answers objections against it, and shews the vast change that will then be made in the qualities of their risen bodies,* 35,—50. *Discovers the mystery of the like change, that will be made on those who shall be living at Christ's second coming,* 51,—54. *Sets forth the believer's triumph over death and the grave,* 55,—57. *And closes the argument with an exhortation and encouragement to all diligence in the service of the Lord,* 58.

TEXT.

MOreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

PARAPHRASE.

AS to the disputes that have been raised among you, my Christian brethren, about the certainty of a future state, and the resurrection of the body to eternal life *; I would begin with reminding you of, and establishing you in, the grand fundamental articles of the gospel, concerning the death and resurrection of Christ, (*ver.* 3, 4.) and shall particularly enlarge upon, and confirm the last of these, which suppose the first; both of which, as ye well know, I insisted upon in my ministry, when with you; which ye also then were convinced of, and embraced, as the foundation of all your hope toward God; and in the profession and faith of which, notwithstanding all the efforts of the enemies of your souls, and the corruptions that have crept in among you, the generality of you (see the foregoing note) have hitherto continued to stand fast, (ἑστήκατε) and, as I trust, are ful-

NOTE.

* As the *Sadducees* denied the resurrection of the body, and the existence of separate spirits, and consequently any future state of rewards and punishments; (*Matth.* xxii. 23. and *Acts* xxiii. 8.) and the *Greek* philosophers were busy with their objections against the resurrection; (*Acts* xvii. 18, 32.) so some of the *Jewish* converts seem to have been intangled with the notions of the *Sadducees*, and some of the *Gentile* converts with the philosophical speculations of the *Greeks:* The apostle therefore sets himself to confute the errors of *both*, about this important point, with admirable force and beauty, and with a variety of striking arguments, and magnificent figures and eloquence, as they are finely described by Mr. *Blackwall*, in his *Sacred classics*, Vol. I. pag. 365, 366.

ly determined, by the grace of God, to abide by, at all events, in every day of trial.

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

2 And by means of this gospel, and of your faith in it, ye are brought into a state of salvation, and have the beginnings and earnests of it, with the utmost securities for a complete possession, in due time, of all its felicity and glory; in case, as I hope, ye carefully attend to, and affectionately bear in mind, and maintain your holy profession of, those vastly important things, which I delivered in my preaching to you: And this ye certainly have done, and will persevere in, unless your belief of them, were only notional, or were (εικη) rash and inconsiderate *, under the power of strong passions, without any solid judgment, or suitable influence upon your hearts and lives; and so were a dead faith, which cannot save you. (*Jam.* ii. 14, 17.)

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures:

3 For as I faithfully communicated to you every important branch of the gospel of Christ; so in the very first place, as what holds the chief rank among its principal articles, (εν πρωτοις) I delivered unto you, as a sacred trust and treasure to be kept inviolably, those blessed doctrines, which I received by immediate commission and revelation from Jesus Christ himself, (*Gal.* i. 12.) as the foundation of all the rest; namely, that our dear and only Saviour died in our room and stead, the just for the unjust, to expiate our sins, and put them away by the sacrifice of himself: (1 *Pet.* iii. 18. and *Heb.* ix. 26.) And this he did, according to the current types and prophecies of the ancient inspired writings, which spoke beforehand of the sufferings of Christ; (*Luke* xxiv. 25, 26, 27. and 1 *Pet.* i. 11.) and which, being actually fulfilled in our Lord, are a mighty satisfaction to our faith in him, according to those remarkable predictions of him in *Isa.* liii. 5, 6, 11. and *Dan.* ix. 24, 26.

4 And that he was buried, and that he rose again the third day, according to the scriptures:

4 I likewise shewed you that, in certain testimony of his having been really dead, he was buried in the sepulchre of *Joseph* of *Arimathea*, an honourable counsellor, (*Mark* xv. 43, 46.) according to the prophecy, that he should *make his grave with the rich in his death;* (Isa. liii. 9.) and that as he *was delivered for our offences*, he was *raised again for our justification*, (Rom. iv. 25.) according to other

NOTE.

* The word (εικη) here rendered *in vain*, signifies also *rash* and *inconsiderate*, and is different in the *Greek* from two other words that are used in this discourse, and translated in the same manner; one is (κενη) in *ver.* 10, 14, 58. which signifies *empty*, as well as *vain;* and the other is (ματαια) in *ver.* 17. which signifies *foolish*, and *destitute of any real advantage*, or *goodness*, as well as *vain.*

ther prophecies of the Old Teſtament, *Pſal.* xvi. 10. and *Iſa.* liii. 8.; and that this was on the third day, (*Luke.* xxiv. 46.) according to the figurative repreſentation of it, by *Jonah*'s having been in the belly of the fiſh three days and three nights, (*Jon.* i. 17.) which was typical of the reſurrection of Chriſt on the third day, as he himſelf interpreted and applied it; (*Matth.* xii. 40. ſee the note there) and according to another figurative way of expreſſing the deliverance of *Judah* and *Iſrael*, which carried a typical hint *, that *after two days* their promiſed Head and Saviour *ſhould be revived, and on the third day ſhould be raiſed up.* (Hoſ. vi. 2.)

5 And that he was ſeen of Cephas, then of the twelve.

5 And to aſſure us that, in fact, theſe types and prophecies were fulfilled in the reſurrection of our bleſſed Lord, which is a farther confirmation of his being the true Meſſiah, I told you, that he had been ſeen alive, at various times, after his crucifixion and burial, for forty days of his abode upon earth, by a great number of honeſt, competent, and unexceptionable witneſſes, (*Acts* i. 3.) who could not be deceived themſelves, nor be under any temptation to endeavour the deceiving of others, by forging, and ſtanding to a falſehood of that nature, which they knew would infallibly bring them under the greateſt reproaches and ſufferings: As to inſtance in ſome, out of many witneſſes †, Jeſus, on the very day of his reſurrection, appeared to the apoſtle *Peter;* (Luke xxiv. 34.) and preſently after that, on the ſame day, which was the firſt day of the week, to ten of his apoſtles,

NOTES.

* As it was in no ſenſe *literally*, or in prophetic language, true, that *Judah* and *Iſrael*, to whom this prophecy primarily referred, were revived, or delivered from their captivities and troubles, on the *third day*, we may well conſider this prophecy, as intended to have an ultimate reference to the reſurrection of Chriſt, as the public Head of the church, which might be ſaid to be *raiſed up together* IN HIM; (*Eph.* ii. 6.) And though this ſenſe of the prophecy might not be well underſtood, as many others were not, till they were accompliſhed; yet it became eaſily applicable to Chriſt, when the events ſhewed that he, and he only, roſe from the dead, on the third day. See *Pococke* on *Hoſ* vi. 2.

† The apoſtle does not recite all the inſtances, recorded by the *Evangeliſts*, of Chriſt's ſhewing himſelf to his diſciples, ſuch as his appearing to *Mary Magdalen* at the ſepulchre, and the diſciples at the ſea of *Tiberias*, (John xx. 14, 15. and xxi. 1.) and others. But he takes notice of ſome, which none of the *Evangeliſts* have expreſsly mentioned, as particularly *that* to *James*, and another to *five hundred brethren at once*, (ver. 6, 7.) which may be as fully depended upon as the others, becauſe they are recorded by this inſpired writer; and thoſe, that he has alledged, were abundantly ſufficient to prove his point; though doubtleſs there were ſeveral other times of Chriſt's appearing to his diſciples, during his forty days abode upon earth, which neither the apoſtle, nor any of the Evangeliſts have rehearſed, as not thinking them neceſſary to anſwer their end; and we are told, *John* xx 30. and xxi. 25. that *many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written* in that hiſtory; and that if *all the things, which Jeſus did, were written, the world could not contain the books.* See the note there.

apostles, to whom he shewed his hands and his side, with all the scars of his crucifixion upon them; (*John* xx. 19, 20, 24.) and that day sevennight to all the apostles, (*John* xx. 26,—29.) whose original number was twelve *.

6 After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

6 After this, according to our Lord's own appointment of a rendezvous of his disciples, to meet him in *Galilee*, (Mark xiv. 28. and xvi. 7.) † he shewed himself alive to a great multitude of them at once, amounting to upwards of five hundred Christian brethren, who believed in him, as their risen Saviour; the major part of whom are still living to vouch the truth of that appearance; but some of them, who testified the same all their days, are now dead and gone, and sleep in Jesus, among those, whom God will bring to be glorified with him at the general resurrection. (1 *Thess.* iv. 14.)

7 After that he was seen of James; then of all the apostles.

7 He was furthermore seen, on a particular occasion, by the apostle *James* ‡, who was styled the brother of our Lord, as being nearly related to him, according to the flesh; (*Gal.* i. 19.) and afterwards he appeared again, for the last time, in a most remarkable manner to all his apostles ||, when he gathered them

NOTES.

* It is no uncommon thing for a society, body, or college of men, to retain their original name, when one, or more of them be absent or dead. *Jacob*'s sons called themselves *twelve brethren*, after they supposed that *Joseph* was lost, or dead. (*Gen.* xlii. 13, 32.) The *Triumviri*, *Septemviri*, and *Decemviri* among the *Romans*, were respectively so called, whether they were all living, or were present in their assemblies, or not: And we commonly speak of points of law being referred to the *twelve Judges*, though several of them may be absent, and some of them dead. In like manner, Christ having originally appointed *twelve apostles*, to be in a peculiar and extraordinary manner his witnesses, they were called by that name after *Judas* was dead, and before *Matthias* was chosen in his place, to make up the number again: (*John* xx. 24.) Yea, and they continued to be spoken of as *twelve*, after *Paul* and *Barnabas* were added to their number. (*Rev.* xxi. 14.)

† It is most probable, that this public appearance of our blessed Lord to all these disciples, was in *Galilee*, where he had appointed to meet them: (*Mat.* xxviii. 16. see the note there.) And that this appointment related to the general body of his disciples, as well as to the apostles, may be fairly concluded, because the greatest number of his disciples were in that country; and because he made two visits, at least, to his apostles in a body, before they went to *Galilee*. (John xx. 19, 26.)

‡ Which *James* this was, and where, or on what occasion, this visit was made to him, we are not told in the sacred writings; but early antiquity says, it was *James the Less*, who was also called *the Just*; and the brother of our Lord. He is supposed to have been the first cousin, and so called the brother of our Lord, according to the *Hebrew* custom, as he was the son of *Cleophas*, or *Alpheus*, (Matth. x. 3.) the brother of the virgin *Mary*: (John xix. 25.) And his being surnamed *the Just*, was on account of his great sanctity, and mortified life. See the note on *Matth.* xii. 46. and *Universal history*, Vol. IV. p. 256.

|| Perhaps, by *all the apostles*, may be meant, not only those that were strictly so styled, but also the *seventy disciples*, who might be called apostles in a lax sense, as our Lord (απεστειλεν αυτους) *sent them forth* with an immediate commission to preach the gospel. (*Luke* x. 1.) If so, the persons here mentioned are more than the *twelve* spoken of, *ver.* 5. But if not, this being the last and most famous

them together to be eye-witneſſes of his aſcenſion to heaven. (*Luke* xxiv. 51, 52. and *Acts* i. 9, 10. ſee the note on the laſt of theſe places.)

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

8 And after all theſe repeated, and undoubted appearances of the riſen Saviour to his diſciples on earth, he, ſeveral years after his aſcenſion, perſonally appeared, in an extraordinary manner, to me, (*Acts* xxii. 17, 18.) that I might have the peculiar privilege, honour, and qualification of an apoſtle, as an eye-witneſs of his being riſen from the dead; (ſee the notes on *Acts* ix. 17. and *Rom.* i. 1.) though I had not the happineſs of being his diſciple, and ſeeing him in his riſen ſtate upon earth; but was converted, and called to the apoſtleſhip out of the ordinary courſe, by a ſort of untimely, like an abortive birth *.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

9 For how much ſoever I be now enriched, and advanced in gifts and graces, and in the honours of the apoſtolate; and how eminent and ſucceſsful ſoever my labours, and ſufferings have been in the execution of that office, I really am in myſelf, and in my own account, the very leaſt, and moſt contemptible of all the apoſtles of Chriſt; yea, *leſs than the leaſt of all ſaints*, (Eph. iii. 8.) utterly unworthy of any favour, much more of ſo high and honourable a ſtation in the church: Nay, on the contrary, I juſtly deſerved to have had an eternal brand of infamy ſet upon me; becauſe I was all along, in the days of my unregeneracy, and blind zeal for judaiſm, a moſt obſtinate unbeliever, and a moſt bitter enemy to, and outrageous perſecutor of the church, (*Acts* viii. 3. and ix. 1.) which God has erected as a peculiar people to himſelf, and which he owns and bleſſes, and will be glorified in, and by.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but

10 But in the happy alteration, that is now made upon me, it is merely owing to the ſovereign, free, and amazing favour of God, that I, who was before *an injurious perſon*, a blaſphemer and perſecutor, and on theſe accounts *the chief of ſinners*, have obtained mercy; (1 *Tim.* i. 13,—15.) and that I am what I now am, as a believer, and as an apoſtle, ſo enriched in my own ſoul, and ſo graciouſly qualified for

NOTES.

famous appearance of Chriſt to the apoſtles, deſerved a particular recital, and was of vaſt importance to the argument in hand.

* *Born out of due time*, (ωσπερει τω εκτρωματι) may be called an *abortive birth*, as it was all on a ſudden, at unawares, with terrible pangs, and in a way very unlike the other apoſtles, who were wrought upon in the more uſual method of divine grace, and were gradually trained up to their office, by perſonal attendances on Chriſt, while he was with them: And on theſe accounts, eſpecially conſidering what a wretch the apoſtle had been before, he thought himſelf to be as deſpicable, as an abortive birth, and always remembered it, to keep him humble.

but the grace of God which was with me.

for his service: (2 *Cor.* i. 4, 5. and xi. 5.) And the gift, fruit, or effect of God's grace, which he extended to me, (εις εμε) and conferred upon me, was not useless, unprofitable, and vain; (ε κενη εγενηθη) but it wrought mightily in me, so that, under a sense of his wondrous love, I laid out myself, and all my gifts and graces, in ministerial labours for Christ and his cause, and for the good of souls, more extensively, and with greater unweariedness, amidst dangers, hardships, and sufferings, among *Gentiles*, as well as *Jews*, than any one of all the other apostles. (*Rom.* xv. 19. 2 *Cor.* vi. 4, 5. and xi. 23. and xii. 11.) Nevertheless, (though I thus speak, to support my character against those that run it down) I would by no means take any praise to myself, as if I now deserved it, more than others; no, it was not of myself, or from any excellency of my own, that I thus abundantly laboured; but it was all owing to the continued influence of assisting grace, which attended me, to excite me to it, enable me for it, and succeed me in it *; and therefore my obligation is the greater, to glory only in the Lord.

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

11 To return then from this digression concerning myself, and wind up my argument about the death and resurrection of Christ, (*ver.* 3, 4.) whether I, or *Peter*, or any other of Christ's apostles and witnesses communicated the gospel to you, and were the instruments of your conversion and edification, we all agree in preaching one and the same doctrine of a crucified and risen Redeemer, as the foundation of the whole scheme of the gospel; and ye professed to approve of, consent to, and receive it, and to depend upon Christ alone, according to it, for all salvation, as I trust ye also did in sincerity and truth; and as ye must and will continue to do, unless ye have believed in vain. (*ver.* 2.)

12 Now if Christ be preached among you, that there is no resurrection of the dead?

12 Now if Christ be preached, with all this uncontroulable evidence of certainty, (*ver.* 5,—8.) that he, who was crucified unto death, is risen again, and *that* as the Head of the church, to an immortal and glorious life, according to the scriptures; (*ver.* 3, 4.) and if this is what ye yourselves believed; (*ver.* 11.)

NOTE.

* *Grace* is *three* times mentioned in this verse; but seems to carry a different sense in each of them. In the *first*, it signifies the *free love and favour* of God, as the original source of all spiritual and saving benefits, according to the primary and most usual acceptation of the word: In the *second*, I take it to mean the *effects* of his favour, in the gifts and graces of the Spirit, as in *Eph.* iv. 7. and 2 *Pet.* iii. 18.: And in the *third*, it may import those *continued aids and assistances* of divine grace that were with the apostle to excite, and enable him to improve what it had bestowed upon him, to the glory of God, and the good of the church, and that were *sufficient for him*, according to 2 *Cor.* i. 12. and xii. 9.

11.) How absurd is it for any of you, or what room can there be for any false teachers, that have rose up among you, and pretend to bear the Christian name, to assert * that there neither is, nor can be, a real and proper resurrection of dead bodies to eternal life?

13 But if there be no resurrection of the dead, then is Christ not risen.

13 But if there really be no such thing as a resurrection of the dead, then it must be affirmed, directly contrary to the plainest matter of fact, that Christ himself is not risen from the dead; since, if he is actually risen, it must be absolutely false, that there is no resurrection; and if there shall be no resurrection of others to eternal life, then it is certain that Christ did not rise, as a public head, or as the earnest and pledge, pattern, cause, and *first-fruit of them that sleep in him.* (ver. 20.)

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

14 And if Christ be not actually risen, and *that* as a public person, then all that we his apostles, and multitudes of others (*ver.* 6.) say about it, and all that we build, in our preaching, upon it; and indeed the whole gospel of salvation, which we deliver, is (κενον) mere empty, idle talk, without truth or foundation, and not worth regarding; and even your own faith in him, who, according to that notion, is himself supposed to be overcome by death, is insignificant and ineffectual, (κενη) a poor empty conceit, that has nothing in it, but must be frustrated at last.

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

15 Nay, on this supposition, we, who unanimously declare, that we have seen him alive after his passion; we, who chearfully stand to it, at the hazard of all that is dear to us in this world, and even of life itself, and without any prospect of happiness hereafter, if what we say is false; we, who have always maintained an approved character for integrity and honesty; all, and every one of us, must be deemed, and stand convicted, as the most impious and abandoned wretches, that have forged a lie for God, and knowingly published a downright falshood in his name; because we have witnessed concerning God, (κατα του Θεου) and professed to do it from him, by his authority, in obedience to his command, and with divine miracles to

NOTE.

* The words, *some of you*, or *some among you* (τινες εν υμιν) may refer either to some of the *Corinthian* church, or to some of their new teachers, that had come among them; and their notion seems to have been, that a resurrection is *impossible;* or that if Christ rose, it was not in a *public capacity:* Without the last of these suppositions, the apostle's argument for the resurrection of others, from Christ's being actually risen, is inconclusive; since it was possible that he might rise from the dead, though no other person were to rise besides him. I have therefore considered the argument, in the following verses, under both these views, agreeable to his grand design, which is to prove the *possibility*, and the *certainty* of a resurrection to eternal life, and that Christ rose, as the *head* and *first-fruit* of believers. See the note on *ver.* 22.

to confirm our testimony, that he loosed the pains of death, and raised Christ up to a glorious and immortal life, in token of his having accepted of his sufferings and death, as an atoning sacrifice for sin: Whereas he, in reality, did not raise up Christ from the dead, in case a true and proper resurrection of the body be in itself impossible; nor did he raise him up in a public character, as the Head of the church, if his members are not to rise after him, and in virtue of his resurrection.

16 For if the dead rise not, then is not Christ raised:

16 For it is manifest, as I said but now, (*ver.* 13.) that if there be no resurrection of the dead at all, and no other persons are to rise to eternal life, it must inevitably follow, that Christ himself neither is, nor could be raised, either in a private, or public capacity.

17 And if Christ be not raised your faith *is* vain; ye are yet in your sins.

17 And if it were true, that Christ still continues under the power of death, all your own faith in him is not only insignificant and empty, as has been observed; (*ver.* 14.) but it is also (μάταια) a foolish thing in you, as foolish as the unbelieving *Greeks* themselves can account it, (*chap.* i. 23.) to expect any benefit from his crucifixion, or from any part of the Christian scheme, which is founded upon it: Whatever ye may flatter yourselves with the hopes of from him, ye are still under the guilt and power of your sins, condemned and exposed to the eternal wrath of God for them; since they could not be taken away by the sacrifice of Christ, could not be pardoned through faith in his blood, nor subdued through his merit; unless, having satisfied divine justice by his death, he rose again for your justification. (*Rom.* iv. 21.)

18 Then they also which are fallen asleep in Christ, are perished.

18 The dreadful consequence of this must also be, that those, who not only lived, but died in the faith of Christ, in the nearest union with him, and in the hope of eternal life through him, and even suffered martyrdom for his sake; and whose bodies sleep in the grave under his special care, and with peculiar relation to him; all these are perishing without remedy, and for ever lost, and disappointed of their hopes in, and from him*: A most shocking thought, and the greatest discouragement

NOTE.

* The nature of the apostle's argument in several parts of this chapter, and particularly in this verse to the 23d, leads us to understand him as speaking against the *Sadducean* notion (*Acts* xxiii. 8.) of the non existence of spirits, and of a future state of happiness as well as against their and the *Greek* philosophers denial of the resurrection of the body: For otherwise there might be a happiness to the *soul* in the next world, abundantly sufficient to compensate for all the tribulations that believers suffer in the body, for the sake of Christ in this world; and so they might not be *of all men most miserable*, even though the body were not to rise again. (See also the note on *Matth.* xxii. 32.)

discouragement imaginable to all survivors from putting any further trust or confidence in him!

19 If in this life only we have hope in Christ, we are of all men most miserable.

19 For if, after all that we have believed concerning Christ, and all the dependence we have had on him, and all the self-denials, mortifications, persecutions, and sufferings we have submitted to for his sake; if after all this, and even while we are enduring these hardships, we have no prospect of happiness, nor shall ever receive any benefit from Christ, beyond the present life, we Christians, and especially we ministers of the gospel, who are most of all exposed to every kind of tribulation, torture, and death, on his account, must be in the most wretched condition of all men whatsoever, and ought to be pitied as the most silly and deluded creatures on the face of the earth; since, on that supposition, we part with many conveniences, delights, and advantages of this life, which we might otherwise enjoy; and yet have nothing substantial or real, in their stead, at present, nor can have any after recompense for all the losses and troubles, which we might easily have avoided, were it not for our conscientious attachment to Christ and his gospel.

20 But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

20 But there is not the least room for any of these formidable suppositions, and inferences from them; since it is certain, as has been fully proved, (*ver.* 3,—8.) that Christ is now actually risen, in consequence of his having died, and satisfied for our sins; and so, as *the first-born*, and *first-begotten from the dead*, and *the first-born among many brethren*, (Col. i. 18. and Rev. i. 5. and Rom. viii. 29.) he is not only the first in order of *time* *, that rose to immortal life, never to die any more, (*Act* xiii. 34.) and the *chief* in *dignity*, who, as the Head of the church, rose by his own power; but is also become the *earnest*, *pledge*, and *assurance* of a consequent resurrection of all those to eternal life, who have departed in the faith †, and whose bodies sleep in a state of union with

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* Those that were raised by *Elijah slept in Christ*, and *have hope in him.* and *Elisha*, and by our Lord himself, in the days of his ministry on earth, died again, and so were no instances of a resurrection to *eternal life;* and whatever became of the bodies of those saints, that rose and came out of their graves, consequent to his death, and went into the holy city, we are told, that this astonishing event was *after* Christ's resurrection. (*Matth* xxvii 52, 53.)

And these are said (1 *Thes* iv. 13. 14) to *sleep in Jesus*, in opposition to those, of whom there is *no hope* Sleeping is a soft term for *death*, and is most frequently used to express the death of *believers*, though sometimes of *men* in general, because the whole human race shall have an awaking time. (*Dan* xii. 2) but the death of no other creatures, is ever described by *sleeping*, because they die never to awake again; and so this notion of death carries a hint of the resurrection of the body.

† This manifestly relates only to the resurrection of believers, of whom Christ is *the first-fruit*, and who are spoken of, *ver.* 18. 19. as those that *are fallen a-*

with him; (*ver.* 18.) even as the first-fruits under the law, (*Lev.* xxiii. 9,—14.) that were dedicated to, and accepted of God, sanctified the whole harvest, and were a pledge and assurance of its being blessed, and gathered, in its season. (See the notes on *Rom.* viii. 23. and xi. 16.)

21 For since by man *came* death, by man *came* also the resurrection of the dead.

21 For because, (ἐπειδὴ γαρ) by one man's eating the forbidden fruit, (*Gen.* ii. 17.) death and ruin were brought upon the whole human race, inclusive of God's own chosen people, they being *by nature, children of wrath, even as others;* (Eph. ii. 3.) therefore God, in his infinite wisdom and grace, has ordered, that a resurrection to eternal life should also be brought in, by Jesus Christ, to all believers in him, who, though *the Lord from heaven*, (ver. 47.) was nevertheless truly and properly man, that a blessed immortality might be regained by the very nature, which had sinned it away.

22 For as in Adam all die, even so in Christ shall all be made alive.

22 For as by the sin of the first *Adam*, in whom all his natural offspring were comprehended, as in their common parent and covenant-head, every one of them, are brought under the law of mortality, and subjected to all miseries and death, even unto the loss of the eternal happiness, which they otherwise would have enjoyed; (*Rom.* v. 12, 14, 21. see the notes there) so, by another covenant-constitution, not only the souls of all true believers in Christ, that are partakers of a spiritual nature from him, shall live for ever *; but every one of their dead bodies also, shall be quickned to an immortal life of glory and blessedness, through the merit of his death, and the power of his resurrection, and by his Spirit which dwells in them, (*Rom.* viii. 19.) in virtue of their union with him, and being comprehended in him, that they may reign in life by him. (*Rom.* v. 17.)

23 But every man in his own order: Christ the first-fruits, afterwards they

23 But every one, (ἕκαστος) Christ and each of his members, is, or shall be partaker of this glorious benefit in the time, season, rank, and order, that is fit and proper for them respectively; Christ himself, who

NOTE.

* The *all, that shall be made alive in Christ*, cannot mean all the individuals of mankind; because the resurrection, all along here spoken of, is represented as an exceeding great *benefit*, which the resurrection of the wicked cannot be supposed to be to them; and, in the very next verse, it is interpreted, as relating only to those that are Christ's, and of whom he is *the first-fruit*, as he had been called also, *ver.* 20. (See the notes on that verse.) Accordingly the whole current of the following discourse shews, that the apostle speaks only of a resurrection to a *blessed* and *glorious* immortality, which is expressed in a variety of the strongest terms, and is issued in a declaration, that thereby is *brought to pass that saying, Death is swallowed up in victory;* and in a joyful triumph over death and the grave; (*ver.* 41,—57.) neither of which can be applied to the wicked by any considering mind. But *all dying in Adam*, evidently shews, that they *all sinned in him.* (Rom. v. 12.)

they that are Christs, at his coming.

who is to be considered as the *first-fruit*, which always preceded the full harvest, is already risen as a public head, representative, and pattern, to insure the future resurrection of all his members; and, when he shall come to judgment at the last day, those that were given of the Father to him, and are his special property, redeemed by his blood, and implanted by faith into him, all these shall also be raised, after his glorious likenets and example, to be for ever with him. (*Phil.* iii. 21. and 1 *Thess.* iv. 14, &c.)

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

24 Then shall be the end of this world, and of all the vicissitudes, temptations, sins, and sorrows, that believers now groan under; as also the end of all those ordinances, and means of grace, and ministerial assistances of men and angels, which they now stand in need of; and then shall be (τελος) the consummation of the present mode of Christ's administring the affairs of providence and grace, in this sinful world, as also the perfection of the happiness of the saints; and so the joyful end will come, which they are looking, longing, and hoping for: And then our Lord Jesus, as man and mediator, having fully executed the whole scheme of his dispensatory kingdom *, for which all power was given to him after his resurrection, (*Matth.* xxviii. 18. and *Phil.* ii. 9, &c.) will deliver up (παραδω) his commission, trust, and charge, to God the Father, from whom he received it; and will present all his members together as a glorious church. (*Eph.* v. 27.) All this he will do after he shall have abolished every form of civil and ecclesiastical government, as they now subsist in this world, and all the authority and power, that either men or devils have usurped and exercised over their respective subjects, and in opposition to him, and to his people and cause.

25 For he must reign till he hath put all enemies under his feet.

25 For, according to the decree, promise, and commission of God the Father, and his agreement with the Son, (*Psal.* cx. 1.) he in his human nature, and office-capacity, must needs continue to sit in majesty and glory at the Father's right hand, and to reign

NOTE.

* Christ's *delivering up the kingdom to God the Father*, no more proves that he will in all respects cease to be a King, or to have any further reign or dominion, than the Father's delivering the kingdom to the Son, proves that the Father himself then ceased to be a King, and parted with his own rule and dominion over all. Vid. *Par.* in loc. Christ's *natural* and *essential* kingdom, which he has in common with the Father and Spirit, as *God*, will have no end; and he, in his human nature, will wear the honour of his office, and of all his mediatorial performances, and of their secure and abiding effects and consequences; and will live in a state of superior authority and glory, like the Head of the church, for ever and ever; and therefore in these respects, his throne and kingdom shall never pass away, or be destroyed. (*Dan.* vii. 14. *Luke* i. 33. *Heb.* i. 8. and *Rev.* xi. 15.)

reign, as a king upon his throne, in the exercise of universal dominion over all persons, causes, and things, until his Father (*ver.* 27.) shall have thoroughly performed his engagement to him, of bringing down all his, and his church's enemies, both temporal and spiritual of every kind, and shall have placed them in absolute and actual subjection to him, like captives of war, that are trampled under the conqueror's feet.

26 The last enemy *that* shall be destroyed *is* death.

26 And as the last enemy, that believers have to grapple with, and are often most afraid of, but after which they have nothing farther to fear, is *death*, which separates their bodies from their souls, and from an enjoyment of Christ in all his glory; *this* shall be entirely overcome and abolished, that it may not always reign over them, or detain them under its power, and hinder the complete felicity of their whole persons; but this can be in no other way, than by raising their dead bodies to an immortal life.

27 For he hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted which did put all things under him.

27 Christ, I say, must reign in his mediatorial kingdom, till this, and all other enemies be entirely subdued: For God the Father made a universal grant of all things to be subjected to him, and has given *him to be the head over all things to the church.* (Eph. i. 22.) But when he speaks, by David, (*Psal.* viii. 6.) with an ultimate reference to his incarnate Son, (*Heb.* ii. 8.) of all things universally, as placed under his empire and controul, it is evident from the nature of things, and from the context of the passage now quoted, that *all things* mean only all *creatures;* and that the Father himself, who delegated this power and authority to him, as his vicegerent in human nature, is to be excepted out of the number of those all things, that are put under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

28 And when the whole design of this commitment of all office-power to him shall be fully accomplished, and the dispensatory kingdom shall be brought to its period, as having attained all its special ends and purposes, in the actual, complete, and final conquest of all his, and his church's enemies, and in the gathering of all the elect into his kingdom, as a willing people, that, in the day of his power, voluntarily subjected themselves to him; (*Psal.* cx. 3.) then also the Son, as the constituted Mediator, and ruler over all, shall resign up his office-government, in all the forms of its present administration, and in that peculiar capacity, in which he assumed and exercised it; and as there will then be no further need of his interposing, after the manner he now doth, in the mediatorial way, he will also surrender up himself, together with the whole church, to the Father's disposal, with respect to the honours that he shall wear,

as

as man, and the head of the body, and with respect to all the blessedness, which they shall eternally enjoy and be confirmed in, with and under him, in virtue of, and in recompense for all the services and sufferings, which he fulfilled in the execution of his commission; that all things, on the foot of his finished mediation, may return to their original and natural order, in which, not the Father singly and alone *; but God *essentially* considered, inclusive of the Father, Son, and Spirit, and of all the perfections of the Godhead, which are common to the sacred Three, will be the immediate fountain of dominion, and of all divine emanations and communications of glory and blessedness to all the saints, and to the man Christ Jesus himself, at the head of them; and will manage all the affairs of his heavenly kingdom, in a more immediate way, from thenceforth for ever.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

29 But, to return to the main argument in hand, the denial of a future state of happiness, and of the resurrection of the bodies of the saints to eternal life, (see the note on *ver.* 18.) subverts all the good purposes of your Christian profession, which ye entered into by baptism: For what will become of those believers, who are baptized in the name of Christ, on account of the hope they have, through him, of a blessed resurrection, after they themselves shall be numbered among the dead, and who are the rather induced thereto, by what they have seen, or heard of the faith, patience, and Christian heroism of those saints and martyrs, that have died triumphantly in full assurance of such a resurrection? If in reality there be no rising again to eternal life, to what purpose are they baptized for the sake of this hope, and of this further inducement, relating to the dead †? Or, on this supposition,

NOTES.

* As it cannot be supposed, that the Father divested himself of all his authority and influence, when the immediate management of them was committed to the incarnate Son, as Mediator and Head of the church; so it is not to be supposed, in any consistence with the rights of Deity, that the Son and Spirit, as God together with the Father, shall have no share or partnership with him in the government of all things, and in the emanations of blessedness in the heavenly state, when the present administration of affairs shall be delivered up by the Son, which in his office-capacity, according to a settled economy for a certain season, he received all his authority for, from the Father: Accordingly it is very observable, that though the apostle had expressly mentioned *God even the Father*, as the person to whom Christ gave up the kingdom, which he received from him; (*ver.* 24. see the note there) yet he here speaks of *God absolutely*, without the *personal* restriction, as *all in all*.

† There are so many intricate and perplexed interpretations given of this very difficult and obscure passage, which may be seen in the generality of expositors, and are examined at large in Dr. *Edwards*'s enquiry into four difficult texts, pag. 137,—208.; and in *Fortuita Sacra*, pag. 137,—180. that I think it would answer no valuable end, to trouble the reader with them: The views I have given of it in the paraphrase, seem to me to be the most natural, and unexceptionable,

position, what good end can be answered to them by their being baptized, and so becoming professed Christians, in the stead of those believers, that are dead and gone? It is all an insignificant, trifling, and fruitless thing.

30 And why stand we in jeopardy every hour?

30 And if there be no ground of hope, but that we die never to live more, How weak and senseless is it for us Christians, and especially for us the apostles and ministers of Christ, to expose ourselves continually to the greatest losses, hazards, and tribulations for his sake, and in hope of living with him in glory?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31 As to my own part, I solemnly declare, and am not ashamed to own, that as surely as I rejoice with you in all the joy which ye have in Christ, our only Lord and Saviour, and in the success of my ministry, by means of which ye have been brought to rejoice in him *, and as surely as the Holy Spirit lives, who is the author of all this joy; so I stand ready, and expect every day, to suffer all the miseries and tortures, that can be inflicted on me, even unto death itself, in hope of a blessed resurrection; I am, in this view, weaned from life, and often familiarize to myself the thoughts of dying; and scarce a day passes, in which I am not in danger of suffering martyrdom for Christ. (*Acts* xxiii. 6. and xxiv. 21. 2 *Cor.* iv. 11, 12. and xi. 23.)

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die.

32 And if, according to the custom of men now-a-days, who throw condemned criminals to the wild and ravenous beasts at *Ephesus*, to be devoured, or to contend with them for victory, I have been exposed to the most terrible and dangerous conflicts with savage and brutal enemies, in the outrageous troubles that have befallen me there, as well as elsewhere, for the sake of Christ, What a rash and foolish part have I acted †; Or were I to be actually exposed, for

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tionable, of any that I have met with, in full consistence with the sense of the *prepositon*. (υπερ) which signifies *because*, or *by reason of*, or *for the sake of*, as in 2 *Cor.* xii. 10. *Phil.* i. 29. *Col.* i. 24. and 2 *Thes.* i. 5. and at others, *in the stead of*, as in 2 *Cor.* v. 20. and *Philem* ver. 13. Or, perhaps, the sense may be this, if the dead rise not, what will become of those infants of believing parents that are baptized for their sakes, after they were dead, by virtue of their covenant privileges which they were entitled to, though their parents died before they were baptized; and so it is somewhat like Christ's argument, from the covenant with *Abraham*, for the resurrection. (*Matth.* xxii. 31, 32.)

* As I *protest by your rejoicing* (Νη την υμετεραν καυχησιν) is a sort of solemn oath; if we conceive of it in this form, it naturally leads us to consider the apostle as swearing by the Holy Ghost, the author of this joy.

† Some suppose that the apostle was actually engaged in combating with wild beasts in the theatre at *Ephesus*; others, that he was condemned to it, or in danger of it, though he escaped it; and others, that he only had conflicts with persons of as fierce and furious a temper, as wild beasts. But, not being certain

for my religion, to the wild beasts upon the theatre at *Ephesus*, which I am prepared for, if it be the will of God, what possible benefit could I promise myself, or expect to reap, from such an extremely shocking and perilous adventure, if in reality there is no life after this, and no resurrection to a better state? (See the notes on *ver.* 19, and 22.) If this indeed were the case, then even let you and I, and all others that profess the faith of Christ, lay aside all further thoughts of running any risk, or suffering any troubles, on account of religion; and let us, like the *Epicurean* part of the world, and according to their licentious maxims, indulge ourselves in eating and drinking, and in all sensual pleasures, as long as we can: For, upon this supposition, we, in a very little time, perhaps before to-morrow, must die like the brute, and there is an end of us for ever.

33 Be not deceived: evil communications corrupt good manners.

33 But take heed of being cheated, and imposed upon, by artful and designing seducers, that would draw you into such pernicious errors, as are subversive, not only of the foundations of Christianity, but of all morality too: Remember that frequency, familiarity, and intimacy of conversation with men of such a perverse, atheistical and luxurious turn, have a sad tendency and influence, to corrupt your minds and morals, by insensibly moulding them into their own temper and ways, to the destruction of all that is virtuous and religious, and of all that is really good for this world, and especially for that to come.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

34 Be sober then, (ἐκνηψατε) and rouse up, as ye ought, all the reasonable powers, and gracious principles of your souls, to judge (δικαιως) righteously and truly, concerning the important point I am speaking of, and to live in a just and holy manner, according to it; and take heed of being led into gross mistakes, and sinful practices, as their consequence, by the

NOTE.

certain which might be the truth of the case, I have left it undetermined. The curious reader may consult, on the first state of the question, Dr. *Whitby*; on the second, Dr. *Hammond*; and on the third, the learned *Grotius*. Mr. *Pyle* makes the construction of *if I have fought*, (ει εθηριομαχησα) to be *if I had fought* with beasts at *Ephesus*, according to the latitude of *the tense*. so natural to the *Hebrew* and *Helenistick* languages; and this, as he observes, saves the critics all their needless pains of recurring to *another* fight, and miraculous *deliverance* of St. *Paul* at *Ephesus*, grounded only on uncertain traditions; and he thinks it shews this passage plainly to refer to *Acts* xix. 30. 31. Accordingly I have drawn this sense into the paraphrase; though as *Acts* xix. 30, 31. relates to what is generally thought to have been done, after the writing of this epistle, I should rather choose to make what is here said to refer to some former troubles, that the apostle met with at *Ephesus*, which he may be supposed to include, among others, in the *troubles which came on him in* Asia. *even to the despairing of life*, 2 Cor. i. 8, 9. See also Bishop *Fell's Oxford* notes on this 32d verse.

the error of the wicked: For, as I perceive by the objections, that have been made against the doctrine of a resurrection to eternal life, and by the spirit, with which they are urged, there are some false teachers among you, that are strangers to the true knowledge of God and his perfections, and of his mind and will, according to the gospel-revelation; and that either do, or would live, as if they had no notion at all of a divine being, and a future state. This is really a horrid disgrace to any that bear the Christian name; and I mention it as a matter of just reproach upon your new teachers, and with a hope of bringing those of you to an ingenuous humbling sense of the shameful part ye have acted, who have given them any countenance or encouragement, so directly contrary to the whole tenor of the gospel of Christ, which ye have professed to believe, and build all your hopes upon. I heartily wish, that both one and the other may take shame to themselves before God, in their reflections upon it.

35 But some man will say, How are the dead raised up? and with what body do they come?

35 But some, to puzzle the cause, and load it with pretended absurdities, will object, How, or by what means, is it possible for dead bodies to rise again to life, after they have rotted in the grave, and their dust is scattered about, and intermingled with that of many other bodies *? Or, if it should be supposed a possible thing, With what sort of bodies will they come forth alive out of their graves? Shall it be with such animal, earthly, and frail bodies as they now are? Or shall it be with any other shape and capacities? What form can any one imagine them to be raised in, which may make them fit for a supposed re-union with glorified souls, that they may be agreeable and advantageous, and not a clog and hindrance to them, as they are in the present state, in which the soul is embarrassed, and as it were buried in the body?

36 Thou fool, that which thou sowest is not quickened except it die.

36 Whosoever he be that would overthrow this important doctrine, by raising difficulties about it, which he thinks cannot be answered, whether he be a free-thinking *Sadducee*, or a *Gentile* philosopher, I would say to him †, Thou inconsistent rationalist, and foolish philosopher, you not only *err*, as *not knowing the*

NOTES.

* Here are two objections; the first, if I mistake not, relates to the *possibility* of the thing itself; the second to the *manner* of it; and the apostle's answer is calculated to obviate both. He more directly replies to the first, in *ver.* 36; and to the other, in *ver.* 37, 38.; and then carries on the argument in the following verses after such a manner as may be applied to the confutation of both.

† The apostle says, *Thou fool*, not with bitterness of spirit to revile him, but with a good intent to convince him of his dangerous error, and to shew him the folly of it; and therefore this is not what our Lord condemns in *Matth.* v. 22. See the note on *Luke* xxiv. 25.

the scriptures, nor the power of God; (Matth. xxii. 29.) but you act a very irrational part, in setting up your own understanding against the wisdom and power of God; in not attending to what common observation, and philosophy itself might suggest to you; and in objecting as though things could not be, unless you could explain how they may be: Such sort of objections might as reasonably be urged against several of the plainest things in nature, which we cannot account for, as against this sublime point of revelation, and may in part be answered, and illustrated by them; as for instance, There is, *in fact*, a sort of corn, which, when you sow it in the earth, does not spring up, and come to maturity, unless it be first rotted and putrified there; so that it revives after it was dead; yea, dies that it may live again: And cannot that God, who yearly produces this effect, as easily raise dead bodies to life, after they have been buried, and corrupted in the grave?

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain.*

37 And as to *the manner* of your corn's afterward coming forth, and the *different form* it then appears in; we may daily observe, that the small seed, which you sowed, was not the same in its gay furniture and rich variety of clothing, when you committed it to the earth, as it is, when it revives, shoots, and grows up out of it, *First with the blade, then with the ear, and after that with the full corn;* (Mark iv. 28.) but it is sown naked grain, in its own natural substance, stript of all those beauties, ornaments, and improvements, with which it is afterward produced; whether it be, for example, a grain of wheat *, or of some other corn, that dies in like manner, before it lives again.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

38 But when it rises from under the clods by the power of vegetation, which it receives from the God of nature, he gives it such a body, of the same substance and kind, though different in its form and qualities, as he has appointed to it, and sees fit to clothe it with, suitable to its own species; and gives to every different sort of grain such a body, with all its improvements, raised out of itself, as is proper, and peculiar to its own nature; so that what was sown wheat rises wheat. This is indeed a great mystery in nature; and gives us a lively image of a glorious resurrection to life.

39 All flesh *is* not the same flesh: but

39 Nor is it to be wondered at, that, out of the very same materials, a body of vastly different quali-

NOTE.

* It is with great propriety that the apostle instances in a grain of *wheat*, as our Lord also did to illustrate his own death, and the advantageous consequences of it, *John* xii. 24.; since there are very few sorts of grain that die in the ground, before they spring up, as the *wheat* does. See the note on that verse.

but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

ties, from what it had before, should be produced by the almighty power of God; since we have further instances in nature, that may help to illustrate it *. There are, we know, different sorts of flesh in the world: All, that we call *flesh*, is not of one and the same kind; but there is one sort of flesh, that composes the bodies of *men*; another, of *cattle*; another, of *fishes*; (Lev. xi. 11.) and another, of *fowls*, which, though various in their degrees of excellence, are all formed out of the same original matter, by the wisdom and power of God; though none knows how it is, that these several sorts of flesh are diversified in their qualities, or what contexture of particles it is, that causes the difference, which the great Creator has made between them.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

40 And there are, as we all see, other bodies of different forms: There are some *heavenly* luminaries, that appear in the huge expanse of the firmament; and there are innumerable other bodies *inanimate*, as well as *animate*, that present themselves to our view all around us upon earth: But the beauty and the qualities of these are evidently very different; the glory of the *heavenly* bodies is of one sort, and the glory of the *earthly* bodies is of another; *that* being much more refined, and making a more glittering appearance, than the other: And the difference between a clod of earth, and the brightest luminary in the visible heavens, is like that between the present, and the future state of the bodies of the blessed.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

41 Yea, even among the *heavenly* bodies themselves, there are different degrees of lustre and magnificence: There is one glory of the *Sun*, which shines, with the brightest rays, by its own native light; and there is another glory of the *Moon*, which borrows its light, by reflection, from the sun, and is of a fainter kind; and there is another glory of the other planets, or *wandering stars*, and of the *fixed stars*; for *the stars* themselves differ in glory; the *fixed stars* shining, like the sun, by their own innate light, and the *wandering stars*, like the moon, by reflected and borrowed light: These are bodies of very different splendour; and yet they were all formed out of the same original mass, which mass itself was created out of nothing, by the mighty power of God,

NOTE.

* The apostle's reasoning appears to me very conspicuous, if we take the following instances to relate to the difference, that is made between the *present* and the *glorified* state of the bodies of the saints, as that of the *corn* relates to their rising again with a beauty and glory, vastly surpassing all that it ever had before: But I am otherwise at a loss to see the propriety and design of his introducing these instances, or what connection they have with the preceding.

God, though we cannot conceive *how*. (*Gen.* i. 1, *&c.*)

42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

42 To apply all this to the argument in hand, with respect to glorified bodies at the resurrection from the dead, the same divine wisdom and power, which, in ways unknown to us, make the corn spring up with different beauty and improvement, from what it had, when it was sown, and after it had died in the earth; and that God, who has produced different sorts of flesh, and of earthly and heavenly bodies, out of the same original matter, and knew how to make different sortments and modifications of its particles for that purpose, can doubtless distinguish and separate the proper dust of each human body; and can work such glorious alterations upon its present state, and endue it with such inconceivably excellent qualities, as shall make it a fit and desirable companion for the soul; though we know not *how*. It, like the seed sown in the earth *, is placed in this world a frail mortal body, and is laid into, and buried in the grave, subject to putrefaction; but it shall be raised again free from all corruptibility, dissolution, or decay; immortal, never to die more. (*Luke* xx. 35, 36.)

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

43 Whilst it is in this lower world, it is a poor, mean, contemptible thing, liable to deformity and defilement, and needs a covering of some parts, which cannot be exposed without shame; (*chap.* xii. 23.) and when it comes to die, and be laid in the earth, it is a loathsome carcase, and still more than ever the body of our humiliation: But it shall be raised again a beautiful and splendid body, adorned with heavenly qualities, and shining, like the sun and fixed stars, for ever and ever; (*Mat.* xiii. 43. and *Dan.* xii. 3.) yea, like unto Christ's glorious body. (*Phil.* iii. 21.) It subsists in this world a feeble, infirm, and crazy body, liable to sickness, pain, weariness, faintings, and death, incapable of defending itself from the innumerable evils and dangers that surround it, and too weak to hold out with a willing mind in the lively exercises of reason and religion; (*Matth.* xxvi.

NOTE.

* There appears to be considerable weight in Mr. *Locke*'s observation, that the time of man's being in this world is his being *sown*, and not when, being dead, he is put into the grave; because dead things are not sown; seeds are sown being alive, and die not till after they are sown: And this I apprehend best agrees with the apostle's calling it a *natural* or *animal* body, (ψυχικον) *ver.* 44. But yet as laying, and burying the body in the earth, most naturally bears the resemblance of sowing seed; and as the body is much more remarkable for its *corruption*, *weakness*, and *dishonour*, after, than before it dies, I would not exclude a consideration of its state and condition, when it dies and is laid in the grave.

xxvi. 41.) and it is laid in the dust weaker still, utterly defenceless, and an easy prey, even to the worms: (*Job* xix. 26.) But it shall be raised again with such vigorous, strong, and healthy qualities, as will set it above the reach of inward infirmity, and outward mischief or danger; and as will enable it to keep pace with the glorified soul, and to execute its will, and join with it in all its noble operations and employments, without weariness or fainting; and to sustain, without the least uneasiness, the *exceeding and eternal weight of glory*, that shall be put upon it. (2 *Cor.* iv. 17.)

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

44 It is brought into, and subsists in this world a merely animal body, (ψυχικον) that is maintained, recruited, and refreshed by food and drink, sleep and air, and has only a sensitive life, like the bodies of brutes; and, through failure of nourishment by these means, this animal part of man is laid senseless in the grave: But it shall be raised with a much more refined contexture, and endued with such spiritual qualities, as not to need any of these animal refreshments; (*chap.* vi. 13.) it will be possessed and actuated by the Holy Spirit, who shall raise it from the dead; (*Rom.* viii. 11.) and will be animated and supported immediately by the soul, without the use of those means that are now necessary for it; and it will be of so nimble and active a nature, as resembles that of spirits, and is like the angels of God. (*Luke* xx. 36.) As there is a difference between the glory of one, and another sort of earthly and heavenly bodies, in this visible creation; (*ver.* 39, 40, 41.) so there is an animal body, that is a constituent part of human nature in its present state, and is laid down in the dust; and there is a sort of rarified body, with more spiritual qualities, which belongs to the human nature of the saints in the celestial world.

45 And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickning spirit.

45 And both these are answerable to their respective originals. Thus it is written, (*Gen.* ii. 7.) of the first man *Adam*, the common Father, and public head of all his posterity, that he was made of an animal frame, and endued with a soul, which gave a natural or sensitive life to his body, and communicated the like to all those, that descend from him: But Christ, who may be called the *last Adam*, as he was the second and last public person and covenant-head of all his seed, is possessed of a quickning spirit, as he *has life in himself*, and *quickens* (ζωοποιει) *whom he will;* (John v. 21, 26.) and so conveys a spiritual and immortal life to the bodies of the saints at the resurrection, by his spirit that dwells in them. (*Rom.* viii. 11.)

46 However,

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46 However, the method, way, and order of God's operation is, that as this spiritual and immortal state of the risen body is, in all respects, more excellent and glorious, than that animal state, in which it is born into, continues in, and dies out of this world; so this spiritual body is not that, which we are first of all partakers of; but we are first endued with an animal body here, and shall be clothed with a spiritual body at the resurrection of the just hereafter; and the like may be observed with respect to the first and last *Adam*; God herein acting according to his usual course in the works of nature, and of grace, which is to begin with the less perfect products, and carry them on to those that are more perfect.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

47 The first man *Adam* was formed, as to his body, out of the dust of the ground, (*Gen.* ii. 7.) and so was of an earthly constitution; * and, by virtue of the covenant made with him, he and his seed were to have enjoyed God, and all their happiness, with immortality upon *earth*, in case he had stood; but by reason of the fall, he became frail and mortal; (*Gen.* iii. 19.) and forfeited all promised happiness for himself and his posterity: But as to Christ, who is fitly called the second man, because, how many generations soever passed between *Adam* and him, he was the second public head and representative; his original is of an heavenly sort, as he is not only that Lord, who is from heaven, with respect to his divine nature; but came from heaven in a way of peculiar operation and manifestation, to assume human nature; and he is the Lord, who is now in heaven with his glorified body, and will come from thence, to raise the dead bodies of the saints, and receive them to himself, that they may be for ever with him. (*John* xiv. 3. and 1 *Thess.* iv. 16, 17.)

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

48 Those therefore, whose pedigree is from the earthly man *Adam*, bear his likeness, and derive such an earthly, animal, and mortal body from him, as he himself in his fallen state had; and, on the other hand, they that are of heavenly birth, born of the Spirit, and born from above, and so are formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from this heavenly

NOTE.

* *Adam*'s being *of the earth, earthy*, may relate, among other things, to the *place* where he and his descendants were to have received the reward of his obedience in a state of immortal happiness. And Christ's being *the Lord from heaven*, may answerably include the place to which he would raise his spiritual seed to be blessed for ever with him; and therefore whoever are raised to heavenly blessedness, it is only in virtue of Christ's headship, and of the covenant made with him, and with them in him. See Dr. *Goodwin*, Vol. II. part iii. p. 45, &c.

venly Lord, such as he himself now has in his exalted state. (*Phil.* iii. 21.)

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

49 And as we who believe in him, and are quickned by his spirit here, have bore the debased image of our first father and covenant-head, in an earthly, animal, sickly, and mortal state of the body, he having, after his fall, begotten children in his own likeness; (*Gen.* v. 3.) and as we shall continue to bear his despicable image in the rottenness and corruption of the grave; so our bodies will hereafter be raised to such an illustrious and heavenly state, by virtue derived from our second head, as will evidently resemble the glorious body of this heavenly Lord; that we may bear his amiable image in body as well as soul, for ever.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

50 Now, to lead you into the reason of the vast alteration, which has been represented, as to be made upon glorified bodies, I assure you, my Christian brethren, that the human body, as consisting of flesh and blood, in its present gross and animal state, which renders it weak and sluggish, decaying and mortal, is utterly unfit, and incapable to behold the divine visions, enjoy the sublime pleasures, and perform the exalted services, that constitute the glory and delight of the heavenly kingdom, for which it is to be formed at the resurrection of the just; nor is it possible that so frail and corruptible a thing as this body, till it be refined, should be equal to the entertainments and employments of that illustrious world, or be able to bear the majesty and glory of God, when we shall see him as he is, and behold him face to face. (*Matth.* v. 8. and 1 *Cor.* xiii. 12. compared with *Exod.* xxxiii. 20.)

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

51 As to this refining change, which is so necessary to be made upon the bodies of the saints, before they can enter the glorious regions of immortality, observe a grand secret, which I am now going to tell you about it; a secret, which has not yet been clearly revealed, and surpasses all present comprehension; I mean that every individual believer shall not die, nor shall their bodies, like the generality of them, sleep in the grave *; for the stage of this world will not

NOTE.

* We are not to suppose that by *we shall not all sleep*, the apostle meant himself and the believers of that age; but he therein personates the whole church, or mystical body of Christ: For elsewhere, speaking of the Christians in those days, he says *their* mortal bodies should be quickned by the Spirit of God, which dwelt in them, (*Rom.* viii. 11.) and says, including himself, *He that raised up the Lord Jesus, shall raise up* us *also by Jesus:* (2 Cor. iv. 14.) And he speaks of it as a great mistake in them, who thought, the day of Christ's second appearing was at hand; and calls those persons *deceivers*, that suggested any thing like it; he also tells the *Thessalonians*, that *there must be first a falling away*

not be cleared of its inhabitants, before Christ shall come to raise the dead, and judge the world, at the last day: But all of us, who belong to him, whether we be dead before that time or not, shall, in some unknown way, undergo a surprising and glorious alteration, which, in those that shall be then living, will be equivalent to dying and rising again, as to the purpose of refining their bodies, and making them fit for the heavenly inheritance; that we all together may be ever with the Lord. (1 *Thess.* iv. 17.)

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

52 This wonderful change shall be brought about by Divine Omnipotence, in an instant, as it were (εν ατομῳ) in an atom of time, or as small a moment as can be imagined, even like that of the twinkling of a man's eye, at the final alarm, which shall be given by the voice of Christ, when he shall call forth the dead out of their graves, (*John* v. 28.) as with an exceeding loud sound of a trumpet, like what was heard at mount *Sinai*: (Exod. xix. 16.) For such an alarm will be given, as, for its suddenness and solemnity, will be like the sounding of a trumpet, before we are aware, to summon us to an appearance at the judgment-seat of Christ; and then the dead bodies of the saints shall be raised to immortal life; and whether we, who believe, be living or dead at that time, all of us shall pass under an amazing and advantageous change of the *qualities*, though not of the materials of our bodies, to fit them for the glory of the celestial world.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

53 For, in order hereunto, (το φθαρτον τουτο) this very individual decaying and corruptible body, which is now liable to putrefaction, and will soon corrupt in the grave, must of necessity be new built, and formed into a state of strength and vigour, of spiritual and incorruptible qualities*: And this very body (το θνητον τουτο) which is of mortal frame, and, generally speaking, shall die, must be, not a-new created, but happily altered by a proper resurrection of the same substance, and must put on the form of a glorious immortality.

54 And

NOTES.

way, and that the *man of sin must be first revealed*; and that he had acquainted them with these things, while he was with them, before he wrote either of his epistles to them, (2 *Thess.* ii. 1,—6.) and both these epistles are universally allowed to have been written before the first to the *Corinthians*.

(2 Cor. v. 2.) The *Jews* often spoke of the bodies of the just, as to be clothed with the light of glory; and agreeable to this, it is said that they *shall shine as the brightness of the firmament, as the stars for ever and ever*, and *as the sun in the kingdom of their Father*. (Dan. xii. 3. and Matth. xiii. 43.) We have also an emblem of this in Christ's transfiguration, *Matth.* xvii. 2.; and in his appearance to the apostle *John*, Rev. i. 13,—16.

* *Putting on incorruption* and *immortality*, is of like import with being *clothed with our house from heaven*.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory.

54 And when the time comes for this corruptible body to be clothed with incorruptible glory, and for this mortal body to be immortalized; then shall that ancient prophecy be completely fulfilled, (*Isa.* xxv. 8.) where it is written, that the formidable tyrant, Death, which has conquered and reigned over believers, together with the rest of mankind, so as to subject them to its stroke for thousands of generations, shall itself be entirely vanquished, and never have the least dominion or power afterwards over them: That last enemy, which has been such a terror to many of them, shall then be finally and totally destroyed (*ver.* 26.) for ever *; and shall be as absolutely abolished, with respect to every one of them, as if it had never been.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

55 In this view of things, all real Christians may take up their joyful triumph before-hand, and sing in full assurance of faith, and with a holy contempt and defiance of death and the grave, according to what is written, *Hos.* xiii. 14. †; and may anticipate their future glorying, in which they will bravely insult over these enemies, with joy and transport, when they shall be actually raised to immortal blessedness; O death, what is now become of your malignant sting? What real harm have you ever been able to do us? Or what can you do any more against us? We despise all your venomous darts. O grave, what are all your conquests over us now come to, which you seemed to have gained with uncontroulable power, and through fear of which we were kept in bondage many times upon earth? (*Heb.* ii. 15.) What is now become of all your spoils, which you made of us, but are now forced to deliver up into a state of perfect liberty, never to be seized or touched by you any more?

56 The sting of death *is* sin; and the strength of sin *is* the law.

56 The very worst and most destructive thing in death is the guilt of sin, which, unremoved, causes not only a separation of the soul and body, but of both from God; not merely for a season, but for ever. It is *this*, that fills death with all its terrors, and, like the sting of a serpent, makes it so fearfully hurtful as it is; were it not for *this*, barely dying would be of little consequence, considering what a poor,

NOTES.

* Dr. *Whithy* has shewn that *in victory* (εις νικος) constantly signifies, in the *Septuagint*, *for ever*: But as this phrase is used in *Matth.* xii. 20. which, as far as I find, is the only place besides this, where it occurs in the New Testament; and as it is there rendered, and plainly signifies *unto*, or *in victory*, both these senses are very consistent, and may, with great propriety, be taken into the paraphrase of this verse.

† See how exactly this answers to the *Hebrew* text, *Hos.* xiii. 14. in Dr. *Pococke*'s account of that place.

poor, empty, vexatious world we live in: And that which gives such a formidable power to sin, whereby it not only subjects us to the death of the body, but transmits us to a future judgment, and to all the miseries that follow after it, is the righteous and holy law of God, armed with its curse, which condemns to endless death and destruction, as the just wages of sin. (*Rom.* vi. 23.)

57 But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

57 But for ever blessed be the name of our gracious God, who has freed us from, and given us a complete victory over sin, the condemnation of the law, and every thing in death, through the merit and power of our Lord Jesus Christ, who has taken away sin by the sacrifice of himself, and redeemed us from the curse of the law, by his being made a curse for us, (*Gal.* iii. 13.) and rose again for our justification; (*Rom.* iv. 25.) and so has disarmed death of its sting, and conquered it both for himself, and us who believe in him, that he might raise our bodies from the grave to an incorruptible, unfading, and deathless inheritance of all glory and blessedness, after his example, in conformity to him, and by virtue derived from him.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

58 In reflection therefore upon, and as a practical improvement of all this, my brethren, who are thus beloved of God, and exceeding dear to me, be ye excited, animated, and encouraged to be (ἑδραῖοι) firm and stable in the faith, hope, and holy profession of the gospel, and particularly with respect to what has been preached to you, and ye have received, about the atoning death, and resurrection of Christ, as the Head of the church, and about a glorious resurrection of the saints to eternal life through him: (*ver.* 3, *&c.*) Let the certain evidence ye have of the truth of all this, and of its vast importance, determine you, by divine grace, to *continue grounded and settled in the faith*, that neither the artifices of cunning men, the corruptions of your own hearts, the temptations of Satan, nor the allurements or terrors of this evil world, may ever *move you away from the hope of the gospel:* (Col. i. 23.) And let these delightful thoughts engage you to be constantly, perseveringly, and invariably increasing and abounding, yet more and more, in every good work, both in a way of service and suffering, which the Lord Jesus may call you to undergo for his sake, to his glory, and in obedience to his commands, while ye dwell in mortal flesh; as being fully satisfied, in consideration of the power, grace, faithfulness, and promise of God; of the meritorious death, resurrection, and intercession of Christ; and of your vital union, and covenant-relation to him, that your work of faith and labour of love shall not

be lost, or forgotten of God; (*Heb.* vi. 10.) but that, as he will be with you, to assist and own you in it, living and dying here; so he will crown it all, with an ample recompence, in the realms of immortal life and honour, at the resurrection of the just, (*Luke* xiv. 14.) through, and on account of the righteousness of the Lord, the Redeemer.

RECOLLECTIONS.

How confirmed, important, and delightful, are the doctrines of the atoning death of Christ, and of his resurrection, and the resurrection of the saints to eternal life through him! The Scriptures of the Old Testament, and many faithful witnesses of the New, unite their testimony to the resurrection of our Lord from the dead; and as surely as he rose to a glorious life, all, that are his, shall rise after him, in their proper time and order: For he is the first-fruit of them that sleep in him; and, considering him as the *second Adam*, and covenant-head, he cannot but have as much virtue to raise them to everlasting life, as the *first Adam*, and covenant-head had, to subject them to corporal death, and all the miseries that attend it. O wonderful contrivance and operation of divine wisdom and grace, that as by man came death; so by man, who is also the Lord from heaven, came the resurrection of the dead! How shocking and dangerous are the absurdities of denying these fundamental articles of Christianity! If there be no truth in these, the apostles, though humble and holy men, who owned themselves to be what they were, by the grace of God, were downright designing and wilful liars; the death of Christ, and all our faith and hope in him are vain, and we are still under the guilt and power of our sins; they that have died in the faith of Christ, and suffered martyrdom for his sake, are lost for ever; and they that have been encouraged, by their example, to make a solemn profession of his name, have been wretchedly deluded; and Christians, of all men in this world, are the most miserable, and act the most foolish part imaginable, in exposing themselves to disgrace, hardships, and dangers on his account, rather than enjoying the ease and honours, plenty and pleasures of this life, without fear of any thing after death: Farewell then all morality and religion at once. But, whatever may be suggested to the contrary, by men of corrupt minds, there is a future state of glory, and the bodies of believers shall certainly be raised to immortal life, when Christ shall have subdued the last enemy, which is death, and shall deliver up the present administration of his delegated kingdom, and be himself subject as Man and Mediator, to the Father, that every thing may revert to its original order, and God, inclusive of Father, Son, and Spirit, may be all in all heavenly blessedness. And, O how great will be the splendour and excellence of their risen bodies, beyond what they now are! Behold a lively emblem of it in the corn, that is sown, dies, and revives again with greater gaiety and verdure! Behold the different bodies of various kinds of flesh, and the different glory of the sun, moon, and stars among themselves, and superior to that of all earthly bodies, though they were all formed, by the power of God, out of the same original materials! What cannot the omnipotent God, the Author of all this, raise the bodies of the saints to as much greater glory hereafter, than they appear in here, and when they are buried in the grave, as the brightest luminary in heaven outshines a very clod of earth? One is as easy to him, as the other. They are now corruptible, mean, weak, sluggish, animal and mortal bodies, bearing the despicable image of the earthly *Adam*; but they shall then be incorruptible, glorious, powerful, active, refined, and immortal bodies, bearing the illustrious image of Christ's glorified body. This surprising change of their present qualities is absolutely necessary to fit them for the heavenly state; and therefore those believers that shall be alive upon earth, as well as those that shall be dead and rotten in the grave, at the second coming of Christ, shall undergo a like immortalizing and inconceivable change; it being impossible that flesh and blood, in their present gross, corruptible, weak, and mortal condition, should inherit the kingdom of immortal glory: But when this blessed alteration shall be made upon the body, death will be thoroughly vanquished, and abolished for ever. How joyfully then may believers, in realizing anticipations, triumph over death and the grave, as conquered enemies,

enemies, disarmed of their sting, and of all their power, through the merit and victory of our Lord Jesus Christ! What thankful acknowledgments, with their whole hearts, should they render to God on this account! And how should they, in assured prospects of all this, be animated to the utmost stedfastness, and perseverence in Christ's ways; and go on with holy resolution and courage in his strength, and aboundings in his work; as knowing that their labour shall not be in vain in the Lord.

CHAP. XVI.

The apostle gives orders to the church about a collection for the poor saints at Jerusalem, 1,—4. *Mentions his design of making them a visit,* 5,—9. *Recommends* Timothy *to them, and encourages their hopes of seeing* Apollos *in due time,* 10,—12. *Exhorts them to watchfulness and stedfastness in faith and love, and to shew a becoming respect to* Stephanas *and his family, and to all his fellow-labourers,* 13,—18. *Sends Christian salutations from himself and others; and concludes with a solemn admonition, benediction, and assurance of his own love to them,* 19,—24.

TEXT.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

PARAPHRASE.

AS to the charitable collection, that has been desired of you, for the poor Christians, who, through public calamities, and their sufferings for the gospel, are reduced to extreme necessity in *Judea* and *Jerusalem*, (ver. 3.) I would give the same direction to you, as I have to the churches of Christ in the province of *Galatia*, who readily fell in with it, and whose generous example will, I trust, stir up a noble emulation in you; since ye so far exceed them in temporal riches, as well as in spiritual gifts. (See the notes on *chap.* iv. 8. and 2 *Cor.* viii. 2.)

2 As ye, according to universal custom in all New Testament churches, constantly meet together for religious worship, in commemoration of the resurrection of Christ, every first day of the week, which is by way of eminence *the Lord's day;* (see the notes on *John* xx. 26. and *Acts* xx. 7.) and as that is proper time for works of charity, my advice to you is, that every one, who is in any capacity for it, would from week to week freely separate, and lay by him, certain proportions of his worldly substance for this charitable use, and (θησαυριζων) put them into the common stock on that day, as a treasure for the poor, and a treasure that will turn to his own best account; and let this be done according to the revenue of his estate, or according to the gains by business and labour, which God has given him, be it more or less, the week before; that so, when I may have opportunity of coming to you, the contributions may be ready

ready collected, and there may be no need for me to excite you to them then, or to wait for their being brought together.

3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

3 And when, by the will of God, I may have the pleasure, as I hope, of seeing you, I will heartily join with you in sending such brethren, as ye may think most proper, and shall recommend by your letters testimonial, as prudent, compassionate, and faithful persons*; and I will readily concur in such recommendation of them, as worthy to be intrusted with your benevolence, and to carry it to our indigent fellow-Christians at *Jerusalem*, and in the adjacent country of *Judea*, as the free gift, (χαριν) which God has inclined, and enabled you to bestow upon them, and which ye have chearfully done, from a sense of his rich love and grace, both to them and you.

4 And if it be meet that I go also, they shall go with me.

4 And if it should be thought needful, convenient, or fit, (αξιον) and might be of any advantage to the pious and benevolent design, for me also to accompany them in that errand, I will take them along with me, when I may go to *Jerusalem*, and give them all the assistance and encouragement, I am capable of, in discharging that important trust.

5 Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia.)

5 In the mean while, ye may be well assured, that, if my affairs admit of it, I fully intend to make you a visit, when I shall have gone through *Macedonia*†: For it is my present purpose to make a tour through that *Grecian* province, as soon as I have finished the work, to which I am called at *Ephesus*. (ver. 8.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

6 And in case Providence shall direct my course, according to my present views, I may probably stay a considerable time, and even spend all the winter-season with you, in hopes of finding such an interest in your friendship, notwithstanding the parties which have been made against me, that, when I take my leave of you in the spring, ye will send some of your brethren, as is customary with the churches, in token of respect and kindness, to accompany, conduct, and supply me in my journey, (*Tit.* iii. 13.) to what place soever I may then be bound.

7 For

NOTES.

* This passage, as pointed with a *comma*, before, or after, *by letter*, may signify either the apostle's own, or the church's letter of recommendation; but there is no inconsistence in supposing that both might be meant, if thought needful.

† In this and the three following verses, the apostle speaks of the scheme he had laid in his own mind, not under any immediate inspiration or suggestion of the Spirit; but in the ordinary way of men's forming their purposes, according to the present appearances of things; and therefore he mentions this design with a reserve, *if the Lord permit*; (ver. 7.) and, in the event, it appears from 2 *Cor.* i. 15, 16. that he was prevented executing this scheme; and it seems from *Acts* xx. 1. that by means of the uproar at *Ephesus*, he was forced away from thence, sooner than he had intended.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

7 For such is my affection toward you, and concern for you, and I promise myself so much pleasure in seeing, and conversing with you, that it would not satisfy me to make you only a short transient visit now, as it were *en passant;* (ἐν παροδῷ) but I hope to continue some length of time with you, to assist you in your spiritual affairs, and set those things to rights, that are amiss among you, (*chap.* xi. 34.) if it shall please the Lord, whose kingdom rules over all, to dispose of me and my services so, as to admit of it. (*Jam.* iv. 15.)

8 But I will tarry at Ephesus until Pentecost.

8 But it seems necessary for me to stay yet a while at *Ephesus* *; till it may be full time to set out for *Jerusalem*, to be there at Pentecost, not to celebrate that feast, which is now no longer obligatory to be kept as a religious festival; but to take an opportunity of making known what the Lord has done by me in my travels, and of serving his cause among the vast multitudes of *Jews* and proselytes, which will be there on that occasion: Till that time I think of abiding here.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

9 For God has opened a large field of service for me at this place; the word of the Lord runs and is glorified, is freely preached and made effectual to the conversion of many souls, as I also hope, through grace, it will be to still many more: And I am the rather induced to continue here, as long as I well can; because, though I have hot work of it, it is of importance for me to make a stand against, and confute the great numbers of subtile and furious antagonists †, who are prejudised against Christ and his ways, and who, envying my success, set themselves to oppose me and my ministrations, and to obstruct the progress of the gospel, and pervert those that have received it.

10 Now if Timotheus come, see that he may be with

10 Now if the beloved and faithful *Timothy*, whom I have sent, (*chap.* iv. 17.) should arrive safe, as I hope he will, among you; see that ye treat him in such

NOTES.

* It appears highly probable from this verse, and from the salutations, sent from the churches in *Asia*, (ver. 19.) that the apostle wrote this epistle from *Ephesus*, and not, as the postscript says, from *Philippi:* For *Philippi* was a city of *Macedonia* in *Europe;* (Acts xvi. 12.) and the apostle was not yet come to *Macedonia*, as appears from *ver.* 5. of this chapter: but *Ephesus* was the Metropolis of the Proconsular *Asia*. And there seems to be another mistake in the postscript, which speaks of this epistle's being sent by *Timothy;* whereas the apostle speaks doubtfully (*ver.* 10.) of *Timothy*'s reaching *Corinth*, though he had sent him thither. (*Chap.* iv. 17.)

† Mr. *Pyle*, on this passage observes, that the apostle seems plainly to allude to the *Ostia Circus Maximi*, from whence the race-horses and chariots were wont to be started. And this is very much countenanced by the phrase (ἀνθικειμένοι) those *adversaries* answering to the *antagonists* in the *races*, against whom the apostle was to *run*, as it were, and strive to out-do. And he refers for further explication of this thought to *Jacobus Lydius*, in his *Agonistica Sacra*, cap. 30.

with you without fear: for he worketh the work of the Lord, as I also do.

such a friendly, peaceable, and orderly manner, as shall be a comfort, and not a trouble to him; and do all that in you lies to prevent his being discouraged, and to secure him from the danger of insults by the factious parties among you, on account of the just reproofs, which he may be obliged to give to such of you, as walk disorderly: For he is my dear fellow-labourer in the work of the Lord Jesus, and comes to you upon the very same business, with the same spirit, and the same sincere affection to you, as I myself should, were I to be present with you.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

11 Let none of you therefore think meanly of him, or behave disrespectfully towards him, or slight what he may say in the name, and by the authority of Christ, because of his youth; (1 *Tim.* iv. 12.) but use him well, while he is with you, and treat him kindly at his leaving you; let some of you attend him in his way, to shew him due respect; to guard him against mischiefs from wicked and unreasonable men; and to supply him with necessaries in his journey, that he may return back to me and other friends, with comfort, before I leave *Ephesus*: For I, and several brethren with me here *, live in expectation and desire of seeing him again, together with such brethren, as may accompany him.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

12 As to our dear brother, the eloquent *Apollos*, though some of you have ranked yourselves under him, as the head of a party, in opposition to me, (*chap.* iii. 4.) I was sincerely and very earnestly desirous, and importunate with him, that he would go along with the brethren, who bring this letter to you; as being well satisfied that he would by no means encourage, but do all that in him lies, to discountenance party divisions among you; and as having hope that his interest with such as have sheltered themselves under his name, might put an end to their factious temper and views: But he, bearing the like tender and respectful regard to me, as I do to him, was not willing to come just now; lest it should have a contrary effect, or be interpreted by some, as though he would ingratiate himself with you, at the expence of my character: Nevertheless, such is his affection to you, and concern for you, that he intends, God willing, to pay you a visit, when it may be more seasonable for him and you †.

13 To

NOTES.

* *With the brethren*, may relate either to those that were with the apostle, or to those that might come with *Timothy*.

† The reasons of *Paul*'s desiring *Apollos*, and of *Apollos*'s not choosing, to go at that time, were very probably those hinted in the paraphrase: and so discover a most excellent and exemplary spirit in them both, as a mutual affection subsisted

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

13 To conclude my admonitions and advices, Let me entreat you to keep a wakeful and ſtrict guard upon yourſelves, againſt all the deſigns of thoſe, that would impoſe upon you, and either by terrors or allurements, or ſubtile artifices, would carry you off from the truth and holineſs of the goſpel; watch againſt all temptations; watch over your own ſpirits; watch unto prayer, and for divine aſſiſtances in it, as alſo for returns of mercy in anſwer to it: See that ye continue ſtedfaſt in the belief of thoſe important doctrines, which ye have received from the apoſtles of Chriſt; adhere firmly to them; live by faith upon them; ſtand up for them; and abide unſhaken, and with perſeverance, in your profeſſion of them: Behave yourſelves with wiſdom, courage, and holy reſolution in your attachment to the truths and ways of the Lord, in the face of all oppoſition and danger; acquit yourſelves in the exerciſe of every duty, and in reſiſting every ſin and temptation, like men grown up to maturity of judgment and underſtanding, and to full ſtrength and eſtabliſhment in Chriſt.

14 Let all your things be done with charity.

14 And ſee to it, that whatſoever ye do, in defence of the faith, in worſhip and diſcipline, and in common converſation, it be with a ſpirit of meekneſs and love, for promoting peace, and purity in doctrine and manners, together with the good and edification of each other, and of the whole church.

15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)

15 I earneſtly entreat you, my dear brethren in the Lord, to ſhew a particular reſpect to the family of *Stephanas*, which I myſelf baptized, (ſee the note on *chap.* i. 16.) and which *, as ye well know, (ſee the ſecond note on *Rom.* xvi. 5.) were the firſt family of converts in all *Achaia*, the province in which your city ſtands; and ſo, like the firſt-fruits that were offered to God under the law, they had the honour of being the pledge and earneſt of the great harveſt of ſouls, that have been ſince gathered to Chriſt there; ye alſo know that they have remarkably approved themſelves ſincere diſciples, and faithful ſervants of the Lord Jeſus, as having devoted themſelves, in an orderly manner, (ταξαν εαυτους) unto, and laid themſelves out in, ſuccouring and ſupporting his poor members †; in aſſiſting, cheriſhing, and

NOTES.

ſubſiſted between them, and neither of them envied, was jealous of, or would detract from the other; how much ſoever different parties at *Corinth* might run down one, and cry up the other: Or, perhaps, *Apollos* might have ſome work at *Epheſus*, or elſewhere, of too great moment for him to neglect juſt then.

* *Ye know* (οιδατε) may be rendered imperatively. *know ye*, in which ſenſe it is conſidered in the former part of the paraphraſe on this verſe.

† *The ſaints* or holy ones may relate to *miniſters*, as well as people; and *the miniſtry of, or rather to, the ſaints.* (διακονια τοις αγιοις) ſeems to be meant of miniſtring

and ſupplying the wants of his holy miniſters; and in managing the affairs of the church, and doing every thing that they have been capable of, and called to, for promoting its intereſts on all occaſions.

16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us* and laboureth.

16 I beſeech you, that, inſtead of being carried away by your new upſtart teachers, ye would reverence, honour, and eſteem, be directed by, and copy after the laudable example of theſe, and ſuch as theſe, who have ſignalized themſelves as faithful to Chriſt and his church; and that ye would ſhew the like acknowledgment and regard to every one, that joins with us, the apoſtles of Chriſt, in the ſame ſpirit, for ſupporting and promoting the goſpel, and that labours in the work of the Lord; whether it be by preaching, or in any other way, as being embarked in the ſame glorious cauſe with us.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

17 I greatly rejoice that ſo worthy and prudent brethren, as *Stephanas*, and *Fortunatus*, and *Achaicus*, came from you with your letter to me *: For they have let me into a better and more thorough view of the preſent affairs of your church, than I ever had before; and have even made up what was wanting in your letter, to ſet your caſe in the more favourable light, in which I now ſee it, and by which I perceive that, bad as things are, they are better with many of you than I feared.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

18 For their preſence and converſation is extremely agreeable to me; and they have acted ſo fair and candid a part in repreſenting your temper and conduct, as has been very pleaſing to my own mind, and cannot but be ſo to yours; and ye will doubtleſs ſhare with me in the joy I have, by means of what they have ſaid to remove ſome miſunderſtandings and jealouſies that might otherwiſe have aroſe between you and me: Ye therefore ought to have the greateſt veneration and reſpect for ſuch excellently ſpirited men, as put the moſt charitable conſtruction upon your

NOTES.

miniſtring to the ſaints in a way of pious and charitable aſſiſtance, ſuch as belongs to the office of deacons, as well as, or rather than, in preaching the goſpel: but the paraphraſe is formed here, and in the next verſe, in ſuch a manner, as may be alſo applied to the laſt.

* We know nothing of theſe three perſons, more than what is here ſaid of them, and is obſerved of *Stephanas*, ver. 15. They, it ſeems, were the meſſengers that attended the letter from the church to the apoſtle. (ſee the note on *chap.* vii. .) and their *ſupplying what was lacking* on the church's *part*, is not meant of any *temporal* ſupply; for the apoſtle abſolutely refuſed every thing of that kind from them, as appears from *chap.* ix. 12.—18.; but it relates to the fuller and more advantageous repreſentation, theſe good men had made of the *Corinthians*, than they had given of themſelves in their letter, in which (as perſons under a humbling ſenſe of ſin are apt to do) they had ſet forth the bad things among them, in ſuch a ſtrong light, as might leave room to think that there was little good left or that the number of thoſe, that walked diſorderly, was greater than it really was.

your behaviour, and are willing to make the best of you.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

19 The churches of Christ here, in the Lesser *Asia*, (see the note on *ver.* 8.) cordially wish you the best of blessings from the Lord Jesus. The noted *Aquila* and *Priscilla*, that exemplary and eminently religious pair, who reside at *Ephesus*. (Acts xviii. 24, 26. compared with xix. 1.) speak abundantly of their ardent desires, that ye may be blessed with all spiritual blessings in heavenly things in Christ Jesus; and so do their amiable family, which, like the heads of it, are an ornament to their holy profession. (See the notes on *Rom.* xvi. 3, 5.)

20 All the brethren greet you. Greet ye one another with an holy kiss.

20 All the Christian brethren, that are with me, send their religious and affectionate respects to you: See that ye with like spiritual affection, and sincere good will, salute each other in the Lord, with all the usual forms of expressing it, in such a holy manner as becomes saints. (See the note on *Rom.* xvi. 16.)

21 The salutation of *me* Paul with mine own hand.

21 As to myself, none can be more solicitous for, and heartily desirous of, your soul's prosperity in all things; in testimony of which, I *Paul*, give it under *my own hand-writing*; though in the rest of the epistle I have employed an *amanuensis* to transmit my thoughts to you. (See the note on *Rom.* xvi. 22.)

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

22 Only permit me, at the same time, to leave with you this solemn warning against the false teachers, that trouble, and would pervert you; If any of them, or indeed any one whatsoever, be his character and pretences what they will, prove an enemy to the person, offices and grace, doctrines and commands of our dear Lord and Saviour Jesus Christ; if he be disaffected to him; if he obstinately reject and oppose him; or if he apostatize from him, and, through the temptations of this world, cast off his love to him and profession of his name, let such an one be looked upon as execrable and abominable; and let him be cast out of the church, and so delivered up, in case of final obstinacy, to the most terrible judgment, and heaviest curse, that the righteous God shall see fit to inflict upon him *; and, unless he be brought to repentance, let him be left to be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to judge the world at the last day.

23 The grace of our Lord Jesus Christ

23 The salutation, which I now add with much greater pleasure, than I find in anathematizing any

NOTE.

* *Anathema*. signifies a thing devoted to destruction, and *Maranatha*, is a *Syriac* word, which signifies *the Lord comes*; and so denotes the severest vengeance, that is to be executed at his coming to judgment.

Christ *be* with you.

one whatsoever, and which sums up all my desires for you in a few comprehensive words, is this, May the free favour of Jesus Christ, your Lord and mine, be extended to, and continually abide with all, and every one of you, in the utmost fulness of its ample and distinguishing fruits and effects, to your present establishment and edification in faith, comfort and holiness, and to your eternal salvation.

24 My love *be* with you all in Christ Jesus. Amen.

24 To conclude, Though I have been obliged in faithfulness to reprove you, with just severity, for many things that have been amiss among you; yet it has been merely in love for your own good; and my heart is so far from being cool toward you, or alienated from you, and prejudised against you, that my most sincere affection and best wishes, together with the utmost that I am, or ever may be, capable of doing for your spiritual benefit *, attend you all for Christ's sake, on account of your relation to him, and in reflection upon the privileges and blessings, that ye are favoured with in, and through him. To assure you of which, and of my earnest desire and hope, that ye may be abundantly and eternally blessed, I say, *Amen.*

RECOLLECTIONS.

How incumbent is the duty of giving charitable relief to our fellow-Christians! Good ministers are willing to do all they can to encourage and promote it, and to see that the liberality of churches, under their care, be duly applied; every believer should be ready to join in it, and be continually laying by something for it, in proportion to the prosperity, which God, whose blessing makes rich, is pleased to give him in his temporal affairs; the generosity of some should excite others to a noble emulation, according to their respective abilities; and collections, for such uses, are very proper to attend our works of piety on the Lord's days.—How desirous are the servants of Christ to go, or stay, where-ever he calls them, with an entire submission to the will of God! And what a pleasure is it for them to abide, where an effectual door is opened for them to preach the gospel with success, though they meet with ever so much opposition from their adversaries!—With what brotherly love should fellow-labourers honour one another, free from all jealousy or envy! And with what chearfulness, esteem, and respect should churches receive all those that are well recommended to them, as engaged in the same work of the Lord with the apostles, and as faithful in devoting themselves to the service of the saints! What need have real Christians to be excited to watchfulness, and stedfastness in faith and love! And while they reject those with detestation, that discover an enmity, or disaffection to Christ, and leave them, though with tender reluctance, to his righteous judgment, at his second coming; how affectionately should his disciples testify their love one to another, in courteous and religious salutations, as well as in all other ways! And how heartily should they say, *Amen*, to the solemn benedictions of those that minister in sacred things, as joining their own desires and prayers, that the grace of our Lord Jesus Christ may be with all those that love him in sincerity and truth!

NOTE.

* It is with incomparable sweetness and prudent insinuation, that the apostle closes an epistle, in which he had so sharply reproved the *Corinthians* for their faults, with such an assurance of his *love*, as is not to be found at the end of any other of his epistles, that he might convince them of his good will in all that he had said; and might take off their prejudices against it, and give it the more easy access to their minds.

A PRAC-

A PRACTICAL
EXPOSITION
OF THE
SECOND EPISTLE OF THE APOSTLE PAUL
TO THE
CORINTHIANS,
IN THE FORM OF A
PARAPHRASE.

THE PREFACE TO THE SECOND EPISTLE TO THE CORINTHIANS.

THIS second epistle of the apostle *Paul* to the *Corinthians* was very probably wrote from *Philippi*, a city of *Macedonia*, about a year after the former: For it was after he had been at *Troas*, and returned to *Macedonia*, and while *Timothy* was with him in his second journey thither, as appears by comparing *chap.* i. 1. and ii. 12, 13. with *Acts* xix. 22. and xx. 1,—4.: And as, at the close of his first epistle, he gave orders concerning a collection for the poor saints at *Jerusalem;* so in this, chap. ix. 2. he says that *Achaia*, of which *Corinth* was a principal city, was ready a year ago.

Between that time and this, he, to his great satisfaction, as appears from the *second* and *seventh* chapters, received an account, by *Titus*, of the good effect of his first letter upon the generality of the church, in their repentance, and submission to his apostolic authority; and in their regularly proceeding, as he had directed them, against the incestuous person, who was thereby brought to an humble and contrite sense of his sin.

Hereupon he wrote this *second* letter, in which, after the preface, he begins with apologizing for his not coming to them, so soon as he had given them reason to expect; (1 *Epist.* xvi. 5.) and with recommending the sorrowful penitent to their Christian compassion, and to a restoration of him to his place in the church, *chap.* i, ii. He then enters upon his main point of confuting his adversaries, in which he asserts, and enlarges upon, his own apostolic character, labours, sufferings, encouragements, preaching, and success, with greater freedom and boldness, than in the former epistle, *chap.* iii,—vi. In the *three* following chapters, (vii, viii, ix.) as also here and there in several other places, he urges various duties upon the

the *Corinthians*, ſuitable to the ſtate of things among them; but particularly, and moſt at large, exhorts them to finiſh their charitable collections in a generous manner, and get them ready to be tranſmitted to *Jeruſalem*, according to their promiſes the laſt year; and according to his own good opinion of them, which, he tells them, he had mentioned with pleaſure to other churches, for exciting the like liberality among them. In the *tenth* chapter, and ſo on to the end of the epiſtle, he re-aſſumes the ſubject relating to himſelf, and to the falſe apoſtles, that ſtill audaciouſly vied with him; and, with a peculiar ſmartneſs of ſtile, ſets himſelf againſt them, and their adherents, that invidiouſly reproached him, and even forced him to ſpeak of himſelf in terms, which carried the face of folly and vanity in ſelf-applauſe. And he concludes the whole with an affectionate ſalutation and benediction.

Perhaps, becauſe a great part of this, and the former epiſtle to the *Corinthians*, refers to the peculiar circumſtances of that church, ſome private Chriſtians may be apt to think theſe to be leſs uſeful, than many others of the ſacred writings, eſpecially of the New Teſtament. But even the things that moſt immediately and ſingularly related to them, are of great ſervice in all ſimilar caſes, that might fall out in after-ages; and there are ſo many important doctrines of common concernment interwoven with them, as muſt render the whole exceeding valuable and edifying to Chriſtians, through all generations. Theſe epiſtles have alſo ſome advantages, that are not to be met with in any other part of the word of God, as they may be deemed the ſeat of divine directions, relating to the ſpiritual privileges, rights and powers, worſhip and diſcipline of the churches of Chriſt; to the purity of doctrines, manners, and celebrations of goſpel ordinances, and to the unity, peace, and order, mutual watch and care, and religious reſpect to faithful paſtors, that ought to be preſerved among them. And therefore theſe, as well as all other parts of the inſpired ſcriptures, are juſtly to be eſteemed *profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works.* (2 Tim. iii. 16, 17.)

CHAP.

CHAP. I.

The apostle introduces this epistle to the Corinthian *church, as he did the former, with an assertion of his apostolic office, and a salutation,* 1, 2. *Blesses God for comforting him in, and delivering him out of, his tribulations; and turns his own experience into an argument for the encouragement of others under their troubles,* 3, —11. *Professes his own and his fellow-labourers integrity,* 12, —14. *Assigns the principal reason of his not coming to them so soon, as might have been expected from what he had said in his former letter; and so vindicates himself from the charge of inconstancy on that account,* 15,—24.

TEXT.

PAUL an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

PARAPHRASE.

I *PAUL*, an apostle, whom Jesus Christ immediately called and authorized to that high office, according to the free appointment and good pleasure of God the Father; even I, and the beloved *Timothy*, whom, notwithstanding his youth, I chearfully own as a faithful brother in Christ, and in the work of the ministry; we, I say, he concurring with what I write by the dictate of the Holy Ghost, (see the notes on *Rom.* i. 1. and 1 *Cor.* i. 1.) heartily join in good will, and in sending this *second* epistle to the church at *Corinth*, which God has chosen, and called by his grace, and collected out of the world, to be his habitation through the Spirit, and the seat of all divine ordinances; as also to all professing believers, who, according to the judgment of charity, are holy ones, that reside in any other part of *Achaia* or *Greece*.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

2 We salute you in the Lord, earnestly praying that the free love and favour of God, with all its happy fruits and effects, which are usually summed up in the comprehensive term *peace*, may be vouchsafed, and abound toward you from him, who is your as well as our reconciled God and Father; and who, in the economy of salvation, is the fountain of all its blessings, and in his eternal counsels laid out the scheme of conveying them: And we wish you the richest communications of them from the Lord Jesus Christ, our exalted Mediator and Saviour, who has purchased them by his blood, has them all in his hands to dispense, and effectually gives them, in concurrence with the Father, by his Spirit.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of

3 For ever magnified and adored, admired, loved, and praised, with all possible thanksgiving and joy, be the blessed and glorious God, even the Father of our Lord and Saviour Jesus Christ *, who, as such

NOTE.

* *The Father* bears this relation to Christ, with respect to his divine nature, by

of mercies, and the God of all comfort;

such, is full of tender compaſſion, and the author of all pardoning and relieving mercies; and is the God and giver of all temporal, ſpiritual, and eternal conſolation, through his Son.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

4 Inexpreſſibly great are the kind indulgencies of this gracious God and Father, who, by his Spirit, word, and providence, ſupports, aſſiſts, and comforts me and my companions, in all our troubles and afflictions of every kind, and eſpecially for conſcience ſake; and he is pleaſed to do this, in his infinite wiſdom and goodneſs, not only for *our* ſuccour; but likewiſe for the benefit of others, that we may be the better taught, diſpoſed, and qualified, by our own experience, to ſympathize with, and adminiſter ſuitable words of encouragement and comfort to them, that are in any ſort of tribulation, relating to ſoul or body; and ſo may be inſtruments in his hand of raiſing their faith, and their hope of the like ſeaſonable refreſhments and deliverances, as God, for Chriſt's ſake, has favoured us with.

5 For as we have ſuffered many grievous and heavy trials on Chriſt's account, and in conformity to him, who ſympathizes with us in them, and counts them his own; (*Acts* ix. 4.) ſo our inward ſpiritual joys have abounded in proportion to them, by means of that ſweet communion, which, at ſuch times eſpecially, he has given us with himſelf, to allay and counterbalance them, and to fortify us againſt them.

5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted *it is* for your conſolation and ſalvation.

6 And all this is deſigned and ordered, and in fact has proved to be, for your advantage; ſo that whether, on one hand, we be preſſed with ever ſo many calamities, it is with a view to the animating of you under ſuch trials, as may befal you, eſpecially for the goſpel's ſake, that when ye ſee with what Chriſtian fortitude, patience, and conſolation, we are enabled to bear them, ye, encouraged by our example, may be comforted in your own ſouls, and emboldened to hold on in your holy profeſſion unto complete ſalvation; which is effected, in a powerful manner, by means of your being made willing to undergo the ſame ſort of troubles, on the behalf of Chriſt, that we ourſelves have bore, and been ſupported under: Or whether, on the contrary, we be relieved and comforted, by ſeaſonable deliverances out of our tribulations, it is made

NOTE.

by an eternal, inconceivable and neceſſary generation; with reſpect to his human nature, by an immediate miraculous production; and with reſpect to his office-character, as God-Man Mediator, by a peculiar covenant-relation; which conſideration of God exhibits him to our faith, under the goſpel-ſtate, in a more auguſt, endearing, and encouraging light, than that in which he had made himſelf known, under the Old Teſtament, as the God of *Abraham*, *Iſaac*, and *Jacob*.

made effectual for promoting your joy, and your final salvation together with ours.

7 And our hope of you *is* stedfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

7 And from what has already appeared among you, since ye received my former letter, (*ver.* 13, 14.) we fully expect a good event with relation to you; being well assured, that as God has now made you willing sharers with us in sufferings, and inclined your hearts to sympathize with us in ours, for the sake of Christ; so, in the riches of his grace and faithfulness, ye are, and shall be likewise sharers with us in present divine comforts, suitable to your day and difficulties, till all shall be perfected in the joys of heaven.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

8 For as to our sufferings for Christ, it may be proper to remind you, my dear brethren, of the extreme hardships, which have befallen me and my companions in the *Lesser Asia* *, that, while we were desirous to minister the gospel of the grace of God in that country, we were oppressed, and over-loaded with severities to an excess, beyond all bounds, (καθ' ὑπερβολην) and more than, merely by our natural strength, we could ever have been able to bear; so that (ἐξαπορηθηναι ημας) we were in the utmost perplexity and danger, not knowing which way to turn ourselves; and as far as events could be judged of, by present appearances, we gave up all hope of escaping with our lives.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

9 But God, in his providence, suffered us to be reduced to such an extremity, as to conclude in our own minds, like persons under a sentence of death, that, in the ordinary way, we could never survive those cruelties, or evade the decree of our enemies against us, to the end that we might learn to live by faith, and not by sense; and, like *Abraham*, to believe in hope against hope; (*Rom.* iv. 18.) to have no confidence in, or dependence on, our own wisdom and strength, or on any interest that we could make with men, for our preservation and deliverance; but to place it entirely on the wisdom and power, faithfulness and goodness of that God, whose prerogative it is †, and who alone is able, not only to save from the

NOTE.

* The 14th, 16th, and 19th chapters of the *Acts*, give us a large account of the great troubles, that the apostle met with in *Asia*; and he speaks in 1 *Cor.* xvi. 9. of many adversaries, and xv. 32. (see the note there) of fighting with the beasts at *Ephesus*, the Metropolis of that Province: But it is uncertain whether he here refers to those, or some latter troubles that befel him in *Asia*, since he wrote his former epistle to the *Corinthians*: However, his manner of representing them in this place shews, that they were exceeding dangerous and distressing.

† The apostle here plainly distinguishes the only true God from all others, by this peculiar prerogative of *raising the dead*; and therefore as Christ frequently speaks of raising the dead by his own power, proper deity must needs belong to him.

the most imminent danger, and rescue out of the jaws of death, but even to restore them to life that are actually dead, as he has shewn in several instances already, and will further shew in the general resurrection at the last day.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

10 We were hereby taught to commit ourselves, and all our concerns for time, as well as eternity, to him, who, by wonderful appearances in the mount of difficulty, has interposed between us and death, when it was so visibly impending, and so formidably threatning, as, in all human views, to be absolutely unavoidable; who likewise continues daily to preserve us from the numerous dangers, that still surround us; and in whom, encouraged by all this experience of our God and Father's care and kindness, we humbly trust and hope, that he will go on yet further to *deliver us from every evil work, and preserve us to his heavenly kingdom.* (2 Tim. iv. 18.)

11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

11 And all this is, in a subordinate manner, owing to, and further hoped for from, the joint assistance of your earnest supplications at a throne of grace for us, in concurrence with our own, which he, who has styled himself a God hearing prayer, has graciously answered, and we trust will still do so; to the end that, as this blessing of a kind preservation and deliverance has been, and we believe will yet be freely bestowed upon us, for the good of multitudes, as well as of our own souls, by means of the prayers of many Christian friends that were concerned for us; so thanksgivings and praises may be likewise offered up to God by them, and by many other believers, on account of his signal favour therein shewn to us, that he may be abundantly glorified. And we cannot but persuade ourselves that we have had, and shall have an interest in your prayers on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

12 For, whatever any of our adversaries may invidiously suggest against us, as though we were self-seeking and designing men; and how great soever the troubles of various kinds, from friends and enemies, be, that attend us in our way and work; we have this satisfaction and joy, which rises up to a holy triumph, (καυχησις) in our own bosoms, even the witness of our consciences, in every reflection upon our principles, temper and motives, views and conduct, that with an ingenuous undisguised candour and singleness of heart, free from all double dealing; and with integrity and uprightness of soul before God, in single aims at his glory, agreeable to his holy nature and will; and not with the cunning artifices of carnal policy, or with selfish and secular designs and motives; but by a governing principle of grace, which

God

God has wrought in us, and by the gracious guidance and assistance, which in his free favour, he continually affords us, we have conversed and behaved in the ministry, and in the general course of our lives, in the church and in the world, towards all that we have had to do with, and in a particular and remarkable manner toward you, with respect to every thing, that we have said or done to, or about you: And we cannot doubt but that ye must needs be well satisfied of this:

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

13 For what we now write to you about it is frankly and openly, neither more nor less, than is signified by the plain meaning of the words, which ye read in this, and in the former epistle; (1 *Cor.* i. 13, *&c.* ii. 1, *&c.* and iv. 1,—6.) or than ye yourselves know, and, as I hear to the joy of my heart, (*chap.* vii. 6, 7.) do own to be true concerning me, who chiefly mean myself in all that I have said about it; and I humbly hope, that, by the grace of God, (*ver.* 12.) my sincere behaviour toward you will henceforward be always so conspicuous, as to engage you to acknowledge the same continually, to the end of life.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

14 Even as (καθως και) the sound or better part of you (see the note on *Rom.* xi. 25.) have already owned, that I and my fellow-labourers, in planting the gospel among you, and being instrumental to your conversion and edification, are just matter of your rejoicing and glorying on our behalf; as ye also are of ours, on account of the gifts and graces bestowed upon you; and we trust will be so, as the seals of our ministry, in the presence of our Lord Jesus Christ, when he will appear in all his glory to judge the world, at the last day.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit:

15 And being well satisfied concerning your good opinion of my integrity, and that our mutual rejoicings in each other would continue, I intended, and was very desirous to have come, and made you a second visit before now, that ye might have a further advantage for your establishment and joy, (*ver.* 24.) by my conversation and preaching, over and above what ye received, when I was formerly with you, and brought you to the knowledge of Christ.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

16 And it was my real design, as I told you, (1 *Cor.* xvi. 5,—8.) not just to call upon you, which was all that I could have done in my journey to *Macedonia*, whither I was then going, ere long, from *Ephesus*; but to have passed by you in my way thither, and to have come back again to you in my return from that country, when I hoped to get an opportunity of spending more time with you; and then

to have desired your assistance, and the company of some of you, to help me forward in my journey to *Judea* and *Jerusalem*. (1 Cor. xvi. 3, 4.)

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

17 When therefore I first took up, and declared this my intention, which hitherto has not been accomplished, was it (as my adversaries would reproach me) with inconsiderate rashness and levity of mind, as not regarding what I said and did, and never concerning myself afterwards about it? Or did I mean one thing, and speak another, to compliment, flatter, and deceive you? Or did I alter my purpose without sufficient cause? Or as to such things, as I desire and propose to do, am I influenced and determined thereunto by carnal and secular considerations, or according to the dictates of the flesh, and of unrenewed men, who make no conscience of what they say, but talk backwards and forwards to serve a turn? Have I behaved at such a rate, as that, in my way of speaking, I should strongly affirm the same thing, at one time, with a yes, yes; and then roundly deny it at another, with a no, no? Far be it from me to think, speak, or act, after this inconstant and fallacious manner.

18 But *as* God *is* true, our word toward you was not yea and nay.

18 But, as certainly as God himself is true to his word and promise, I can appeal to him, that what I said, in that affair, was entirely consistent with truth; and was so far from admitting of an inference, which some would draw from it *, as though my *doctrine* were likewise too uncertain to be depended upon; that, on the contrary, my preaching and writing to you, in which others of my brethren joined and agreed with me, have not been at one time an affirmation, and at another a denial of one and the same thing, after the manner of those, who, through falshood, or fickleness of temper, contradict themselves; but, through divine grace, it has always been steadily uniform, like him, who is the author, and subject of my ministry.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus,

19 For as to the eternal Son of God, who is *the same yesterday, to-day, and for ever*, (Heb. xiii. 8.) even Christ the only Saviour, who was preached in his person and offices, crucifixion and benefits, among you, by us his servants, even by myself, and *Silas*, and

NOTE.

* It seems that the apostle's antagonists endeavoured to discredit his doctrine, under pretence that he was an inconstant man, who said and unsaid the same thing at different times, and so was not to be believed in what he taught: Therefore, to take of that imputation, he solemnly appeals to God, that his preaching was all of a piece, invariably the same; and not at one time, *yea, yea*, which was a strong form of *affirming;* and at another *nay, nay*, which was a like form of *denying*.

motheus, was not yea and nay, but in him was yea.

and *Timothy*, my dear companions in labour and travail: (*Acts* xv. 40. and xviii. 5.) He is not in himself, or in his word; and what we have said concerning him was not, now one thing, and then another of a contrary strain: But the doctrine which we preached, and constantly stood to, in all our ministrations, was founded on him, as a crucified and risen Redeemer; and was, like himself, uniformly the same, with the highest demonstration of truth and certainty, according to the tenor of the gospel.

20 For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

20 For all the great and precious promises of the covenant of grace, which are given forth by the unchangeable God, and are exhibited in the clearest light under the New Testament dispensation, are in Christ, *the Amen, the faithful and true witness*, (Rev. iii. 14.) infallibly sure, and invariably the same; and are ratified and confirmed irrevocably by him, as they are all established, and put in force, by his death, that they may be effectually and completely fulfilled, in their proper time and order, to them that are savingly called, (*Heb.* ix. 15,—17.) unto the praise and glory of the truth, faithfulness, and grace of God, by means of our ministrations.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God:

21 And, (δε) as a further evidence of this, he that has strengthened, and settled us, who preach, and you who believe, that both one and the other may abide in the truth, as it is in Jesus, by virtue of our union with him, according to the promises; and he who has favoured us * with a holy unction of the gifts and graces of the Spirit, whereby we know, and receive all things necessary to salvation, (1 *John* ii. 20, 27.) is no other than the great God himself:

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

22 Who, answerable to various uses of a seal among men, has likewise graciously distinguished, marked, and secured us for his own; confirmed his covenant with us; assured us of our interest in it; and printed his holy image upon us: And he has freely given us his Spirit, who dwells in our hearts, and sheds abroad his influences, and a sense of his love there, as a pledge and earnest of the eternal inheritance. (*Eph.* i. 13, 14.)

23 Moreover, I call God for a record

23 But to let you into one great reason of my not visiting you, so soon as was proposed †, I call the heart-searching,

NOTES.

* As what the apostle here says about God's *anointing, sealing*, and *giving the earnest of the Spirit*, is of much the same import, with what he and the apostle *John* speak of, as the common privileges of true believers, *Eph.* i. 13, 14. and 1 *John* ii. 20, 27.; I have referred all these passages to them, as well as to himself, and his fellow-labourers.

† Here the apostle insensibly slides back into his vindication of himself, from which he had a little digressed, in the four preceding verses, to give vent to some delightful thoughts on the stability of

cord upon my ſoul. that to ſpare you I came not as yet unto Corinth.

heart-ſearching, and ſin-avenging God to witneſs, with all the ſolemnity of a religious oath, as ever I hope for his bleſſing on my ſoul here, and for ever, that it was not from any inconſtancy of temper, or carnal motives; but out of peculiar tenderneſs to you, that I deferred my journey to *Corinth* thus long, as being deſirous to come to you, not *with a rod, but in love, and in the ſpirit of meekneſs* *. (1 Cor. iv. 21.)

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

24 Yet I do not ſpeak after this ſort, as if we, who are Chriſt's miniſtring ſervants, had any right or authority, to domineer over your faith, by arbitrarily binding any thing upon your conſciences, according to our own fancy or humour; or by making any alterations in the doctrines and inſtitutions of Chriſt, our only Lord and Maſter; but we are authorized of God, and do ſincerely deſire and endeavour, to be aſſiſtant to your ſpiritual conſolation, by recovering you from thoſe evils that would hinder it; and by eſtabliſhing your faith in Chriſt, and in the promiſes, which are all *yea and amen in him:* (ver. 20.) For it is not by a human, but by a divine faith, which we would promote in you, that ye have hitherto ſtood (ἑστήκατε) in a ſtate of grace, and muſt continue to ſtand, as ever ye would be ſaved.

RECOLLECTIONS.

How important is it to the ſucceſs of the goſpel, that the characters of Chriſt's ſervants be blameleſs in themſelves, and vindicated from falſe aſperſions! And what a noble ſupport and pleaſure do they poſſeſs in their own ſouls, who have the teſtimony of their conſciences, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, they have their converſation in the world; and can make a ſolemn appeal to God about it, amidſt all the reproaches of their enemies! They will ordinarily have a witneſs to their integrity, in the conſciences of ſerious Chriſtians; and bleſſed be the name of the Lord, that he will own and honour them, and act the part of the Father of Mercies, and the God and Father of Jeſus Chriſt, their Head and Saviour, by comforting them in all their tribulations, and proportioning their conſolations to their ſufferings, not only for their own perſonal advantage, but that they may the better know, by their own experience, how to ſpeak ſeaſonable words of relief to others in all their afflictions. Alas! How great and many are the troubles of God's own dear children! They ſometimes grow to ſuch an extremity, as to make them deſpair even of life: But their moſt ſorrowful ſcenes are wiſely, and graciouſly ordered for the trial and improvement of their faith, that a review of former dangers and deliverances may help to raiſe their hope in new difficulties, and teach them to renounce all confidence in themſelves, and in creature-aids, and to rely entirely on that God, who raiſes

NOTES.

of the promiſes of God, for helping his people's faith and joy.

* The apoſtle was willing to wait the event of his former epiſtle, with reſpect to the offenders among them, (1 *Cor.* chaps. v. vi.) in hopes that they might be brought to repentance, and that the things, which were ſo much amiſs among them, might be ſet to rights by the church itſelf; and he was very loth to uſe that apoſtolic ſeverity in his proceedings againſt them, which, in caſe of continued diſaffection and obſtinacy, he threatned, (1 *Cor.* iv. 19.) and could not in faithfulneſs have avoided; and therefore he was the leſs in haſte to go to *Corinth.* (Chap. ii. 1.)

raiſes the dead, who has delivered, and doth deliver, and in whom they may ſtill truſt for all further needful deliverances. And O how great is the power of prayer, eſpecially of united prayers, for uſhering in all ſeaſonable mercies! And when God gives ſignal anſwers of peace, what abundant thankſgivings ſhould we render to him!—How affectionately deſirous are faithful miniſters of their people's happineſs! They earneſtly wiſh that grace and peace may be multiplied to them, from God the Father, and from the Lord Jeſus Chriſt; and they would fain be inſtruments both of their converſion and edification, that they may joy in them here, and rejoice with them in the day of Chriſt. For *this* they labour with conſtant care, and uniform aims, by dealing as tenderly as poſſible with them; by continuing to preach the ſame goſpel, that was made effectual in their firſt believing; and by a noble ambition, not to lord it over their faith, but to be helpers of their joy. And O what bleſſed proviſion has God made for the preſent comfort, and everlaſting ſalvation of every true believer! All the promiſes of the new covenant are ratified in Chriſt, and made ſure to them; they ſtand by faith, and are eſtabliſhed in him; and they have the anointings of the Spirit, who by his enlightning, ſanctifying, and comforting influences, ſeals and ſecures them unto the day of redemption, and is their earneſt of the eternal inheritance.

CHAP. II.

The apoſtle proceeds to a further account of the reaſons of his not coming to the Corinthians, 1,—4. *Gives them directions about reſtoring the inceſtuous perſon to his place in the church,* 5,—11. *And acquaints them with his own labours, ſucceſs, and joys, in ſpreading the pure goſpel of Chriſt in ſeveral places,* 12,—17.

TEXT.

BUT I determined this with myſelf, that I would not come again to you in heavineſs.

PARAPHRASE.

AS, in the greatneſs of my affection for you, my heart is chiefly ſet upon aſſiſting your holy joy, (*chap.* i. 24.) I was unwilling to come to you in circumſtances, that might occaſion your grief; but rather judged it moſt expedient, and accordingly concluded in my own mind, to forbear my ſecond viſit for ſome time *, leſt I ſhould be obliged to go into ſuch ſeverities againſt the oppoſers of my apoſtolic doctrine and character, and againſt other offenders among you, as would be very unwelcome, and diſagreeable to you, and no leſs irkſome to myſelf.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

2 For if I were to do any thing, that would be a trouble to you, whom I ſo dearly love, nothing but a ſenſe of duty, and hope of rectifying what was amiſs among you, could ever reconcile me to it, much leſs give me any ſatisfaction in it: And which of you, in that caſe, could exhilerate my ſpirit, and make me rejoice again; unleſs it were the very perſon or perſons, whom I ſhould have made uneaſy by ſharp rebukes, both of the principal offenders, and of others among

NOTE.

* The apoſtle was not with them *in heavineſs* at the time of his going firſt among them, but with *great rejoicing*, as appears from *chap.* i. 14, 15.; and therefore his coming to them *again*, is not to be underſtood of his doing it again *in heavineſs*, but only of his making them *another viſit*.

among you, that were puffed up, and countenanced them, inſtead of mourning over them, and taking care to purge the church of them? (1 *Cor.* v. 2, 7.) It is only the repentance of ſuch, and their recovery from the guilt, which they reſpectively had contracted, that could turn my own ſorrow into joy.

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

3 And therefore, in my former letter, I wrote to you on this very point; (1 *Cor.* v. 3, 4, 5.) * and what I have ſuggeſted in this epiſtle, (*chap.* i. 23.) about my not coming to you, that I might ſpare you, is to this very purpoſe, that the diſorders in your church might be rectified by yourſelves; leſt otherwiſe, in my coming to you, I ſhould find ſuch irregularities, and be forced to take ſuch undeſirable meaſures, as would create a great deal of uneaſineſs in my own mind, on their account, whom I might have reaſonably expected to rejoice in; and who ought to have been matter of joy to me, by reaſon of their ſtedfaſtneſs in the faith, holineſs, and order of the goſpel: And I am encouraged to hope, that ye would willingly ſave me this trouble, from the confidence I have in all thoſe of you, who abide in the doctrines of Chriſt, that your regard and affection to me is ſo ſincere, according to your former profeſſions, as that what is an occaſion of pleaſure and delight to me, with reference to the glory of Chriſt, and the good of the church, will be ſo likewiſe to all of you; and that therefore ye would be glad to remove every cauſe of diſquietude to me.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

4 For when I wrote to you before, to proceed to an excommunication of ſuch, as were guilty of ſhameful miſcarriages, and as diſcovered a diſaffection to Chriſt and his goſpel, (1 *Cor.* v. 4, 5. and xvi. 22.) it was with great trouble and diſtreſs of ſpirit, which produced a flow of bitter tears, in reflection upon their deplorable and dangerous condition: I mention this now, not with a deſign of awakening any dolorous paſſions in you, with reſpect to things that are already mended; but only to let you ſee what an exceeding hearty love I bear to you, and what a touching concern I have for the good of the whole church, as well as for the humbling and reclaiming of the notorious delinquents themſelves, to your comfort, and their own ſalvation.

5 But if any have cauſed grief, he

5 But if any one among you, (*ει δε τις*) as particularly the inceſtuous perſon, whom I ordered you to proceed

NOTE.

* I am inclined to think that the apoſtle's ſaying, *I wrote to you*, refers to his former epiſtle; but as there is room to doubt, whether he might not mean ſomething, that he had already wrote in a foregoing part of *this* epiſtle, I have taken both ſenſes, with a due conſiſtency, into the paraphraſe.

he hath not grieved me, but in part: that I may not overcharge you all.

proceed against, has occasioned sadness of heart, on account of his crime, and of what ye were thereupon obliged, in duty, to do to him, for vindicating the honour of Christ, and purging the church from scandal; he, by that means, has given a great deal of uneasiness, not to me only *, but to part of the church itself; I mean to those of you, that were conscientiously concerned for God's glory, and the good of the man's own soul: I say it was a grief to such, that I may not be thought to exceed in my accusation of you, as a body, as though I took all of you to be as unaffected with his case, as those were, whom I had in mine eye, when I reproved you for not mourning on his account, nor being ready to exclude him your holy communion.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

6 Ye having now discharged your duty in casting him out of the church, as my beloved brother *Titus* informs me; (*chap.* vii. 6,—13.) and Christ having blessed his own institution for bringing him to repentance; this awful censure, which was passed upon him, by the suffrage and approbation of the whole community, or at least of the majority of the brotherhood, is all the rebuke and discountenance, that ye ought now to give him; it having proved sufficient, through divine grace, to humble him, and so to answer its happy and desired end upon him.

7 So that contrariwise, *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

7 So that now, instead of carrying it shy and distant, and dealing harshly with him, ye ought, on the contrary, to pass by his offence, as one, whom ye have ground, in the judgment of charity, to believe God himself has pardoned; and it is high time for you to encourage and comfort him, and so restore him to his church-state among you, as one who has seen his sin, who loaths and abhors himself, and is deeply abased in his own eyes, and afflicted for it; and is enabled, to turn from it: The most gentle and compassionate methods should now be taken with him; lest, possibly, one of so contrite a spirit, should be overwhelmed with the excessive distress of his mind, and sink into utter despair.

8 I therefore

NOTE.

* 'Tis no easy matter to fix the just meaning of the latter part of this verse, as appears from the many different interpretations, that have been put upon it, which mostly confound, rather than direct the mind; and therefore I shall not trouble the reader with them. That, which is given in the paraphrase, seems to be more consistent with the *grammar* of the text, and *scope* of the context, than any that I have met with; and I do not know what can be fairly objected to it: since the words (πλειονος) rendered *in part*, are most commonly used, in the apostle's writings, to distinguish one sort of persons from others; (see the note on *Rom.* xi. 25.) and since it may naturally be supposed, that he here designs to soften what he had said about the *Corinthians* being *puffed up*, and *not mourning*, 1 Epist. v. 2. that they might not think he meant it of them all universally.

8 Wherefore I beſeech you, that ye would confirm *your* love towards him.

8 I therefore would now become as zealous an advocate for this humble penitent, as I was before againſt him, while he perſiſted in his vicious courſe; I earneſtly entreat, and exhort you (παρακαλω) to behave in ſuch a friendly manner towards him, as ſhall carry the plaineſt conviction, that your dealings with him, from firſt to laſt, have not proceeded from any hatred to his perſon, but only to his enormous crime, and from a ſincere concern for his ſpiritual benefit; and I inſiſt upon it, that, notwithſtanding his great fall, ye would now demonſtrate and ratify (κυρωσαι) your love to him, in the moſt affectionate and public manner, by cordially receiving him again into your holy fellowſhip, and performing all offices of kindneſs to him, as a reſtored brother.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

9 For this alſo is one great end that I have propoſed to myſelf, both in writing to you before, to paſs a juſt cenſure upon him, and now, to releaſe him from it, (ſee the note on *ver* 3.) that I might try, and ſee what evidence ye would give of your regard to my apoſtolic authority; whether, or not, ye would own, and ſubmit to it in all things, relating to diſcipline as well as doctrine.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt;

10 And, (δε) to encourage your ready compliance with what I now recommend to you, ye may be well aſſured, that whomſoever, upon good proof given of his repentance, ye embrace with brotherly affection, and re-admit into fellowſhip with you, as one whom ye have forgiven, I likewiſe, chearfully concurring with you therein, paſs by his offence; and, on ſuppoſition of the ſincerity of his repentance, I ſolemnly pronounce him to be forgiven of God, who confirms in heaven, what his churches do, according to his mind and will, upon earth: (*Matth.* xviii. 18. and ſee the note on *Matth.* xvi. 19.) For whatever penitent among you he be, whom I in this manner have forgiven, it has been in the name, and by the authority of Chriſt, as therein perſonating him, and, as it were, before his face, in his ſight and preſence; (εν προσωπω) and I have done this, out of a ſpecial regard to you, that I might ſhew you my love, (*ver.* 4.) and my concern for your order, peace, and comfort; and that ye might be ſatisfied, as to the warrantableneſs of your procedure in reſtoring ſuch an one to the church.

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices

11 I am the more ſolicitous about your receiving him again; leſt our great adverſary the devil, who envies the ſucceſs of my miniſtry, the recovery of backſliders, and your edification and increaſe, ſhould prejudiſe any perſons minds againſt us, and make them afraid of joining with us, for being of a rigid, unforgiving,

unforgiving, and severe temper; or lest he should discourage any among yourselves, and hurry them into despair, or into apostacy; and so should, one way or other, over-reach and circumvent us: For we have had so many proofs, and so much experience of his malicious designs, as have shewn us a great deal of his subtile stratagems, who, like an old serpent, lies in wait to deceive, and to obstruct the progress of the gospel, and the peace and prosperity of the church.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

12 Now (δε) to acquaint you with another thing, that arose to retard my coming to *Corinth*, and yet shows my affection to you; when I went to *Troas*, in the Lesser *Asia* *, to preach the gospel, which Christ has committed to me, and which principally treats of him, and of salvation alone by him; and when, at my arrival thither, I found the Lord Jesus had so disposed men's spirits, by restraining enemies, and inclining many to hear the word, that there was liberty and opportunity of preaching with hopeful prospects of success, I was induced to stay some time in those parts.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

13 Nevertheless, such was my anxiety about you, that I could not be easy in my own mind, because I did not meet with my dear brother *Titus* there, as I expected, that I might learn from him, what effect my former letter had upon you, and how things stood with you, as to your spiritual affairs; but, taking my farewell of the church at that place, I travelled from thence into the province of *Macedonia* in search of him; where, at length, I found him, who gave me a very comfortable account of your humbleness of mind, and earnest desire to rectify what had been amiss; and of your affectionate dispositions toward me. (*Chap.* vii. 6, 7.)

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

14 Now, blessed be the Father of mercies, that notwithstanding the great opposition, and sore tribulations of various kinds, which have befallen me, and other fellow-labourers; he, in his wonderful condescension and grace, always gives us rich occasions for, and carries our souls into, a holy rejoicing in Christ, even unto exultation, as making us more than conquerors over all our enemies, through him, who has loved us, and is the glory of our ministry: And we can never be thankful enough to God, who not only

NOTE.

* This journey to *Troas*, was not that mentioned in *Acts* xvi. 8. which was long before; nor was it that in *Acts* xx. 6. which was from *Philippi* in *Macedonia* to *Troas*; whereas *this* was from *Troas* to *Macedonia* (ver. 13.) But the generality of interpreters think, that it was when the apostle passed from *Ephesus*, and took *Troas* in his way to *Macedonia*: (Acts xx. 1.) And if it was not then, we have no other account, in the *Acts* of the Apostles, to which it can be referred.

reveals Chriſt by our miniſtrations; but makes his name and goſpel exceeding precious and delightful, like the moſt fragrant ointment poured forth, which fills the air with a pleaſant perfume, and is exceeding grateful to all within its reach; and who makes our labours acceptable to himſelf, like odours of incenſe, and ſacrifices of a ſweet ſmelling ſavour, through Jeſus Chriſt, at *Corinth*, as well as among all ſorts of people wherefoever we come.

15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

15 For, in the faithful diſcharge of our commiſſion, we are well-pleaſing to God, on Chriſt's account, and in the reference that our doctrine and ſervices have to him; both with reſpect to thoſe that are effectually wrought upon by it, and enabled to believe to the ſaving of their ſouls, as the glory of his *grace* is exalted in them; and with reſpect to thoſe that reject the goſpel, through their obſtinacy and unbelief, to their own perdition, as the glory of his *juſtice* is diſplayed in them; and ſo he favourably accepts our labours in his Son, not according to their ſucceſs, but according to our right principles, motives and ends, diligence and integrity, in fulfilling them.

16 To the one *we are* the ſavour of death unto death; and to the other the ſavour of life unto life: and who *is* ſufficient for theſe things?

16 To ſome indeed, (οις μεν) as the ſweeteſt ſcent is offenſive and pernicious to perſons that are ſick, or that have an antipathy to it; ſo our preaching the pure goſpel of Chriſt, which is excellent in itſelf, and highly acceptable to God, is diſagreeable to their carnal minds, which are enmity againſt God; (*Rom.* viii. 7.) and (as though the goſpel were like the miniſtration of the law, which kills inſtead of giving life, *chap.* iii. 6.) it eventually increaſes their ſpiritual death and condemnation, even to eternal deſtruction, through the depravity of their own hearts, which obſtinately reject, pervert, and abuſe it: But to others, (οις δε) it is a reviving and delightful odour, which, through the attending power of the Spirit, recovers them from the death of ſin, to the life of righteouſneſs, and continues to be a ſweet refreſhment to them afterwards, under all their ſoul-ſickneſſes and faintings, troubles and trials, till it iſſues in their complete enjoyment of eternal life. How affecting and important are theſe events of our miniſtry! and how great is the difficulty of fulfilling it, in a wiſe and faithful manner, with an humble, holy, and diſintereſted zeal for the glory of Chriſt, the manifeſtation of the truth to the conſciences of our hearers, and the good of immortal ſouls; and with a ſuitable addreſs to different perſons and caſes, that every one may have his portion in due ſeaſon! What vain pretender, like your falſe teachers, can be fit to engage in this arduous and ſolemn ſervice? Nay, who of himſelf, be he the beſt and greateſt

man

man upon earth, (*chap.* iii. 5.) is equal to it, and capable of going through it, with such a temper of spirit, as becomes him; and to such advantage, as is most desirable? And yet I say that our faithful labours are acceptable to God in Christ, whatever the issues of them may be to others.

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 For we are not like many of the *judaizing* teachers, who adulterate, and debase the pure and glorious gospel of the blessed God, by mingling legal observances, and human inventions with it, to serve their own pride and avarice, as vintners corrupt their neat wines, (καπηλευοντες) by injurious mixtures for the sake of gain: But we preach the true and genuine gospel of Christ entire, just as we received it from him, without any alterations, additions, or secular views, as with an honest plain-heartedness, free from craft, or deceit; (*chap.* iv. 2.) and as by the authority, guidance, and influence of God himself; and, in all our discourses, we speak conscientiously, as in the sight and presence of the omniscient God, looking for all acceptance with him, in and through the great Mediator, who is the governing subject of our ministry.

RECOLLECTIONS.

What a tender love and concern have faithful pastors for their flocks! They are exceeding solicitous about their affairs; they make their sorrows and joys their own, and are willing to keep up as good an opinion of them as possible; they are grieved at heart, when any of them fall into sin, and perfist with such obstinacy in it, as to oblige the church to cast them out of its communion; they are earnestly desirous that such offenders may be brought to repentance, and, upon good evidence that they are so, would have them restored to the fellowship, and affection of the whole community, lest they should be swallowed up with overmuch sorrow. And why should not churches take off their censures, when the proper ends, for which they were inflicted, are answered? To be unforgiving to those, whom we have ground to hope God has pardoned, is a disobedience to Christ's authority; and gives Satan an advantage against the humble penitent, to drive him to despair; and against the church, to bring an odium upon it, as though it were uncharitably severe. And alas! How many are the wiles of the devil, for supplanting the cause of Christ, which it is our wisdom and duty to observe, and guard against! But blessed be God, who will make his precious gospel triumphant, to the joy of his servants, whose consciences bear witness to their integrity, in defiance of all opposition; and will take pleasure in its ministrations, whether they issue in the righteous destruction of those, whose carnal hearts are averse to it; or in the spiritual life and eternal salvation of those, that believe through grace. O how awful, on one hand; how delightful, on the other; and how difficult and important, on the whole, is the work of the ministry! We may well cry out, Who is sufficient for these things? And if any are wise and faithful towards in dispensing them, and *that* with good effect, it is all of God. Wo be to those, the number of which is too great, that corrupt the simplicity of the gospel; but they who, through divine light and influence, preach and maintain the purity of its doctrines, according to the word of God, as in the integrity of their hearts, with disinterested views, and as under his all-seeing eye, may be humbly confident, for their encouragement, that whether their success be more or less, they and their labours shall be graciously accepted of him in the beloved.

CHAP.

CHAP. III.

The apostle appeals to the Corinthians *for the good effects of his ministry upon them, the glory of which he ascribes entirely to God,* 1,—6. *Shews the preference of the gospel to the legal administration,* 6,—11. *And that his preaching it was suitable to its excellency and evidence, and had an enlightning and transforming efficacy, through the power of the Holy Ghost,* 12,—18.

TEXT.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit

PARAPHRASE.

DO we, the Ministers of Christ; and particularly, do I myself, who am chiefly struck at by the false apostles, and speak with a special eye to my own just and necessary vindication *; Do we, I say, now again begin, like vain glorious persons, to set out our *own* praises, by avowing our sincerity and fidelity, (*chap.* ii. 17.) as some may censure us for having done before, in the former epistle, *chap.* iv.? No, we are far from seeking glory of men; (1 *Thess.* ii. 6.) but it is for your, and the gospel's sake, that we say any thing of that aspect: (*chap.* v. 12.) Or do we stand in need, as the false apostles do, of any letters of recommendation from other churches, to ingratiate ourselves with you? Or have we any occasion for your giving us a good character, to introduce us to the favour of others? No, we neither ask, nor need any such thing of you, or them.

2 Ye yourselves, the dear seals of our ministry, (1 *Cor.* ix. 2.) are our letters testimonial, every way better, and more convincing in themselves, and more desirable in our account, than the highest encomiums, that *words* could heap upon us; testimonials so deeply impressed on our hearts, that we can never forget them, nor think of them without joy and praise; and so evident to all around you, that they cannot but be legible, and known amongst all, that are acquainted with you, or have heard of God's remarkable work, through our labours, upon you.

3 For, by the gifts and graces bestowed upon you, ye are openly manifested to be Christ's own epistle, which he has formed, and published to the world, by means of our ministrations in his name; an epistle written, not with ink, like those which the false apostles want from you, and which are the only ones,

NOTE.

* Though the apostle principally intends himself, as most directly affected by the reproaches of his adversaries and vindicated against them; yet he seems to include his brethren, such as *Timothy*, *Silvanus*, and *Titus*, who are mentioned, *chap.* i. 1, 19. and ii. 13. partly to screen himself from envy, and partly to defend their characters together with his own.

Spirit of the living God: not in tables of stone, but in fleshly tables of the heart.

ones, that ye could write for them, or us; but an epistle formed by the powerful operation of the Holy Ghost, who is essentially one with the Father and Son, as a man's soul is with himself*, and is the Spirit of the only true God, who has life necessarily in himself, and is the fountain and giver of it to others; and an epistle written, not like the moral law of ten commandments in tables of stone; (*Exod.* xxiv. 12. and xxxiv. 1.) nor in unregenerate hearts, that are dead and senseless, obdurate and unyielding, as a stone; but in the tender and pliant, living and sensible tables of your souls, which, being renewed by grace, are made susceptible and retentive of every spiritual and holy impression, according to the new covenant promise, that God *will take away the stony heart out of* his peoples *flesh, and will give them an heart of flesh.* (Ezek. xxxvi. 26.)

4 And such trust have we through Christ to Godward:

4 And we have hope toward God, through our Lord Jesus Christ, that this happy effect, according to the promise, is indeed wrought in you; and that our ministry shall still be owned of him, and made successful, in producing the same good effect upon many others, to his glory, and the further vindication of our character.

5 Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency *is* of God;

5 Not that we assume any honour to ourselves; no, we frankly acknowledge that, as to any ability of our own, if left to ourselves, we, like other men, are utterly incapable of so much, as thinking one truly good and spiritual thought †; much less are we able, of ourselves, (λογισασθαι) to reason at such a rate, as shall be effectual to the conversion of others: But all our sufficiency or fitness, for one and the other, is entirely and alone of God, by the operation of his Spirit in us, and with us: We therefore humbly rely upon him for it, and ascribe the glory of it all to him;

6 Who also hath made us able ministers

6 Who has graciously furnished us with every needful qualification, and gives us all seasonable assistances, to

NOTES.

* That *Christ* is included in *the living God* here mentioned, appears not only from the *Spirit*'s being in other places styled *the Spirit of Christ*, as well as of *the Father*; but likewise from the *Corinthians* being called, in the former part of this verse, *the epistle of Christ*, as the proper author of it; in distinction from the ministerial concern, that the apostle had in forming it: And since *the Spirit* is here spoken of, as the immediate divine agent, who wrote this *living epistle*, we are also to consider him as *essentially* one with, though *personally* distinct from, the Father and Son. (See the note on 1 *Cor.* ii. 11.)

† The apostle seems to argue from the less to the greater; if they were not sufficient of themselves to do so small a thing, as to think a good thought, that should be pleasing to God, and beneficial to their own souls; much less could they inspire others with such thoughts, and produce an effectual and thorough change in their hearts, by all their own reasoning with them; but all must be entirely owing to the power of God, as working in and by them.

niſters of the new teſtament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

to make us faithful and ſucceſsful miniſters of the goſpel, which exhibits the new covenant, in its utmoſt evidence, freeneſs, and fulneſs, as it is now confirmed by the death of Chriſt; miniſters, I ſay, not of the *law*, which the *judaizing* teachers are ſo fond of, and which may be called *the letter*, in alluſion to God's *literally* writing its moral precepts by his own finger, or extraordinary power; (*Exod.* xxxi. 18. and *Deut.* ix. 10.) and to intimate the weakneſs of the then preſent diſpenſation, as in itſelf a dead letter: But he has made us Miniſters of the *goſpel*, which was not only indited by, but is likewiſe accompanied with the Holy Spirit, as the means by which he works, and in the diſpenſation of which he is given, to make it efficacious to ſaving purpoſes; and therefore takes its denomination of *ſpirit* from him, in oppoſition to the law, which was, in great meaſure at leaſt, deſtitute of his energy*: For *the law itſelf*, by ſhewing a man his duty, and giving him no aſſiſtance to perform it, and yet condemning him for every defect, deſtroys all hope of ſalvation, and binds him over to deſtruction, while he continues under it: But the *goſpel*, attended with the light and agency of the Holy Spirit, is the means of making dead ſinners alive to God, and of bringing them into a ſtate of acceptance with him to eternal life.

7 But if the miniſtration of death, written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which *glory* was to

7, 8 And (δε) if the law, which was in itſelf an adminiſtration that tended to death, and iſſued in endleſs deſtruction to all, that were left under it, without looking any further; and which was written (εν γραμμασι) in letters of God's own forming, and engraven on tables of ſtone; if this law was delivered with a glory, (εν δοξη) when God appeared in awful ſolemnity at mount *Sinai*, and converſed with *Moſes* in ſuch an immediate manner, as impreſſed ſo ſhining a glory upon his countenance, that, when he returned to the people, its luſtre was too dazzling for the *Iſraelites*

NOTE.

* It is apparent to me, that by *the letter*, as in *Rom.* ii. 27. ſo here, the apoſtle means the *legal diſpenſation*, which he afterwards calls *the miniſtration of death, and of condemnation*, ver. 7, 9.; and that by *ſpirit*, he means the *goſpel-diſpenſation*, which he calls the *miniſtration of the Spirit, and of righteouſneſs*, ver. 8, 9.: For he all along ſets one of theſe in oppoſition to the other; the firſt of which may be called *the letter*, and the ſecond, *the Spirit*, for reaſons given in the paraphraſe. But though by *the letter*, and *the miniſtration of death, and of condemnation*, he ſeems moſt *immediately* to point at the *moral* law, together with its curſe, as woven into that adminiſtration; yet he deſigned to include the whole of the *Moſaic* or legal diſpenſation: For when, in another view, he ſpeaks of it as that which is *done away*, and was repreſented by *the veil which Moſes put on his face*, ver. 11. 13. he moſt *directly* intends the *ceremonial* law; and ſo conſiders the *Old Teſtament*, ver. 14. or the whole of the *Jewiſh* diſpenſation, as obſcure, and inſufficient of itſelf, for bringing in righteouſneſs unto life, in oppoſition to the goſpel adminiſtration.

to be done away;

8 How shall not the ministration of the Spirit be rather glorious?

raelites to look upon it with stedfastness, because of the more than human brightness that was shed upon it; which brightness was to last but a little while, to intimate that the dark dispensation, they were then under, must continue, till the accomplishment of its prefigurative design in Christ: If, I say, there was such a visible glory in this terrible dispensation, and such an honour was put upon *Moses* in ministring it, how much greater glory, of a spiritual nature, must there be in the delightful dispensation of the gospel, which is attended with the enlightning and quickning, sanctifying, and saving operations of the blessed Spirit; and is the means, by which his gifts and graces are conveyed to them that believe? And how much more excellent and amiable must the glory be, which it puts upon the ministers, who are qualified and authorized to preach it, and upon those that by faith receive it, and are themselves transformed into its glorious likeness? (*ver.* 18.)

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

9 For if there was such a glory, as we plainly see there was a very awful one, in the ministry that left the people under a sentence of condemnation; surely then, the ministry of the gospel, in which the righteousness of God is revealed, for the justification of every true believer in Christ; and, by means of which, faith itself, whereby we believe unto righteousness, is wrought in the heart; (*Rom.* i. 17. and x. 4, 10, 17.) this illustrious and powerful ministry must needs be as much more abundantly transcendent in its endearing excellence and honour, as the divine glory, which shines forth in righteousness to eternal life, surpasses that, which is displayed in condemnation to eternal death.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

10 For even the legal dispensation, divinely glorious as it appeared to be, in the external manner of its majestic introduction at mount *Sinai*, loses all its lustre, and fades away, like a lesser light at the rising of a greater, and admits of no comparison with the gospel dispensation of light and grace, because of the superabundant and permanent glory of this, beyond that.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

11 For if there really was a glory in the Old Testament dispensation, which, on account of its weakness and imperfection, is now set aside, and brought to its period; much more must the New Testament dispensation, which is so excellent in itself, and introduces *a kingdom, which cannot be moved*, (Heb. xii. 28.) but shall abide without any alteration of its privileges and ordinances to the end of time, be truly, emphatically, and beyond all comparison, glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

12 Being therefore, upon these considerations, fully persuaded of the superior worth and excellency of the *gospel*, above the *legal* dispensation; and having an humble confidence in the Lord, that he will make it effectual to the salvation of many souls; we are emboldened to use great freedom, openness and plainness in our way of preaching the word of his grace, without any shyness, fear, or disguise, on one hand; or any embellishments of human art, and oratory, as though they were needful to recommend it, on the other.

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

13 And we do not go about in *any manner* to hide or conceal its intrinsic, native beauties, as *Moses* covered his face with a veil, to hide the bright shining of his countenance from the view of the *Israelites*; he thereby intimating, in an emblematical way, that partly through the obscurity of the dispensation they were under, and partly through the carnality of their own hearts, they could not look through it, and behold, by a steady faith, its true and ultimate scope and design; or take in clear conceptions of the antitype and substance of those legal types and shadows, which are now no longer to be used in religious worship, as having been fulfilled in Christ.

14 But their minds were blinded: for until this day remaineth the same vail untaken away, in the reading of the old testament; which *vail* is done away in Christ.

14 But their intellectual powers (πωρωθη) were stupified and blinded; their hearts being as hard, as the tables of stone, on which the moral law was written, (*ver.* 7.) and their thoughts as obscure, as the types and shadows, which referred to the things of the gospel: (*ver.* 13.) And though that gloomy dispensation is now brought to an end, and succeeded by one more excellent, which explains it; yet the *subjective* darkness of the minds of the unbelieving *Jews*, who still adhere to it, effectually hinders their discerning the great and glorious things intended, and prefigured by it: For, to this very day, the same veil of ignorance and blindness still covers their understandings, when they read the Old Testament writings, as if the object lay as much concealed, as ever, under the veil of distant predictions, and obscure types and figures *. This *objective* veil is now removed by the coming of Christ, and by the clear explications of the New Testament, which shew how exactly and completely

NOTE.

* The apostle manifestly speaks in this discourse of a double veil, which spread over the *Israelites*, and might be figuratively indicated by the veil on the face of *Moses*, ver. 13.; one *internal* on their minds, as *they* were blinded; and the other *external* on the object itself, as *that* was hid under types and figures. The first of these is certainly intended, *ver.* 15, 16. and in the former part of this verse; but both may be included in the last clause, as also in *ver.* 13. according to the sense given in the paraphrase.

pletely all is fulfilled, by what he has done and suffered, who is *the end of the law for righteousness to every one that believes;* (Rom. x. 4.) and the *subjective* veil itself is taken off from the minds of true believers, by the illumination of his Spirit, to lead them into the knowledge of Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

15 But I say, with respect to the unbelieving carnal *Jews*, that even to this very day, amidst so clear a revelation of the object itself in gospel light, there still remains such an internal darkness upon their understandings, through their own pride, lusts, and prejudices, hardness of heart, and fondness for ceremonial observances, and for setting up a righteousness of their own, as makes them so incapable of perceiving things in a just light, that when the law of *Moses* is read, as it is in their synagogues every Sabbath-day, (*Acts* xv. 21.) they can no more discern its true and spiritual meaning, in its reference to Christ, than the *Israelites* could see through the veil on their typical Mediator's face, or could stedfastly behold the glory of his countenance, when the veil was removed from it, at the delivering of the law.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

16 Nevertheless, as *Moses* took the veil off from his face, when he turned from the people to go in before the Lord; (*Exod.* xxxiv. 34.) so when ever the happy time shall come, for the body of that people to be nationally converted to the Lord Jesus; or when any of their hearts (*ver.* 15.) shall be effectually wrought upon, by his Spirit, to turn to him, and receive him by faith, as the only true Messiah, then that *internal* veil shall be taken off, as the external one is already; so that the eyes of their understandings shall be enlightned to see how all the types, figures, and predictions of the law have a complete and glorious accomplishment in Christ.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

17 Now the Lord Jesus, who will take away this internal veil, which lies upon their hearts, is himself in his divine nature, by way of eminence, *a spirit*, as God is said to be; (*John* iv. 24.) and, in his office-capacity, he is *a quickning spirit*, (1 Cor. xv. 45.) and *the words that he speaks are spirit and life;* (John vi. 63.) he having power in himself to *quicken whom he will*, (John v. 21.) and to convey the Holy Spirit, for making dead souls live, by means of the gospel: And wherever this divine Spirit of the Lord Jesus dwells, by way of peculiar relation and vital operation in any soul, there is a blessed freedom from the darkness that had overspread its mind, and from the bondage of the legal administration; and a correspondent freedom from the guilt and power of sin, and from the curse and condemnation of the law;

and, in conſequence of all this, there is a holy and delightful liberty of ſpirit, in its acceſs to God, and communion with him, as a reconciled God and Father.

18 But we all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

18 And (δε) all of us who believe in Chriſt, and have his Spirit dwelling in us, being brought into the open light and full liberty of the goſpel-ſtate, and being delivered from that ignorance and blindneſs, which before covered our minds; now behold by faith the unveiled glory of the Lord Jeſus, in whom all the law is fulfilled, and all the divine perfections are illuſtriouſly diſplayed, and harmoniouſly exalted: And as the face of *Moſes* ſhone with a heavenly likeneſs, by the impreſſion which he received in ſeeing the glory of God; (*ver.* 7.) ſo, by the clear view which faith gives us of Chriſt's glory in the goſpel, as in a mirror, or looking-glaſs, which diſtinctly repreſents the very image of things, in oppoſition to the dark hints under the law, which were, at beſt, but an obſcure ſhadow of them *, we are effectually transformed into Chriſt's own amiable and holy likeneſs, by a progreſſion from the glory of the Old Teſtament to the much brighter glory of the New, (*ver.* 7,—11.) and by a glory reflected upon us, and derived to us, from his glory; and *that* from one degree of grace and

NOTE.

* As a *ſhadow* gives us a much more indiſtinct and imperfect repreſentation of a perſon, than his *image* doth, *the law* is ſaid to have *a ſhadow of good things to come, and not the very image of them;* (Heb. x. 1.) and as ſeeing a man's face in a *looking-glaſs* gives us a vaſtly better idea of him, than any ſhadow in the world could do, the light of the *goſpel diſpenſation* is here ſpoken of, as *beholding with open face in a glaſs;* but as looking directly on a perſon's face gives us a much better notion of him, than merely ſeeing it in a glaſs, and is indeed the moſt exact and perfect way, in which he can be known; the *light of heaven* is ſet out, (1 *Cor.* xiii. 12. See the note there) as *ſeeing face to face*, and *knowing as we are known*, and *that* in oppoſition to our *ſeeing in a glaſs*, which, compared with the heavenly viſion, is but *darkly;* though, compared with the great obſcurities of the legal diſpenſation, it is ſeeing *with open face*, and *without a veil;* and ſo this is a beautiful deſcription of the light of the goſpel, as exceeding that of the law, but falling vaſtly ſhort of that, which we ſhall have in heaven.—The connection of this with the foregoing verſe naturally leads us to apprehend, that when the apoſtle ſays, *we all with open face behold*, &c. he does not mean only himſelf and other miniſters, (ſee the note on *ver.* 1.) but all true believers, or all, whom he had been juſt ſpeaking of, that *turn to the Lord, have his Spirit*, and are let into *the liberty* of the goſpel; and what he here affirms concerning *this all* is no more, than is included in this liberty, and belongs, as a common privilege and bleſſing, to every true believer under the goſpel ſtate. And, methinks, thoſe paraphraſts, who, all along before and after this verſe, conſider *we* and *us*, as ſignifying only the apoſtle himſelf, and accordingly render them *I* and *me*, ſhould be ready to allow that by *we all* he means ſomething different, ſo as to include the Chriſtians he wrote to, and thoſe whom he had juſt before been deſcribing, as well as the inſpired miniſters of the goſpel; and whenever he ſpeaks in the plural number of things, that are common to faithful miniſters and other believers, or that go into the Chriſtian privilege and character, as ſuch, I cannot ſee why we ſhould not take them in an extenſive view, as including both.

and holiness to another, in proportion to the strength and clearness of this realizing view, which is glory begun; and from the beginnings of this divine work upon earth, to the compleating of it in heaven, which is grace perfected in glory: And all this is effected by the peculiar agency and impression of the Lord, the Spirit, (Κυριος πνευματος) who is himself a divine person, and comes as the Spirit of the Lord Christ, to glorify him, by means of gospel ministrations. (*John* xvi. 14.)

RECOLLECTIONS.

Blessed be God, that our lot is cast under the gospel-state, which so vastly, and beyond all comparison, excels the legal dispensation in glory: *That* of the law was terribly, but *this* of the gospel is amiably glorious; *that* was full of darkness and bondage, but *this* is full of light and holy liberty; *that* was a ministration of death and condemnation, but *this* of spiritual life, and of righteousness, through Jesus Christ, to eternal life; *that* was typical and figurative, but *this* brings in the substance, which answers all that was typified by those obscure modes of instruction; and therefore *that* was to last only for an appointed season, but *this* has abolished it, and excels in duration, as well as in many other respects, it being to continue to the end of time, till it shall issue in all the glory of the better world. What an honour is it to be put into, and made faithful and successful in, such a glorious ministry as this! Who is sufficient for it of himself, or for so much as thinking any thing relating to it, with spiritual advantage to himself, or others? All sufficiency of this kind is entirely of God; and all its saving effects are wrought by his Spirit, who impresses his word with life, energy, and abiding characters on new hearts, which from hearts of stone are turned into hearts of flesh, and become the living epistles of Christ, that are legible to all around them, and are, though not singly and alone, yet the most noble and delightful seals and testimonials, that can be given to ministerial labours. But alas! What will this excellent and glorious dispensation of light and grace avail those, that still remain under their native and contracted blindness, and chosen hardness of heart? How clearly soever the light may shine round about them, the internal veil upon their minds is a darkness that comprehends it not. But, adored be the riches of God's grace, there is room for hope, that, by the power of his Spirit, the *internal* veil itself may be removed; and when we are truly converted to the faith of Christ, by the enlightning and heart-changing operation of his divine Spirit, it is removed, and we are admitted to all the liberties, privileges, and blessings of the New Testament state; and while with unveiled face, like that of *Moses*, when he appeared before the Lord, we by faith behold, in the clear glass of gospel revelation, the glory of the Lord Jesus, as a divine Saviour, and as the fulfiller of the law, we shall be moulded into his holy likeness from one degree of grace to another, till we arrive at eternal glory, by the transforming impression of gospel-truths upon our hearts from the Lord, the Spirit.

CHAP.

CHAP. IV.

The apostle, animated by a consideration of the excellency and power of the gospel-ministry, declares that he and his fellow-labourers discharged it with unwearied diligence, sincerity, and faithfulness, though not with equal success to all, 1,—7. *That their sufferings for it were exceeding great, and yet attended with rich supports, and various advantages,* 8,—12. *And that their prospects of eternal glory were their chief preservative against fainting under their tribulations,* 13,—18.

TEXT.

THerefore seeing we have this ministry, as we have received mercy, we faint not;

PARAPHRASE.

SINCE therefore a dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, by the attending power of the Spirit, is committed to me and my fellow-labourers; we are animated, according to the grace bestowed upon us, and the compassion our God has shewn us, under all our weaknesses and trials, to go on in the discharge of our important trust, without despondency, cowardice, or flinching, amidst all the tribulations and reproaches, that we are loaded with for Christ's sake.

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

2 But, notwithstanding the many temptations to the contrary, that beset us, we have abandoned with abhorrence, and kept at the remotest distance from all secret, dishonourable, and shameful tricks and contrivances, that will not bear the light; such as the false teachers go into, to conceal themselves and their designs; but would be matter of disgrace to us, as they really are to them: We do not, like them, behave with slyness and subtilty, to over-reach and ensnare the souls of our hearers by false pretences; but with great simplicity and open freedom, to lead them into the way of salvation by Jesus Christ; nor do we corrupt and falsify (μη δολευοντες) the pure word of God, by any additions or alterations of our own, or by attempting to accommodate it to the depraved taste of those that we minister to: But, in preaching the truth of the gospel, and nothing but what we believe to be so, we endeavour, as upright and faithful stewards, to approve ourselves to the consciences of every one, that would judge impartially concerning us, as in the sight and presence of God; and we do this, as considering ourselves to be always under the critical inspection of his all-seeing and heart-searching eye, to whom we must one day give an account of ourselves, and of our ministry.

3 But if our gospel be hid, it is hid

3 But if after all this plain and faithful publication of the gospel, which indeed is not ours, as though we

hid to them that are lost:

we were the inventors and authors of it, or inforced it by our own authority, but the ministry of which we have received from Christ: (*ver.* 1.) If, I say, this excellent and glorious gospel is nevertheless covered, or concealed from the minds of any that hear it, so that they cannot understand or receive it, by means of that veil of ignorance and blindness, which remains on their hearts; (*chap.* iii. 15.) it is thus hid only from them, that still continue in the lost and perishing condition, into which they were plunged by the fall, and in which they abide by their own wilful obstinacy and unbelief, and, persisting therein, must be inevitably lost and undone for ever.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4 In these unhappy creatures, their great adversary the Devil, who is worshipped by the idolatrous *Gentiles* as their god, and is tamely submitted to, and served by, men of carnal minds, whom he tempts, as he presumed to do our blessed Lord himself, with the things of this world, as though they were all at his own disposal: (*Matth.* iv. 8, 9.) In these, I say, the great ruler of the darkness of this world (*Eph.* vi. 12.) has had a malignant influence, to increase, and confirm the blindness and stupidity of their minds, who remain in unbelief; he powerfully works in these children of disobedience, (*Eph.* ii. 2.) by allurements and terrors, and by every false suggestion and delusion, to thicken the darkness of their understandings, and lead them into wrong notions about the things of God, and their own eternal interests: And so, for fear of losing his vassals, he doth his utmost to keep them under the power of darkness, lest the conspicuous discovery, that is made of the glory of Christ (τῆς δόξης τȣ Χριστȣ) in the gospel, as in a glass, (*chap.* iii. 18.) should make its way through the veil of their own natural blindness, and should illuminate and change their minds and hearts, by the knowledge and faith of him, who, in his divine nature, is the essential image of God the Father, and, in the constitution of his person God-Man, is his representative image; and in whom, as Mediator, all the divine perfections appear to be unitedly exalted, and illustriously displayed with amiable harmony: It is not therefore owing to any defect in the gospel itself, or in our way of preaching it, but only to the criminal disorder of their own minds, which Satan makes an advantage of, that unbelievers do not perceive, nor are affected with its glory.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves

5 For, as to us, the ministers of this blessed gospel, we do nothing to hide it, or cast a veil over it, by endeavouring to promote our own honour or interests, authority or inventions, passions or prejudices; but

ſelves your ſervants for Jeſus ſake.

but we preach its pure doctrine with all poſſible plainneſs, in its full light and glory, relating to the perſon and offices, righteouſneſs, grace and government of Jeſus Chriſt, the only Saviour of loſt ſinners, and Lord of all: And we frankly own ourſelves to be no more than ſervants, that are called to ſtudy your weakneſſes and wants, temptations and dangers, and to labour, by all proper means, for the relief, and the ſpiritual and eternal welfare of your ſouls, in love to Chriſt and you, and in obedience to his commands, and for advancing his kingdom and glory among you.

6 For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

6 For God, who in the creation of this world ſaid, *Let there be light, and there was light*, (Gen. i. 3.) and ſo, by his own powerful and efficacious word, cauſed light to ſhine out of the dark chaos; this God, in the new creation, while the thickeſt darkneſs of a ſpiritual nature was ſpread over our own and other ſouls, has ſhone by a ſpecial illumination of his Spirit in our hearts *, as alſo in the hearts of all that believe, to enlighten us with diſcoveries of his glorious Being and perfections, counſels and will, relating to the way of ſalvation, as they are manifeſtly diſplayed, with the brighteſt and moſt endearing luſtre, in the perſon and mediation of Jeſus Chriſt, who is *the brightneſs of the Father's glory, and the expreſs image of his perſon;* (Heb. i. 3.) and in whom his glory is not covered under a veil, as that which ſhone in the face of *Moſes* was; (*chap.* iii. 13.) but is openly manifeſted in the clear repreſentation, that is now made of it by the goſpel.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

7 But how wonderful is the wiſdom and condeſcenſion of God, in his way of dealing with men! This noble treaſure of evangelical truth and grace is put into us, and diſpenſed by us, who dwell in frail, contemptible and periſhing bodies, which are but like the *earthen pitchers* of *Gideon's* ſoldiers, that contained lighted lamps, (*Judg.* vii. 16.) or like mean brittle caſkets, that hold the moſt precious jewels; God ſo ordering it, that (η υπερβολη) the ſuperabundance and invaluable excellence of the divine energy, which makes his word effectual for the illumination and converſion of loſt ſinners, might appear with the greater evidence and certainty; and might be the more readily believed and acknowledged, to be entirely

NOTE.

* This *ſhining in our hearts*, ſtands oppoſed to *the god of this world's blinding the minds of them that believe not*, ver. 4; which ſhews that, though it relates primarily to the apoſtles, it is likewiſe to be extended to private Chriſtians, even to all thoſe, whoſe minds the god of this world does not continue to blind, and who are God's *workmanſhip, created in Chriſt Jeſus unto good works.* (Eph. ii. 10.)

entirely owing to his gracious supernatural operation by his Spirit; and not at all to our wisdom and learning, parts and eloquence; nor to any power that can be exerted by such weak and mortal creatures as ourselves, who are attended with many corporal sufferings, which are the tokens of our own frailty, and under which nothing less than the almighty power of God, could support and preserve us; as to instance in some of them.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

8 We are pressed with afflictions and tribulations from all quarters, in various ways, and by all manner of means, that men or devils can invent and inflict upon us; but, blessed be God, in the midst of them all, (στενοχωρουμενοι) we are not cramped in our own spirits, nor oppressed with anxiety of mind, like persons that are at their wit's end, and have no hope or help in the Lord; nor are we thrust into corners to hinder our further publication of the gospel, or so shut up, as to find no way of escape: We are sometimes doubtful about what course we should take in present dangers, and what further trials may befal us; but are not suffered to distrust, much less to despair of the wisdom and power, goodness and faithfulness of our God to uphold us under, carry us through, and, in due time, deliver us out of all our troubles, and to make them work together for our own, and his people's good.

9 Persecuted, but not forsaken; cast down, but not destroyed;

9 We are persecuted for righteousness sake, in our persons, characters, liberties, and properties, by all the methods of reproach and violence, that wicked men can furnish out against us; but are not left to ourselves, or deserted and abandoned of our God; we are not deprived of his consolations, nor disowned of him, who bears witness to our own souls, and to the world, of his gracious approbation of us: We in our wrestlings against flesh and blood, as well as principalities and powers, (*Eph.* vi. 12.) are sometimes, through the workings of human fears, dejected, foiled, and thrown down, like wrestlers in the public games; but we rise again by faith, and neither we, nor our cause are slain, or defeated, as though we had lost the victory, or were ourselves lost, (και απολλυμενοι) as the impenitent and unbelieving are. (*ver.* 3.)

10 Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

10 In our daily combats we, like the boxers in the *Grecian* games, undergo such hardships and severities, and retain such marks of them in our mortal bodies, on account of our faith in a crucified Jesus, as carry plain and visible resemblances of the wounds of our dying Lord and Saviour, who was cruelly buffeted and beaten by his enemies, when they were going

to put him to death, and who ſympathizes with all his members in their ſufferings for his ſake, and counts them his own; and we, by our fellowſhip with him in the virtue of his death, are enabled to bear them with faith and patience, conſtancy and courage, in conformity to him, and for his glory, that the reality and power of the life alſo, to which the bleſſed Jeſus was raiſed, might be illuſtriouſly diſplayed, by animating us with holy fortitude and vigour, to bear up under all our ſufferings on his account, in theſe frail and periſhing bodies.

11 For we which live, are always delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

11 For we who live ſpiritually, by quickning influence from him, as our vital Head, and in conformity to him, as our great exemplar, and who, by help obtained from him, continue corporally alive to this very day, are perpetually betrayed and delivered up, by our reſtleſs adverſaries, into the hands of the ſecular powers, or of the outrageous populace; and ſo are ſurrounded with dangers, and expoſed to death itſelf, for preaching and profeſſing our faith in Chriſt, as the only Saviour; all which is deſigned, permitted, and over-ruled, by the providence of God, to this end, that our wonderful preſervation and deliverance from the jaws of death, and our continuing, notwithſtanding all this, to preach the goſpel with divine energy, might be an evident demonſtration of the great power and glory, to which our living Redeemer is riſen from the dead; and that his holy and heavenly life might be conſpicuouſly exemplified in us, by his enabling us to hold faſt our faith, and hold on our way, with humble ſubmiſſion, patience, and undaunted reſolution, in imitation of him, amidſt all the infirmities and oppreſſions, that attend our abode in mortal fleſh.

12 So then death worketh in us, but life in you.

12 So that we, his miniſtring ſervants, are expoſed to all manner of diſtreſſes, and dangers of death, in every form that is hideous to human nature; but ye, my Chriſtian friends, dwell in ſafety, and enjoy all the comforts of this life; and the troubles, that we endure in preaching the goſpel, and for the confirmation of it, are, by the power of Chriſt, turned into means of ſpiritual and eternal life to you that believe, as well as to ourſelves.

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe,

13 But (δε) how great ſoever the difference in outward circumſtances be, which may occaſion contempt from the men of this world to us, and honour to you; yet as we are animated by the ſame lively principle of faith, which is wrought by the Holy Spirit in us, and in you *, as it alſo was, by the ſame ſpirit in the

NOTE.

* *The ſame ſpirit of faith* is referred, by ſome, to the ſame with the *Old Teſtament*

lieve, and therefore speak;

the Old Testament saints, according to what is written by one of them, who even while he personated Christ himself, with respect to the great troubles and dangers that encompassed him, said, (*Psal.* cxvi. 6.) I believed what God revealed and promised, and found that it was not in vain; and therefore have I declared it, to the glory of his mercy, power, and faithfulness, and for the encouragement of others: So we in like manner believe in Christ, according to the revelation, that is now made of him, and according to the exceeding great and precious promises, that are confirmed in him, and are experienced by ourselves to be faithful and true; and therefore we not only persist in boldly preaching the gospel, through much tribulation; but likewise openly declare our faith and hope in him, for deliverance out of all our troubles, and for the inheritance of eternal life at the end of them, to his glory and the encouragement of all that do, or shall believe in him:

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

14 Being well assured, that *the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant;* (Heb. xiii. 20.) and who did this, in testimony, that divine justice was fully satisfied by his death, will also, at the consummation of all things, quicken our mortal bodies, and raise them up to a blessed immortality, for the sake of Jesus, our great Head and Redeemer, through the merit of his blood, and by the energy of his Spirit; and will approve of us, together with you that believe, as accepted in the beloved; and will *present* both faithful ministers, and all his members, *faultless before the presence of his glory, with exceeding joy.* (Jude *ver.* 24.)

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

15 For all the preaching, labours, and sufferings of Christ's servants, and indeed all things relating to the gospel dispensation, which shall issue in the glory of the heavenly world, are intended, ordered, and made effectual, with a special regard to you that belong to God, for your spiritual edification and eternal salvation; to the end that the riches of divine grace, which is so exceedingly abounding through

NOTE.

tament saints, and by others, to the same with that of true believers among the *Corinthians*. I have included both senses, the better to comport with what immediately follows, *I believed, and therefore have I spoken*, in the *Psalmist*, and with what the apostle adds at the close of the next verse, *and shall present us with you;* and have also hinted Mr. *Pierce*'s thought, who, by the *same spirit of faith*, understands the same spirit of faith, which *Jesus* himself had, who is spoken of in the preceding and following verses, and who this learned writer thinks is the person, that spoke in the words quoted from *Psal.* cxvi. See his second dissertation, at the end of the epistle to the *Hebrews*.

our Lord Jeſus Chriſt, might turn to an overflowing revenue of glory to the God and Father of mercies, by means of the grateful acknowledgments, thankſgivings and praiſes of vaſt multitudes, even of all that are, or ſhall be, converted and ſaved by our miniſtrations; and the more there are of them, the higher will his glorious name be exalted.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

16 In realizing views and conſiderations of theſe happy fruits and effects of our miniſtry to others, and to our own ſouls, we, as I ſaid, (*ver.* 1.) are not diſcouraged by the many difficulties and dangers, that attend our fulfilling it; but though, through numberleſs fatigues and hardſhips, our mortal bodies and all our outward enjoyments gradually decline, and waſte away, and muſt ſoon come to an end; yet our immortal and regenerate ſouls (ſee the note on *Rom.* vii. 22.) are daily revived, ſtrengthened and improved in all grace, comfort, and holineſs, by freſh ſupplies of the Spirit, and manifeſtations of God's love; and are ſenſibly growing more and more in deſire and meetneſs, for the perfection of a better world.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

17 For though, in the judgment of fleſh and ſenſe, our multiplied tribulations may ſeem exceeding burdenſome, and tedious to be borne; yet in the account of faith, and compared with the vaſt importance, and endleſs duration of the happineſs we hope for, the heavieſt and longeſt of them are but light and momentary, inconſiderable in themſelves, and ſoon over and gone, like things that paſs away in an inſtant: And we chearfully bear up under them; becauſe, not by any virtue or merit in them, but by the ſpecial ſanctifying influence of the Holy Spirit, they turn to ſuch noble improvements of a heavenly nature here, as proportionably form and fit us for, and ſhall ſurely iſſue in, and give a peculiar reliſh to, and be graciouſly owned and honoured with ſuperior degrees of *, an unutterable ſtate of all that is completely happy and glorious hereafter; a ſtate which, in oppoſition to *light afflictions* †, is an accumulation of the moſt ſublime dignities and raviſhing delights, that

NOTES.

* This *working for us a far more exceeding weight of glory*, intimates, that they who *ſuffer* as well as *do*, much for Chriſt in this world, ſhall, in the order of God's gracious diſpenſations, be made partakers of higher degrees of glory, than others in the next.

† The beauty, ſublimity, and grandeur of theſe expreſſions, as deſcriptive of heavenly glory. (Καθ' υπερβολην εις υπερβολην, αιωνιον βαρος δοξης) and the oppoſition in which they are ſet to temporal afflictions, ſurpaſs all imagination, and are incapable of being preſerved, anſwerable to their dignity, in any tranſlation or paraphraſe, which, after all, ſink infinitely below the aſtoniſhing original, and the aggrandizing thoughts ſuggeſted by it. What a fulneſs of ſentiment, language, and tranſport is here! See *Blackwall's* Sacred Claſſics, Vol. I. p. 330, &c.

that can be enjoyed, and sustained by human nature, in its utmost exaltation; and which, in opposition to a *moment* of disagreeables, is an incessant everlasting confluence of joy and grandeur, equal to our utmost wishes, and capacities of receiving, and infinitely transcending all that can be represented, by the strongest and most vigorous metaphors taken from crowns and kingdoms, and the most dazzling glories of this world; so that all the sufferings of the present transitory life, are not worth once mentioning, when compared with the glory that shall be revealed in us. (*Rom.* viii. 18.)

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, *are* temporal; but the things which are not seen, *are* eternal.

18 Experience and faith prove all this *, while, like archers intently looking at their mark in shooting, we attend, not to earthly things, that are visible to an eye of sense, nor direct our aim at them, as though we rated our happiness by them; but are chiefly mindful of, influenced by, and carefully aiming at, those heavenly things, as our grand mark, that cannot be perceived by a corporal eye, and yet are realized and appropriated by faith, and are of the highest importance to us: For all sensitive objects, whether they be comfortable or afflictive, are of exceeding short and uncertain continuance, like shadows that flee away; but the invisible objects of faith and hope, which are all substantial and satisfying, are, like the eternal and unchangeable God himself, perpetually enduring, through and beyond millions of millions of ages, yea, beyond all computation by thought, or numbers, without interruption, abatement, or end.

RECOLLECTIONS.

How great is their mercy, who are put into the gospel ministry, qualified for it, and supported and made faithful in it; and who, notwithstanding all opposition and reproach, hold on their way without fainting, and seek to be approved of God, and recommended to the consciences of their hearers, by an open publication of the truth, without sinister views, and without craft or guile! They do not preach themselves, but Christ Jesus the Lord in all his characters, and take pleasure in serving the spiritual and eternal interests of the church, for his sake. And O how excellent is the evangelical treasure, which is put into such weak, despicable, and mortal creatures, for the enriching of others, as well as of their own souls, that all the good found in them, and done by them, may the better appear to be entirely of God, and not at all of themselves! If any, that enjoy a clear ministration of the gospel, continue to be ignorant of its important truths, and unimpressed by them; it is because they are still wandering in the lost state of nature, under the power of the prince of darkness, whose great business and design is to keep them stupid and blind, lest he should lose his vassals, through the illumination of their minds, by the glorious gospel of Christ, who is both the essential and representative image of God the Father: But O with what convincing evidence, power, and advantage, doth this blessed gospel appear, when God by his Spirit unveils its glory, and sheds its illustrious, amiable, and penetrating light, in the hearts of his servants and people!

NOTE.

* *While we look*, &c. may refer to the influence of their faith, with regard to all the particulars mentioned in the two preceding verses.

people! They may indeed be in deep distress, through fears within, and fightings without; but they shall not be utterly overwhelmed, or forsaken of their God: They may resemble their great Lord and Master in sufferings for his sake; but, by their holy fellowship with him in his death, they shall be supported under them, and carried through them; and the powerful life of Christ, shall be manifested in their preservation, till at length, like their exalted Head and Saviour, they shall be raised up, in high favour and acceptance with God, to a blessed immortality, together with the whole multitude of believers, that glory may redound to his name, through their united praises. They that are fully persuaded of these things by the faith of the operation of his Spirit, which, for substance, is the same in ministers and private Christians, and in Old and New Testament-saints, will neither be ashamed to speak of them, nor faint under any difficulties or discouragements that surround themselves. O how invaluable are the spiritual improvements, and final issues of all our present tribulations, when, as the outward man perishes, the inward man is daily renewed, and grace is ripening apace for glory! And how light and momentary are all the afflictions of this life, compared with that superabounding and eternal weight of glory, which lies beyond them; and for the highest enjoyment of which, God, in the riches of his free favour and love, through Jesus Christ, prepares us, by means of what we endure in the body! Experience will help our faith, with respect to these real and vast importances, whilst our governing views and regards are, not to the transitory things of this visible world; but to the infinite, though unseen felicities of the heavenly state, which abide the same, without diminution or allay, for ever.

CHAP. V.

The apostle, in further setting forth the grounds of his, and his brethren's not fainting under their troubles, insists on their assured hope, and earnest desire of heavenly glory, 1,—8. *Shews how they were excited thereby to diligence in their work*, 9,—11. *Gives the reasons of his seeming to commend himself, and of his being so much transported with zeal for the* Corinthians, *who were mostly* Gentile-*converts, on account of which the* Jewish *zealots censured him, as though he were besides himself*, 12,—16. *And shews the necessity of regeneration, and of reconciliation with God through Jesus Christ, the ministry of which was committed to him and his brethren*, 17,—21.

TEXT.

FOR we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

PARAPHRASE.

WE, as has been said but now, having eternal glory in view, do not flag in our work, nor faint under our manifold afflictions: For we are not only persuaded upon the testimony of God in his word, that there is a rest provided for his people; but by the witness of his Spirit with our spirits, as his children, we are likewise fully assured, that we ourselves have a personal interest in it; and that when ever these frail bodies, in which our souls now dwell, as in their house and home, (*ver.* 6.) during our state of pilgrimage and warfare upon earth; and which were originally formed out of it, and are like mean and moveable tents, that are erected but for a little while, and must quickly be taken to pieces, and pulled down: As soon, I say, as this mortal frame shall be dissolved,

ved, whether by a natural or violent death, we make no doubt but that *our spirits*, which will then *return to God, who gave them*, (Eccles. xii. 7.) shall be immediately possessed of a much more glorious habitation; which we already have in title, and sure reversion, by the free gift of God, through Jesus Christ, and which he has graciously prepared for us; even a secure, firm, and delightful mansion for our souls, in the immediate presence of Christ; (*ver.* 8.) * a mansion not of human, temporary fabric, like tents and tabernacles that are made by the hands of men, but built, like a celestial palace, on immoveable foundations by the immediate power of God himself, (*Heb.* xi. 10.) for our eternal residence, in a manner suitable to his own excellent greatness and goodness, past all danger of remove, or decay, in the highest heaven: And we are satisfied that, at Christ's second appearing, this *mortal body* shall be fashioned like unto his glorious body, by his Almighty power; and that then we shall be clothed again with our immortalized bodies, and so in our whole persons be ever with the Lord. (*Phil.* iii. 21. and 1 *Thess.* iv. 17.)

2 For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven:

2 Our believing prospect of this blessedness has a powerful influence upon us, and is animated by what we feel in ourselves: For, while we sojourn in this tabernacle, (*ver.* 4.) we are oppressed with so many afflictions, and with such sad remainders of the body of sin, as make us sigh and mourn, with extreme anguish, under their burden; and excite our vehement desires after our heavenly home, where we shall be covered with light, holiness, and joy, as with a garment; and where, at the resurrection of the just, this mortal body shall put on immortality.

3 We,

NOTE.

* The apostle was so far from thinking that he, or his brethren in the ministry, any more than other Christians, should not die, that, on the contrary he speaks of their being *absent from the body*, as well as others, (ver. 8.) and had expressed his confidence, (*chap.* iv. 14.) that he, who raised *up the Lord Jesus, would raise them up also by Jesus and present them with* the believing *Corinthians*: And therefore, *If our earthly house were dissolved*, is not to be understood in a way of doubting, but of supposing what, sooner or latter, *would be*, much in the same manner as this particle *If* was used by our Lord, when he said, *If I go and prepare a place for you, I will come again*, &c. (John xiv. 3.) And *the house not made with hands eternal in the heavens*, seems to signify the blessed mansions, to which the *souls* of believers shall go, to dwell with Christ, and with the spirits of the just made perfect, (*Heb.* xii. 22, 23.) in his Father's house, immediately after death: For the apostle speaks of a happiness in his presence, which would commence instantly upon their being *absent from the body*, and from which they were detained only by their *being at home in the body*, ver. 6, 8. And yet as the happiness of the soul in heaven, will be followed and completed by the resurrection of the body, he might also have that in his ultimate view; and therefore I have added it in the paraphrase on this, and several following verses.

3 If ſo be that being clothed, we ſhall not be found naked.

3 We, I ſay, are earneſtly, though not impatiently, longing for this; ſince (*εἴγε καὶ*) we are fully ſatisfied, that being thus inveſted with robes of glory, and repoſſeſſed of our immortalized bodies, we ſhall not be deſtitute of any happineſs, nor expoſed to any miſeries, or defilements, as we now are, much leſs, as the impenitent and unbelieving will be in the other world for ever.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

4 For we that now dwell in houſes of clay, whoſe foundation is in the duſt, (*Job* iv. 19.) have ſtrong deſires to be ſet at liberty from the diſtreſſing troubles, that cannot but be very trying to fleſh and blood; and eſpecially from indwelling corruption, which is our moſt grievous burden, as it is offenſive and diſhonourable to God, and interrupts and hinders us in his ſervice, and in our communion with him: Not that we are ſo cool in our affection to the body itſelf, as to wiſh to be rid of it, merely for the ſake of being ſo, or to part with it by *dying*, rather than to carry it along with us to heaven; No, were it the will of God, we ſhould be glad to be tranſlated, as *Enoch* and *Elias* were, and as thoſe believers, that ſhall be alive at the ſecond coming of Chriſt, will be: (1 *Theſſ.* iv. 17.) But the grand point, to which the holy aſpirations of our ſouls tend, is that, in God's own way and time, we may arrive at the bright and glorious regions above; and that all the natural and ſinful infirmities, which attend us in this frail and mortal ſtate, may be ingulphed, and as it were drowned and loſt, in the tranſcendent, undefiled felicities of an immortal life, which the ſoul ſhall enter upon, as ſoon as ever it is ſeparated from the body; and which ſhall be perfected in a vital re-union of both, at the reſurrection.

5 Now he that hath wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

5 And, for the further confirmation of our faith, God himſelf has not only revealed, and promiſed all this future bleſſedneſs; but has formed our ſouls, by his renewing and ſanctifying grace, into ſpiritual and holy diſpoſitions, deſires and propenſions heavenward, to make us meet for the inheritance of the ſaints in light: (*Col.* i. 12.) It is the work, the peculiar prerogative, and the glory of a God to do this *; and none could be the author of it, but the only living and true God, who has likewiſe given us a pledge, token, and foretaſte, and the beginnings of that glorious inheritance, (*Eph.* i. 14.) in the graces, conſolations, witneſſings, and abiding reſidence of his Holy Spirit,

NOTE.

* Mr. *Howe* obſerves, that *God* here is not the ſubject, but the *predicate*, q. d. This is the work of a Deity; none but God could be the author of ſuch deſires. *Bleſſedneſs of the righteous*, p. 461.

Spirit, which he has freely given us, by way of earnest before-hand, as a part, to secure the possession of the whole, and to assure us of a certain arrival, in due season, to a complete enjoyment of it.

6 Therefore *we are* always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

6 In consideration therefore of these things, we are enabled, on all occasions, to face our trials, sufferings, and death itself, with undaunted courage; and are raised to an entire satisfaction in our own souls, and to an humble trust in the Lord, that we shall get through them all to the mansions of eternal glory; as knowing that while we dwell in mortal flesh, as the tabernacle of our present abode, we are only, like persons in a state of pilgrimage and warfare, in a strange country, at a great distance from the immediate presence of the Lord, our dear Redeemer, and from our Father's house.

7 (For we walk by faith, not by sight:)

7 For the life we now live in the flesh, and according to which we regulate all our behaviour, is by the faith of the Son of God, and by that faith which overcomes the world, and is the evidence of things not seen; and so it is a life of joyful expectation and hope, amidst all our afflictions; but not of beatific vision and full fruition, as it soon will be.

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

8 In this situation, we bear up, with life and vigour, under all our present hardships and dangers, and with unshaken hopes of their happy issues; and not only so, but are desirous, and should be much pleased, (*εὐδοκουμεν*) were it the will of God, to depart from the body; and, leaving all our natural and moral imperfections behind us, to go into the immediate presence of Christ, that we may be with him, where he is, to behold his glory, and may be entirely transformed into his likeness, by seeing him as he is.

9 Wherefore we labour, that whether present or absent, we may be accepted of him.

9 Having therefore this satisfying hope, and earnest desire, we studiously endeavour, by divine grace, and are inspired with a holy ambition, that, whether we continue to live in the body, or whether our souls depart from it by death, all our labours, services and sufferings *, as well as our persons, may find gracious acceptance with the Lord Jesus, through the merit of his own blood and righteousness; and that he, as the great Judge of all, may say to each of us, at last, *Well done, thou good and faithful servant; enter thou into the joy of thy Lord.* (Matth. xxv. 21.)

10 For

NOTE.

* *We labour that we may be accepted*, seems most directly to be meant of the acceptance of their services, together with their persons: For the apostle had all along supposed them to be already thoroughly satisfied about their *personal* acceptance with God to eternal life; and in the next verse he speaks of appearing before the judgment-seat of Christ, to receive *according to the things done in the body.*

10 For we muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

10 For the time is coming apace, when all of us, miniſters and people, *Jews* and *Gentiles*, with every individual of mankind, muſt, whether we will or not, make our ſolemn perſonal appearance, and be laid open to the view of our own conſciences, men and angels, and *that* without the leaſt diſguiſe, before the ſtrict tribunal of the Lord Jeſus Chriſt, who, as the great Judge of the whole world, will critically examine into, and finally decide, all cauſes; that every one, be he ſaint or ſinner, may then receive in *, and through the body, in its ſtate of re-union with the ſoul, the gracious reward, or the juſt puniſhment, of his own ways and works, which he went into, and acted by the body, together with all the iniquities he committed, in thought as well as deed, while he was here in the body, according to the nature and kind, and proportionable to the degree of his habitual and governing thoughts, words and actions, in which he lived and died, whether they were good and holy, or unprofitable and wicked.

11 Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your conſciences.

11 Being therefore thoroughly convinced from the word of God, from the reaſons of things, and from the ſenſe we ourſelves have had of the evil of ſin, and of the tremendous wrath due to it; that this will be an inexpreſſibly dreadful day to every hypocrite and unbeliever; we, from a compaſſionate concern for the ſinful ſons of men, whether *Jews* or *Gentiles*, faithfully endeavour, by all awakning and alluring conſiderations that are proper, and, through divine influence, may be effectual, to convince them, as rational creatures, of the certainty of a future judgment; of their own guilt and danger; and of the neceſſity of faith in Chriſt, and of turning from their iniquities to God through him; (*ver.* 17.) and we earneſtly beſeech them to receive the meſſage of peace and reconciliation which we, as Chriſt's embaſſadors, bring to them, (*ver.* 19, 20.) that they may believe through grace, and live like thoſe that muſt be judged by him, as ever they would have boldneſs before him at his coming: (*b*) And whether they will hear or forbear; and go on to diſcredit us, or not; we can humbly appeal to God, who knows our hearts, that we are ſincere

NOTE.

* The words (τα δια του σωματος) here rendered *the things done in his body*, ſignify *things by or through the body*, neither the word, *done*; nor *his*, being in the *Greek*; and ſo it may relate to the rewards and puniſhments, that ſhall be fully received by the *body*, as well as ſoul, and by the ſoul through the body, at the day of judgment, and includes the retribution, which ſhall then be made, according to the *good* and *bad*, that has been done in this world, *by the body*, as the inſtrument of them, as well as according to the ſpiritual virtues and graces on one hand, and mental ſins and ſpiritual wickedneſs on the other, which the body has no agency in.

sincere herein; and I cannot but persuade myself, that we have a testimony of our being so, in many of your own consciences, from what ye have known of our preaching, sufferings, and behaviour, and from the happy effects of our ministry upon you.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them which glory in appearance, and not in heart.

12 For we have no need of saying any thing again to recommend ourselves, and our labours, to your good opinion, as if ye were not witnesses of our faithfulness; nor is it our aim, as some reproach us, to set off our own character, in an undue manner, to ingratiate ourselves with you: (see the paraphrase and note on *chap.* iii. 1.) But we only suggest a proper occasion for you to rejoice and glory in the favour, which God has shewn to us, and to you by us, that ye may be furnished with sufficient arguments to confute the calumnies, and silence the vain boastings of those *judaizing* teachers, who make a fair show in the flesh, and would run us down by exalting themselves; and yet must know, in their own consciences, that they have no just ground of glorying in themselves, or of insulting over us.

13 For whether we be besides ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

13 For whether, as they and their followers would insinuate, we are transported quite beyond ourselves, and talk like foolish and distracted men, not only in vindicating our own character, but especially in the zeal and fervour, with which we earnestly contend for an admission of believing *Gentiles* *, equally with the *Jews*, to all the privileges of the gospel-church; it is merely from a conscience toward God, and with a sincere design of advancing his glory, in supporting the credit of the gospel, and displaying the riches of his grace, as now extended to the *Gentiles;* and God knows that we are not besides ourselves: Or whether, as others more justly think, we herein act the part of rational and good men, who speak the words of truth and soberness, and *that* sometimes in the more calm and sedate way, it is with the like concern for his glory, in your edification and salvation, who are the *Gentile* part of the church.

14 For

NOTE.

* It is generally allowed that a great part of the *Corinthian* church were *Gentiles*, and that the grand prejudice of the *judaizing* zealots against the apostle *Paul*, was on account of his admitting even uncircumcised *Gentile* believers into the gospel church, without distinction from the *Jews;* and all the verses that follow this, and are brought in as the reasons of what he here says of himself, seem in a special manner to speak of the grace of God toward *them:* And therefore I understand this verse (with Mr. *Pyle*) to relate to the apostle's preaching and behaviour with respect to them, rather than to his commendation of himself, as it is most commonly interpreted. In this view his whole argument here, and in what follows, stands in the fairest connection; and if we consider him, as having also an eye upon what he had said in *commending himself*, and his ministring brethren, or, as some suppose, upon his speaking of his *ecstacies* and *visions*, they may still be taken in, subservient to this principal view.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

14 For a sense of the exceeding greatness, freeness, and endearments of Christ's dying love, which kindles a sacred flame of love in our souls to him again, has a sweet and powerful influence to excite, incline, and oblige us, as to do all we can in imitation of, and obedience to him, for the glory of God, and the good of the church; so particularly to preach the gospel to *Gentile* sinners, as well as to the *Jews*, for promoting these ends: And this we do under a sort of holy and delightful constraint; because we reason and conclude after this manner, that if, according to gospel-revelation, the one only Saviour died in the room and stead of all sorts of sinners *, whether they be *Jews* or *Gentiles*; this plainly supposes, that they were all equally and alike, by nature, children of wrath, dead in trespasses and sins, (*Eph.* ii. 1, 3.) and under a law sentence of condemnation and death; so that, in this respect, one has no better claim to gospel privileges and blessings, than another.

15 And *that* he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

15 And we further argue and consider, that our blessed Lord died, as the substitute of sinners of all nations, to this very end and purpose, that those of them, who, in virtue of his death, are made supernaturally alive, by his quickning Spirit, and through faith in him, should from that time forward no longer pursue their own carnal, selfish, and secular interests, nor indulge their own lusts and passions, nor make their own honour, ease, and pleasure, the chief end of their living in this world; but should devote their redeemed and recovered lives unto the service, interest, and glory of their great Lord and Saviour, who died in their law-place, to take away their sins by

NOTE.

* The term *all* is often used, not *universally*, for every individual, but *distributively*, for all sorts, or for some of every sort, as when it is said, *One believes that he may eat all things*; (Rom. xiv. 2.) and the *Pharisees tithed all herbs*, (παν λαχανον) which is justly translated *all manner of herbs*; (Luke xi. 42.) and *Hazael*'s present to *Elisha* is said in the *Hebrew* to be *every good thing*, (כל־טוב) but is truly rendered, *Of every good thing of* Damascus. (2 *Kings* viii 9.) And as the design of the apostle, in what he here says, is to vindicate his zeal for the *Gentiles*, against the cavils of his chief oppofers among the *Jews*; it seems every way natural to understand him as speaking of *all*, in the *distributive*, rather than in the *universal* sense. And in other places the *application*, as well as merit of Christ's death, is spoken of in terms as *universal* as this; but cannot possibly be understood in an absolutely unlimited sense; as in *Luke* iii. 6. *All flesh shall see the salvation of God*; John iii. 17. *God sent his Son, that the world through him might be saved*; and vi. 33. *The bread of God is he which cometh down from heaven, and giveth life unto the world*; and xii. 32. *I, if I be lifted up from the earth, will draw all men unto me*; and *Acts* ii. 17. *I will pour out of my Spirit upon all flesh*. (See also the notes on *John* i. 7, 29.) But some understand, *then were all dead*, to mean, agreeable to the preceding and following context, then were all obliged to die to sin, or to die to themselves, that they might live to Christ; and so make it a parallel place to *Rom.* xiv. 7, 8, 9. Vid. *Est.* in loc.

by the sacrifice of himself; and rose again, as a public person, for their justification.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

16 For this reason therefore we, the ministers of the gospel of reconciliation, think ourselves bound to preach it to all nations, without regarding any man, as better or worse, on account of his pedigree and external privileges, or of his being circumcised in the flesh, or not. Nay, though those of us *, who were the disciples of Jesus, in the days of his flesh, then considered and valued him, principally under the notion of a temporal Messiah (*Luke* ix. 46. and *Acts* i. 6.) of *Jewish* extract, who came to enrich and aggrandize their nation, and to establish their civil and religious privileges, and was circumcised in the flesh, to put an honour upon that ordinance among them; yet now, under the clearer revelation of the gospel, in consequence of his death and resurrection, ascension to heaven, and effusion of his Spirit, we no longer, like the false apostles and their adherents, consider and esteem him under any such carnal view; but have more spiritual and exalted regards to him, and more heavenly and holy conceptions of the design of all, that he has done and suffered, as laying a solid foundation for advancing the divine glory, and true religion and godliness, among *Gentiles*, as well as *Jews*.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are past away, behold, all things are become new.

17 The main thing therefore in Christian religion is, that if any man, of what country soever, be in Christ, not merely by external profession, but by internal, vital union to him, and personal interest in him, through faith in his blood; though such an one doth not cease to be a man of the same essential powers and faculties, which he had before; yet, in a moral and spiritual sense, there is such a thorough change in his understanding, will, and affections, and manner of life, by the renewing influence, which he is under from Christ, his Head, as amounts to a new creation after his own image; (*Eph.* ii. 10.) insomuch that his old principles, inclinations, motives, governing ends, and course of conversation, which were all corrupt, worldly, and carnal before, are laid aside, and done with, as no longer chosen by him, or maintaining their dominion over him: And, instead of them, behold the wonderful and happy alteration; a new divine light is diffused in his mind; a new spiritual bias is set upon his heart; and a new

NOTE.

* The apostle being a stranger to our Lord, during his abode upon earth, could not speak of himself as having *known Christ after the flesh*; but others of his fellow-apostles so knew him, in the sense here intended; and therefore we must suppose, that he included, or rather principally meant them.

new holy turn is given to his life; ſo that his prevailing ſenſe of things, relating to himſelf, God and Chriſt, earth and heaven; his rule and meaſures of conduct; and his ſettled principles, views, and ways of acting, are all entirely new, and directly contrary to what they were before.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation;

18 And as God is the creator of this world, and every good and perfect gift is from above; (*Jam.* i. 17.) ſo all the great and important things relating to the new creation, and the whole ſcheme of the goſpel, in all its extent and glory, relating to *Jews* and *Gentiles*, are entirely of him, as their author, who *of his own will begets us with the word of truth*, (Jam. i. 18.) and who has found out an amazing expedient, and made it effectual, for repairing the breach, which ſin had cauſed, and reſtoring friendſhip between him and us that believe, by the atoning death and ſufferings of Jeſus Chriſt: God alſo, in the greatneſs of his condeſcenſion and grace, has honoured and entruſted us, his apoſtles and miniſters, with a diſpenſation of the goſpel, which holds forth this way of reconciliation between his offended Majeſty and offending ſinners.

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

19 The tenor of which miniſtry is, that the bleſſed God, according to the eternal counſels of his adorable wiſdom and grace, has been *firſt* in this grand affair of reconciling ſinners of the *Gentiles*, as well as *Jews*, to himſelf, (ſee the note on *John* iii. 16.) by the mediation and propitiatory ſacrifice of his incarnate Son, which he himſelf appointed, provided, and accepted, for the ſatisfaction of his law and juſtice, and making peace, that he might not charge any of their iniquities, nor inflict their deſerved puniſhment, upon thoſe of them, who by faith receive the atonement; and, as I ſaid, (*ver.* 18.) he has appointed, commiſſioned, and ſent us to preach this glorious goſpel of reconciliation and peace, in all the world, even to every rational creature, of what nation ſoever, as we have opportunity for it. (*Mark* xvi. 15.)

20 Now then we are

20 We are therefore (ωv) embaſſadors of peace *, whom

N O T E.

* The apoſtle ſometimes ſpeaks of himſelf and his brethren in the miniſtry, as *Servants*, *Watchmen*, *Huſbandmen*, *Labourers*, and the like, to avoid all appearance of oſtentation, and to intimate that they thought no employment in Chriſt's ſervice, too mean or laborious for them to go into, for the honour and intereſt of their great Lord and Maſter, and for the good of immortal ſouls: But at other times, when their characters were inſulted, run down and vilified, as among ſome of the *Corinthians*, he magnified their office, to ſupport their eſteem in the churches, and vindicate them againſt the unjuſt reproaches, and contemptuous treatment of their enemies. With this view he ſpoke of them as *Stewards*, 1 Cor. iv. 1. which is one of the higheſt offices in a houſhold; and here he ſpeaks of them as *Embaſſadors*, which is one of the moſt honourable offices

are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, be ye reconciled to God.

whom Chriſt has ſent to tranſact for him, in his name and ſtead, with men, (*ver.* 11.) that are in a dangerous ſtate of variance with the great God, and to preach the goſpel of reconciliation to a loſt world, (*ver.* 19.) conſiſting of *Gentiles*, as well as *Jews*: And as embaſſadors are public miniſters, that perſonate the ſovereign princes and ſtates, from which they are ſent, and that negotiate the affairs of their principals; ſo in the diſcharge of our divine commiſſion, not to fallen angels, but to fallen men *, to ſinners of this lower world, we ſpeak from God, as if he himſelf were viſibly preſent, to entreat them with all endearing condeſcenſion and kindneſs, and to exhort them (παρακαλοντος) with all authority, to attend unto, regard, and accept of the gracious propoſals, which he makes to them, by means of our miniſtry: We uſe all proper arguments, in the name of Chriſt, and for his ſake, as perſonating him, and pleading for him, to perſuade the ſinful ſons of men; and we affectionately deſire them, as they would value their own ſouls, to embrace him, as the only Saviour now, who will be their judge at the laſt day: (*ver.* 10, 11.) And the ſum of our addreſs to them, in hope that

NOTES.

fices in a kingdom: And though none are ſo *immediately embaſſadors* now, as the apoſtles were, who received their commiſſion perſonally from Chriſt himſelf; yet goſpel miniſters are *mediately* embaſſadors ſtill, as they are put into their office by his authority, according to the rules of his word; and come on his meſſage to negotiate the affairs of his kingdom in his name, and miniſterially to carry on a treaty of peace through him.

* It is to be obſerved, that in the two middle clauſes of this verſe, the pronoun *you* is not in the *Greek*, nor is found for ſeveral verſes in the preceding context; and as the apoſtle had ſaid, ver. 11. *Knowing the terror of the Lord, we perſuade* MEN, we may naturally ſuppoſe, that he here refers to *men*, whom, as he there ſaid, they *perſuaded*, and ſo we may ſupply the words wanting; to fill up the original, thus, *As though God did beſeech men by us, we pray them, in Chriſt's ſtead, ſaying, Be ye reconciled to God:* Or elſe, as the apoſtle had in the verſe, immediately before this, ſpoke of God's reconciling *the world*, inclufive of *Gentiles*, to himſelf, the words wanting in the *Greek* may very properly, and eaſily be ſupplied thus, *As though God did beſeech the world by us, we pray them, in Chriſt's ſtead, ſaying, Be ye reconciled to God;* and ſo it ſeems to me, that the apoſtle was not here ſo directly addreſſing himſelf to the *Corinthians*, according to their then preſent character, who were ſuppoſed to be already actually reconciled to God, as giving them an account of the general tenor of his miniſtry, according to what he preached to them, when he firſt came among them, as he likewiſe did to all others, in their ſtate of unregeneracy, where-ever he came, ſaying to them, *Be ye reconciled to God.* However, were we to ſuppoſe that he meant any of the *Corinthians*, when he ſaid, *Be ye reconciled to God;* we may conſider it as relating, not to the better part of the church, who were already brought into a ſtate of reconciliation and friendſhip with God through Chriſt, but to the worſt part of them, who had too much fondneſs for the falſe apoſtles, and had diſcovered too great diſaffection to the pure doctrine of ſalvation alone by Jeſus Chriſt: For he immediately after ſaid to theſe, (*chap.* vi. 1.) *We beſeech you, that ye receive not the grace of God*, that is, the doctrine of his grace, *in vain:* (ſee the note there) And he told them, that he was *jealous over them with godly jealouſy, leſt their minds ſhould be corrupted from the ſimplicity that is in Chriſt.* (Chap. xi. 2, 3.)

that the Lord will make it effectual, is this, Since ſatisfaction is already made to the juſtice of God by the death of his Son, that he may pardon and ſhew favour to all ſorts of ſinners through faith in him; let theſe gracious encouragements engage you to throw down your arms of rebellion, to ſubmit to mercy, and to God's own way of ſalvation by a Redeemer, as alſo to yield yourſelves up, by divine aſſiſtance, entirely, and without reſerve, to God, that peace and friendſhip on both ſides may be eſtabliſhed between him and you.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

21 For God the Father, in juſtice to himſelf, and to his law and government, and in the riches of his love and grace to us, whether we be *Jewiſh* or *Gentile* believers, has laid our iniquities in ſuch a manner upon his own Son, that though he was perfectly holy and unſpottedly pure in himſelf, as having no ſin in his temper or practice, nor the leaſt conſciouſneſs of guilt on any ſuch account, and though no iniquity of others was infuſed into him; yet our ſins were judicially imputed to him, by way of law-charge, and in a ſacrificial ſenſe, as our ſubſtitute, who had freely undertaken to anſwer for them * ; and thereupon he bore the legal puniſhment due to them, by being made a ſacrifice for ſin, when *through the eternal Spirit he offered himſelf without ſpot to God;* (Heb. ix. 14.) to the end that (ινα) what he voluntarily ſuffered, in our room and ſtead, might be imputed for juſtification to us through faith in him; and that we, by virtue of our union with him, might be conſtituted righteous in the ſight of God, in a way correſpondent to that, in which Chriſt was made ſin; even by the imputation of his righteouſneſs, which God himſelf has contrived and provided, approves of, accepts,

NOTE.

* The word (αμαρτια) *Sin*, was commonly uſed in the *Septuagint* to ſignify a *ſin-offering*, in which the guilt of the offender was ceremonially transferred to the ſacrifice; in token whereof, he laid his hand upon its head, and it was killed before the Lord to make an atonement, (*Lev.* iv. 22,—26.) with a typical reference to the great atoning ſacrifice of Chriſt; and unleſs the guilt of our iniquities, or the law-obligation to puniſhment for them, had been judicially charged upon him, it ſeems to me that he could not, by any rule of juſtice, have bore their puniſhment: For, in the order of juſtice, our ſins muſt firſt be ſuppoſed to be placed to his account to anſwer for them, before he could undergo the proper puniſhment due to them, ſince divine juſtice can no more puniſh the entirely, and in all reſpects, guiltleſs, than clear the guilty. Hence the ſcripture ſo often ſpeaks of Chriſt, as *made under the law*. as *redeeming from the curſe of the law*. (which contains all the puniſhment due to ſin) by his *being made a curſe for us*, and as *bearing our ſins*, and *ſuffering for ſins*, *the juſt for the unjuſt*, and the like. And as Chriſt was *made ſin*, not by infuſion or inheſion, but by *imputation*, that he might bear the puniſhment due to it; ſo *we are made the righteouſneſs of God in him*, for juſtification to eternal life, not by an inherent righteouſneſs, but by the *imputation* of his righteouſneſs to us, *that* being placed to our account, as our ſins were to his.

accepts, and makes over to us for that purpofe; and which he, who is God in our nature, worked out, and brought in for us, by his obedience and fufferings unto death; but which, nevertheleſs, is not transferred *away* from him to us, as our ſins were from us to him; but which everlaſtingly remains in him, as in its original ſubject, to whom alone belongs all the glory of having been the author of it; and which is imputed to us, to free us from condemnation, and entitle us to life, only as we are found *in him.* (Rom. viii. 1. and Phil. iii. 9.)

RECOLLECTIONS.

What a bleſſed aſſurance are ſome believers favoured with, who know that, whenever death pulls down this mortal frame, they have a heavenly manſion of God's own providing, and that their ſouls ſhall be no ſooner abſent from the body, than preſent with the Lord, to abide with him in his Father's houſe for ever! How ſtrong are their breathings and pantings after that magnificent and delightful world! Not that they want to be rid of the body, or had rather go to heaven without, than with it; but they look and long for an admiſſion into Chriſt's immediate preſence, that this mortal ſtate, with all its imperfections, may be ſwallowed up in a glorious and immortal life. For *this* God has formed them by his grace; of *this* he has given them a certain, earneſt, and aſſuring pledge by his Spirit; and, in realizing views of *this*, they now walk by faith, till they ſhall arrive at the beatific viſion. But, O what an awful day will that be, when the whole world muſt appear before the judgment-ſeat of Chriſt, and every one ſhall receive gracious rewards, or righteous puniſhments, in a proper correſpondence to the nature and degree of what they have done in the preſent life, whether it be good or bad! How conſcientious and careful then ſhould we be, that, living and dying, all our ſervices, together with our perſons, may be accepted of God in the Son of his love, and that we may have boldneſs before him at his coming! We ſhould now no longer think of Chriſt, as the Saviour of the *Jews* only, but of the *Gentiles* alſo; nor conceive of the bleſſings of his kingdom, as temporal and carnal, but as ſpiritual and heavenly; and ſhould take heed of reſting in external privileges and profeſſions, ſince nothing ſhort of vital union with him will be of any ſaving advantage to us; and if any man be thus in him, he is a new creature, in a ſpiritual and moral ſenſe, with reſpect to which old things are paſſed away, and all things become new. Who, that knows the neceſſity of regeneration, and the terrors that will ſeize the unbelieving and ungodly in the day of judgment? And who, that has felt the ſweet and powerful conſtraints of Chriſt's dying love to all ſorts of ſinners, and has hopes of heaven for his own ſoul, would not count himſelf obliged to live no longer to himſelf, but to him that died for his ſins, and roſe again for his juſtification; or would not, with humble and ſingle aims at the glory of God, and the good of immortal ſouls, be deſirous to uſe all ways and means, which, under the influence of divine grace, may be effectual to perſuade men, as rational creatures, to conſider their danger, and the hope there is in Chriſt for them, and to fall in with the method of reconciliation by him, which God himſelf has contrived? And bleſſed be his name, that he has ſet it on foot, and committed the miniſtry of it to his ſervants, whom he has ſent, as embaſſadors of peace, to promote and enforce it, with all earneſtneſs and endearments, in the name of Chriſt, as though the great and offended God himſelf ſo far condeſcended, as by them to beſeech the moſt contemptible and unworthy rebels to be reconciled to him. And how great is the ſinner's encouragement to come in to God through a Redeemer; ſince he exhibits himſelf in the goſpel, as reconciled by the atoning ſacrifice of his Son between whom and every true believer, there is ſuch a law-change of perſons, as has transferred their guilt and puniſhment to him, that, inſtead of their treſpaſſes being imputed to them for condemnation, his righteouſneſs might be imputed for juſtification to eternal life!

CHAP. VI.

The apoſtle ſhews the Corinthians *how he, with others of his brethren, approved themſelves to be faithful miniſters of Chriſt, by their exhorting them to entertain the goſpel of reconciliation with due regard,* 1, 2. *By their unblameable life, and behaviour under ſufferings for Chriſt,* 3.—10. *By their affection for them, which he hoped would be anſwered with the like towards themſelves,* 11,—13. *And by his own, together with his brethren's earneſt concern, that they might have no fellowſhip with unbelievers and idolaters,* 14,—18.

TEXT.

WE then, *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain:

PARAPHRASE.

BEING therefore embaſſadors for Chriſt, as though God did beſeech men by us; (*chap.* v. 20.) and ſo being joint-labourers one with another in the miniſtry of reconciliation *, and inſtrumentally underlabourers to him, and in our order together with him, for his glory and the good of ſouls; we not only inſiſt on this great article of our miniſtry, among *Jews* and *Gentiles*, wherever we come; but leſt any of you ſhould not be in heart, what ye are in outward profeſſion, we, in godly jealouſy over you, (*chap.* xi. 2.) tenderly entreat, (παρακαλουμεν) and earneſtly exhort *you alſo* †, to take heed that ye do not lightly eſteem the goſpel of reconciliation, and receive it in notion only, and ſo render it unfruitful in yourſelves, and ineffectual to anſwer the beneficial deſign of a doctrine, which may be called *the grace of God*, (Tit. ii. 11.) and *the word of his grace*, (Acts xiv. 3.) as it is the effect of his free favour; diſplays its glorious ſcheme; and is his appointed means of conveying its rich bleſſings, with all the gifts and graces of the Spirit, to the ſaving of the ſoul.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſal-

2 For in a prophecy of Chriſt, and of what we now preach, as taking place upon *Gentiles*, as well as *Jews*, God the Father ſays to him in his office-character, (*Iſa.* xlix. 8.) ‡ I have heard and anſwered

NOTES.

* *With him*, not being in the *Greek*, we may conſider the apoſtle, as intimating, that he and his brethren in the miniſtry were joint labourers, *one with another*, as well as labourers *together with God*, in their work.

† We beſeech *you alſo*, ſeems plainly to ſuggeſt, that what the apoſtle had mentioned of this kind, *chap.* v. 20. was not directed *immediately* to the church at *Corinth*, as this is; but was rather an account of the general tenor of his miniſtry. See the note there.

‡ The words here quoted from *Iſaiah* being ſo plain a prophecy of Chriſt, and of the calling of the *Gentiles*, I have conſidered the uſe that the apoſtle makes of them, in this *direct* view, rather than, as many have done, in a way of *accommodation* only to goſpel-times: and this caſts further light upon his foregoing diſcourſe, as having a reference to the *Gentiles*,

ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation)

ed all thy deſires of aſſiſtance in thy labours and ſufferings, and of ſucceſs in their rewards, (*Iſa.* xlix. 4,—6.) at a time, in which thou waſt peculiarly accepted of, and grateful to me, (καιρῷ δεκτῷ) on account of thy performing the work which I gave thee to do; and, in conſequence of this, I have heard thy interceſſory pleas, that the fruit of thy redeeming death may be applied to *Gentiles*, as well as *Jews*, by means of the goſpel, which ought to be as acceptable to all that hear it, and will be ſo to them that believe, as the year of *Jubilee* was to thoſe that were then delivered from their ſervitude, and reſtored to their inheritances: And I have been ſeaſonably at hand to help and uphold thee, in the day of thy greateſt trial and difficulty, (*Iſa.* l. 7,—9.) wherein thou wroughteſt out ſalvation for my people, and wert victorious, in thy ſuffering and dying conflicts, for reconciling the world to myſelf. (*Chap.* v. 19.) Since therefore God has thus accepted his Son, in what he has done and ſuffered to reconcile ſinners of all nations to himſelf, behold, with attention, wonder, and joy, that now, while ye are under the goſpel miniſtry, is the highly acceptable time (καιρὸς εὐπροσδεκτος) for you to put in for a ſhare in this reconciling love of God through Jeſus Chriſt: Now is the time, in which he will graciouſly accept you in your coming to him by his Son, and which is worthy of all acceptation: Obſerve it, now is the day; and, conſidering the precariouſneſs of your lives, this may be the only day, in which ſalvation from ſin and wrath is to be found; in which God propoſes it to your acceptance, by the goſpel; and in which ye, by his grace, may hope to be made partakers of it, through faith in the reconciling death of the great Redeemer.

3 Giving no offence in any thing, that the miniſtry be not blamed:

3 In fulfilling this our excellent miniſtry, we are enabled, by divine aſſiſtance, to behave ſo circumſpectly, and ſo cautiouſly, toward *Jews* and *Gentiles*, as to give no juſt occaſion of offence in any place, or by any means whatſoever, to thoſe that ſeek all advantages againſt us; leſt our ſacred and important office itſelf ſhould fall under reproach, to the diſhonour of Chriſt and his goſpel, and to the hindrance of its ſucceſs in our preaching it.

4 But in all things approving ourſelves as the miniſters of God, in

4 But in every circumſtance, and wherever we come, we labour, with an humble dependence on help from heaven, to act up to character, in approving ourſelves to Chriſt, and the conſciences of his

NOTE.

tiles, according to the ſenſe given all along in the paraphraſe, from *chap.* v. 13. to this place.

in much patience, in afflictions, in neceſſities, in diſtreſſes,

people, as diligent and faithful miniſters, that have our commiſſion from God, are employed and owned in his ſervice, and purſue the great deſigns of his glory, by our abundant meekneſs and patience toward men, and calm reſignation and ſubmiſſion to the will of God, in the various preſſing tribulations of all ſorts *, (εν θλιψεσι) which we ſuffer for Chriſt's ſake; as particularly, in the extreme wants, (εν αναγκαις) with reſpect to the things of this life, that we endure; in the great ſtraits (εν στενοχωριαις) that we are often reduced to, as not knowing which way to turn ourſelves.

5 In ſtripes, in imprisonments, in tumults, in labours, in watchings, in faſtings,

5 Our patience in afflictions, has been further exemplified in the ignominious and painful ſcourgings, by rods and thongs, that we endure from *Jews* and *Gentiles*; (chap. xi. 23, 24, 25.) in our being caſt into jails and dungeons, and committed to the cuſtody of cruel officers; (*Acts* xvi. 23, 24.) in outrageous inſurrections and riots of inſulting and furious mobs; (*Acts* xiv. 5. and xvi. 22. and xvii. 5. and xviii. 12. and xix. 29. and xxii. 22.) in being broke of our natural reſt by innumerable hardſhips, as well as ſometimes by devotional ſervices; and in ſuffering denials of our ordinary daily food, for want of proper ſupplies, as well as by voluntary faſtings on religious accounts.

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

6 Our patience, under all theſe troubles, is aſſiſted and ſupported †, by the following means, namely, by the integrity which governs our hearts and lives, in preaching the pure goſpel of Chriſt, with ſingle aims at the glory of God, and the good of precious ſouls, and by a chaſte and modeſt behaviour, and all purity in doctrine and manners, ſuitable to our holy function; by that believing acquaintance with goſpel truths, and ſpiritual wiſdom and underſtanding, which we receive from God, and are the means of conveying to others; by that lenity and forbearance, whereby we are enabled to put up affronts, to govern our

NOTES.

* *Afflictions* ſeem to be here uſed as a *general* term, comprehending all the particulars, which are ſpecified in the remainder of this, and in the next verſe, as the things, in the bearing of which, with a becoming temper, their *meekneſs* and *patience* were conſpicuous. This, in my humble apprehenſion, ſets the ſentiments of both theſe verſes in a more beautiful order, than if we were, with ſome others, to conſider *afflictions*, as importing afflictions *in general*; *neceſſities*, as ſignifying *more grievous* troubles; and *diſtreſſes*, ſuch preſſures, as reduce one to *the greateſt ſtraits*: For though the gradation would be ſtrong and regular ſo far; yet it could not be continued through the next verſe; but there the thought would ſink and flatten, after it had been raiſed to the higheſt pitch imaginable.

† Here the apoſtle ſeems to intimate how it came to paſs, that they were ſo remarkably and exemplarily patient under their multiplied afflictions. It was by means of what he mentions in this and the next verſe.

our passions and resentments under all provocations, and to possess our own souls with quietness and peace, in humble hope of divine consolations to support us under present trials, and of heavenly blessedness to put an end to them; by that affability and benignity of temper, which gives us a noble pleasure in doing good to all, and even to those that abuse us; by the special assistance of the Holy Spirit in his gifts and graces, which furnish us for usefulness, and guide and animate us in the work of the Lord; by our sincere and undisguised love to Christ, to the souls of men, and to the doctrines of divine revelation:

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

7 By the light and comfort of the gospel, which we believe to be infallibly true, as the word of that God who cannot lie, and which we preach according to its truth, without mixture of error; by the almighty power of God, which strengthens us for, upholds us under, and is manifested in, all our sufferings and ministrations, and enables us to work miracles in confirmation of what we preach: It is through, or by means of these *, and such like offensive, and defensive weapons of righteousness, (διὰ τῶν ὅπλων τῆς δικαιοσύνης) that we are *strengthened with all might, according to God's glorious power, unto all patience, and long-suffering with joyfulness:* (Col. i. 11.) He has furnished us with this spiritual armour, that we might fight valiantly, acceptably, and successfully, in our holy warfare, as persons completely armed and defended on every side, against all assaults, that can be made upon us from any quarter whatsoever; whether it be by temptations of ease and prosperity on the right hand, or of fatigue and adversity on the left.

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

8 Being thus fortified against all our trials †, we pass with a steady temper of mind through different scenes that open before us; (διὰ) through the good esteem and honourable respect of some, without being puffed up or elated by them; and through the contempt and shameful usage of others, without being depressed in spirit by them; through all the hard speeches,

NOTES.

* *The armour of righteousness* appears to me to be rather a summing up, under this title, what the apostle had been speaking of in this, and the foregoing verse, than any thing distinct from it: And if we compare those particulars with his account of *the whole armour of God*, in *Eph.* vi. 13, &c. we shall find a very great agreement between them. It is likewise observable, that all the *prepositions*, which in this, and the foregoing verse, are rendered *by*, are here altered in the *Greek* from one, which signifies *in* or *by*, (ἐν) to another, which signifies by, or through (διὰ).

† In this verse, as I take it, the apostle returns to the detail, especially of his own, inclusive of some of his brethren's, unblameable and becoming behaviour, in every circumstance of life, by means of those spiritual advantages, which he had recited in the two preceding verses.

speeches, and infamous slanders of our enemies, to sink our character, without being discouraged, or moved at them; and through the commendations and applauses of our friends, to raise our reputation, without being proud of them, or valuing ourselves upon them: God, in his wise and holy providence, has permitted, that we should be looked upon, spoken of, and treated by many, as hypocritical impostors, that cheat and seduce the people; and yet we, as the true servants of Christ, are sincere and faithful in preaching the gospel, and in all that we say, and do.

9 As unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

9 We are represented by men of figure, and high pretenders to wisdom and learning, as mean, worthless, and obscure persons, of little or no account, and many are ignorant of our real character; and yet others have seen so much of the wisdom, power, and grace of God in our ministrations, conversation, and patience in sufferings, and have had so much experience of spiritual benefit by our means, that they well know us to be honoured of God, and persons of importance to themselves; and we are known and approved of, far and wide, among all the churches of the saints: We are in perpetual jeopardy from our enemies, like persons that seem to be every day in the jaws of death; and yet, behold how wonderfully God appears on our behalf! we are still in the land of the living, and are lively in our own souls: We are trained up, as under the severest discipline from the hands of men, which we likewise consider as the chastisements of the Lord; and yet we are neither brought down to the dust of death, by the extremity of our sufferings; nor do our reviving hopes and confidences fail.

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

10 We seem to be in a very melancholy and miserable condition, as to all outward appearance; and yet we are full of the joys of faith, and of a good conscience within, and are daily rejoicing in hope of the glory of God: We are indeed poor, as to the things of this world, having none of its affluence, or comfortable accommodations; and yet we are instruments, in Christ's hand, of making many rich toward God; rich in faith, and in good works, and heirs of the kingdom of heaven, together with ourselves: Yea, we are so extremely necessitous, as to have none of the enjoyments of this life, that we can properly call our own, and we look with such an holy indifference upon them, as not to desire to have our portion in them; and yet we have all things in Christ, our Head, who is possessed of them for our use: As to temporal good things, we hold all, that his providence deals out to us, with his blessing, and in a covenant way; and we

have

have as much of them, as he ſees beſt and fitteſt for us, and are as fully ſatisfied with *that*, as if we had ever ſo great a fulneſs of them; and as to ſpiritual and eternal bleſſings, we have the moſt excellent and durable riches in Chriſt, ſome already in hand, and all the reſt in preſent title, and ſure reverſion, as our inheritance in him, which we, in a little time, ſhall actually enjoy with him, in all its extent and glory.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

11 O my dear *Corinthian* friends, we open ourſelves thus freely to you, that ye may be encouraged, by what ye hear of our behaviour, ſupports, and conſolations, under all our ſufferings for Chriſt; and that ye may be able to vindicate our character againſt thoſe, that would traduce it: And our heart is ſo full of love and affection to you, and concern for your ſpiritual edification and eternal ſalvation, that we think nothing too much to ſay, or do, to promote them.

12 Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels.

12 There is no want of kindneſs in our ſouls toward you, nor of endeavours to do all, that in us lies, to ſubſerve your eſtabliſhment and growth in light, faith and love, comfort and holineſs; nor is there any deficiency in the gracious doctrines, promiſes, and privileges of the goſpel, to promote them, which we miniſter to you; but, alas! There is reaſon to fear, concerning ſome of you at leaſt, that your own hearts are too much ſhut up, through the workings of unbelief, carnality, and coolneſs of affection, againſt us, and againſt the conſolations, which are in Chriſt for you; which ſuit your circumſtances; and which we would fain have you partakers of.

13 Now for a recompence in the ſame, (I ſpeak as unto *my* children) be ye alſo enlarged.

13 And, (δε) in return for the great love we bear to you, and for our deſire and labour after your ſpiritual welfare, let us have the pleaſure (I beſeech you, as a father would his dear children) of finding that your hearts are enlarged in the ſame reciprocal affection to us, and in a chearful reception of the truths and bleſſings of the goſpel, according to the utmoſt benevolence, with which we dilate upon them, and recommend them to your acceptance.

14 Be ye not unequally yoked toget'er with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

14 In order hereunto, I would earneſtly exhort and charge you, as a father doth his children, (*ver.* 13.) and eſpecially the *Gentile* converts, among you, (who are moſt in danger, and moſt need the caution) that ye by no means intermarry with any, that are ſtrangers to the grace of God, and continue in heatheniſm and unbelief, which would be more diſagreeable, incongruous, and diſproportionate, than yoking an ox and an aſs, to plow together, was under the law: (*Deut.* xxii. 10.) Nay, I would not, that ye ſhould cultivate an unneceſſary intimacy of ſociety with them, which

which might corrupt your minds and manners; and above all, ſee to it, that ye never join with them in any of their idolatrous practices, which would be, in effect, to renounce communion with Chriſt himſelf, directly contrary to your own happineſs, duty, and profeſſion: For what intercourſe or partnerſhip (μετοχη) can there be, in holy and delightful friendſhip, between one, that is renewed and ſanctified by the Spirit of God, and one, that is under the dominion of ſin? And what religious ſociety and communication (κοινωνια) can there be between an underſtanding Chriſtian, who is made light in the Lord, and one, who knows not God, nor any thing of the goſpel of Chriſt, but remains under the power, and in the kingdom of darkneſs? Theſe are as contrary one to the other, in their ſentiments and diſpoſitions, as light is to darkneſs itſelf.

15 And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

15 And what harmony, or mutual conſent, (συμφωνησις) can there be between thoſe that belong to Chriſt, as members of his myſtical body, and thoſe that are the children of the devil, that arch-rebel againſt God, who, for his lawleſs wickedneſs, may be emphatically ſtiled * *Belial?* Or what deſirable lot and portion (μερος) can one that believes in the Lord Jeſus Chriſt have, in common, with an unbeliever, (απιςω) that diſowns or practically rejects him?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

16 And what ſuitable accord (συνκαταθεσις) can there be, between the temple of the only true God, which he has conſecrated for himſelf, and the temples of falſe gods, whom the heathens adore, and are devoted to? *Dagon* and *the Ark* might ſtand together, as well as theſe; and yet thus wide is the difference and contrariety between you, and thoſe that are without Chriſt, and ſtrangers to the covenant of promiſes: For ye are the habitation of God, through the Spirit; (*Eph.* ii. 22.) and ſo are, in a much nobler ſenſe, a temple ſeparated for the ſervice, and honoured with the ſpecial preſence of that God, who has life in himſelf, and is the fountain of natural, ſpiritual, and eternal life to others, than ever the ſtately edifice at *Jeruſalem* was; as appears from what God himſelf has declared in ancient promiſes, which, though primarily given to the *Iſraelites*, may ultimately and eminently be applied to the New Teſtament church, and to every true believer in it, ſaying, (*Lev.* xxvi. 11, 12. and *Ezek.* xxxvii. 27.) I will tabernacle

NOTE.

* *Belial* is a compound word, which, according to one etymology, (בלי יעל) ſignifies *without profit*, and according to another (בלי עול) *without yoke*, that is, ſays the learned *Ainſworth* on *Deut.* xiii. 13. *lawleſs, rebellious and wicked*; and he ſpeaks of this name, as given to *Satan* in the paſſage we are upon.

bernacle with them, and fix my abode in, and among them, by way of special relation and gracious influence; and will commune with them, like a friend that keeps them company, and walks with them, to hear and answer their petitions, and to manifest myself in distinguishing tokens of love and favour to them; and I will be their God in an everlasting covenant, to make over myself and all my perfections to them for their portion; to form them for myself; to own them for my people, and delight in them as such; and to perform all things for them; and they hereupon shall be my covenant-people and peculiar property, to surrender themselves up to me; to own me for their God, and themselves for my people; to serve and delight in me; and to shew forth my praise.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

17 As therefore peculiar privileges of this sort obliged God's ancient people, the *Jews*, to abstain from intermarriages, and unnecessary familiarity with the heathens, and especially from symbolizing with them in their superstitious and idolatrous rites, and from defiling themselves with any thing that was unclean; and as ye, who are still more abundantly favoured with these high and glorious blessings, are under stronger obligations to act in a correspondence to them; so ye may think ye hear God saying to you, in language like that, which he formerly used to persons of a sacred character, (*Isa.* lii. 11.) Have no fellowship with unbelievers and idolaters, beyond what the civil duties of life call you to; (1 *Cor.* v. 9, 10.) renounce all their sinful customs and practices, together with every thing that would endanger your compliance with them; and keep at the remotest distance from them, that ye may adhere entirely to me, as the only object of your faith and love, worship and obedience; and do not meddle, in the least degree, with any of their abominations, which are so defiling to conscience, and loathsome in my sight: And, for your encouragement hereunto, be assured that whatever ye may suffer in your names, and outward estate, on this account, I will take you into my favour and protection, and into the most delightful and advantageous communion with myself here; and will receive you to my kingdom and glory hereafter.

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

18 And I will not only be, but manifest myself, in the most gracious and endearing manner, to be your heavenly Father; and will be a better relation to you, than any that ye can have, or lose upon earth; and ye shall be my children, a family of beloved sons and daughters to me; and shall accordingly be dealt with, owned, and blessed, as such, here and for ever,

ſays the Lord Jehovah *, (*Jer.* xxxi. 1, 9. and 2 *Sam.* vii. 14.) who is faithful to his promiſes, and is infinitely able to make them good.

RECOLLECTIONS.

What an honour and encouragement is it to the faithful ſervants of Chriſt, that God and they, in a proper order, are embarked and employed in the ſame glorious cauſe, which is founded on Chriſt's acceptance with the Father, that ſinners might be accepted through him! The day of goſpel grace, is the only day for finding acceptance with God; and therefore every one ſhould ſee to it, that he receive it without delay, and do not hear of its glad tidings in vain. But how careful ſhould miniſters be, to behave in ſo unblameable a manner, as not to diſgrace their ſacred office, nor prejudiſe their hearers againſt the doctrines they preach! They are to approve themſelves faithful, by their purity and knowledge, patience, kindneſs, and unfeigned love, in all their ſufferings, trials, and labours, by the aſſiſtance of the Holy Ghoſt; by a right uſe of the word of truth and the armour of righteouſneſs, to guard them againſt temptations on every ſide, even ſuch as ariſe from honour and diſhonour, from evil report and good report: And they ſhould labour, by divine grace, to behave as true and faithful perſons, and to be made manifeſt, as ſuch, in the conſciences and eſteem of real Chriſtians, while they are traduced as deceivers, or are treated as mean and inſignificant wretches, by others. In this way of acquitting themſelves, behold how ſignally God appears for them! How much ſoever they may be chaſtened, they are wonderfully kept alive, till their Lord has done his work by them: How ſad ſoever their outward condition may ſeem to be, they are filled with all joy and peace in believing: And how poor ſoever they be in this world, they poſſeſs all things in Chriſt, their Head, and are inſtruments of making many rich toward God. O how freely and affectionately are their hearts and mouths open to their flocks; and what a reaſonable return is it, that their people's hearts ſhould be enlarged in like love to them! For they are neither ſtraitened in the love of their paſtors, nor in their miniſtrations of the promiſes; but all their ſtraitneſs lies within themſelves, in their own carnality and unbelief. And how concerned ſhould believers be for grace, to enable them to live anſwerable to the exalted privileges, by which God has honoured and diſtinguiſhed them; to abſtain from every thing, that has the leaſt aſpect of falling in with any corruptions, that lie in oppoſition to the purity of their faith, worſhip, and obedience; and to take heed that they be not unequally yoked with unbelievers in any relation, or in any ſenſe, that tends to enſnare and defile them. For they can no more have Chriſtian fellowſhip with others in ſinful, ſuperſtitious, and idolatrous cuſtoms, than righteouſneſs and unrighteouſneſs, light and darkneſs, Chriſt and *Belial*, or the temple of God and idols can be reconciled and harmonize. And, to encourage the people of God to ſeparate from every thing polluting, and offenſive to him, he, who is the Lord Almighty, has promiſed that, in their relinquiſhing ſuch things, they ſhall be no loſers; but that he will dwell in them, and commune with them; will receive them into his ſpecial care and protection; and will be the beſt of Fathers to them, and treat them as his ſons and daughters, whom he has made heirs of eternal life.

NOTE.

* The ſubſtance of this promiſe is found in the places referred to in the paraphraſe; one relating to the New Teſtament church; and the other immediately to *Solomon*, which the apoſtle may be ſuppoſed to apply to all true believers, in like manner as the promiſe, made particularly to *Joſhua*, is applied to them in *Heb.* xiii. 5.

CHAP.

CHAP. VII.

The apostle shuts up his last argument with an exhortation to universal holiness, 1. *Entreats the whole church to bear the like affection to him, as he did to them,* 2,—4. *Tells them how greatly he rejoiced, amidst all his tribulations, in the account, which* Titus *gave him, of their ready compliance with the orders of his former letter, and of its happy effect, as it produced their sorrowing to repentance,* 5,—12. *And in the comfort that they and* Titus *had together, who found a kind reception, and saw such things among them, as answered the good report, which the apostle had made of them,* 13,—16.

TEXT.

HAVING therefore these promises, (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

PARAPHRASE.

BEING therefore favoured with such exceeding great and precious promises, as have been but now mentioned: (*chap.* vi. 16,—18.) let us, my dearly beloved brethren, be excited and encouraged to labour, in a dependence on promised grace, and in hopes of promised glory, to purify ourselves, by believing applications to the blood and Spirit of Christ for deliverance, and by a conscientious departure in heart and life, from all and every kind of iniquity, which is the worst of defilement; both from those sins, that are committed by, and infect the body, such as uncleanness, drunkenness, intemperance, *&c.* which make us like the beasts that perish; (*Psal.* xlix 12.) and from those sins, that are most immediately acted by, and pollute the soul, such as falsehood, pride, malice, *&c.* which form us into the odious likeness of the devil, that father of lies, and proud, implacable enemy to God and man: (*John* viii. 44. 1 *Tim.* iii. 6. and 1 *Pet.* v. 8.) and let us not only, through the Spirit, mortify the evil deeds of the body of sin; (see the paraphrase on *Rom.* viii. 13.) but likewise press after universal holiness, as those *that are not already perfect, but are reaching forth to those things which are before,* till we shall have completed our course of obedience, and arrived at sinless perfection, (*Phil.* iii. 12, 13.) by maintaining a solemn reverence of God, and by the powerful workings of his new covenant-fear, which he, as our God, has put into our hearts, that we might not depart from him. (*Jer.* xxxii. 40.)

2 Receive us: we

2 But, to return *, I earnestly entreat you to receive

NOTE.

* It would have been a juster division of the chapters, if this verse had been made the first of the *seventh* chapter, and the first of this had closed the *sixth*: For the first verse manifestly shuts up that part of the discourse which the apostle was then upon; and there appears to be little or no connection between *this* verse

we have wronged no man, we have corrupted no man, we have defrauded no man.

ceive me, together with my other faithful brethren, into your good opinion, and cordial affection; to embrace the doctrine we preach in the name of Chriſt; and to own and ſubmit to the authority, we have received from him. To engage you hereunto, be pleaſed to conſider, that we have never given you occaſion to do otherwiſe; but can appeal to God, and to our own and your conſciences, that we have never injured the reputation of any of you, nor any way hurt you, but always aimed at doing you good; nor have ever corrupted any of your minds with errors, or by flattering ſpeeches, gifts, or bribes; nor have ever over-reached you, or made a gain of you, as your falſe teachers have endeavoured to do. (*Chap.* xi. 3, 20.)

3 I ſpeak not this to condemn *you*: for I have ſaid before, that you are in our hearts to die and live with *you*.

3 I do not inſiſt on theſe things from any ill-will toward you, or as though I ſuſpected, or would charge and condemn you, in the bulk, for having ſlandered us with inſinuations, that we had wronged, corrupted, or defrauded you; no, I cannot entertain ſuch an unkind and uncharitable thought of you: For I have already told you, (*chap.* iii. 2.) that *ye are our* recommendatory *epiſtle, written in our hearts;* and ſuch is our ardent affection to the generality of you, and entire confidence in you, that we could not only venture our reputation in your hands, with the greateſt ſatisfaction; but, were we not called to important ſervices in other places, we could very gladly ſpend, and be ſpent entirely for you, (*chap.* xii. 15.) and could chearfully live and die with you, as a people heartily loving us, and beloved by us.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

4 It is from my affectionate concern for you, that I uſe the utmoſt freedom and plainneſs in writing to you, about the diſorders that have ſprung up among you; and it is from the confidence I have in the major part of you, that I ſo greatly rejoice and glory in you, while I think of you as obedient children, whom I have miniſterially begotten to Chriſt through the goſpel; (1 *Cor.* iv. 15.) and that I ſpeak ſo highly, even to a ſort of boaſting of you, whereſoever I come: (*chap.* ix. 2.) I am filled with abundant conſolation, in every review of what God has done by me among you; and it is, beyond expreſſion, the joy

NOTE.

verſe and *that*: But here he brings in again what he, every now and then, had touched upon before, as particularly in *chap.* iii. 1, &c and iv. 1, &c, and v. 12, 13. and what he had much in his thoughts, as one main drift in *this*, as well as in his former epiſtle, which was to take off the factious part of the church from their falſe teachers, and to preſerve his intereſt, as an apoſtle of Chriſt, in their affections, and aſſure them of his own toward them.

joy of my heart, amidst all the reproaches and heavy afflictions, that have befallen me, and my companions in labour, from professed friends, and from secret and open enemies, to hear that things are now so much better with you, than I feared.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

5 For as when I came to *Troas*, I had no rest in my spirit, because I found not *Titus*, my brother, there, to give me an account of the state of your affairs; (*chap.* ii. 12, 13.) so when we came into *Macedonia*, we had no rest, night or day, in body or mind, both because, for some time, we could not meet with him there neither, and because additional troubles attacked us from every quarter: We had warm contentions and struggles with many surrounding adversaries, that violently opposed us and our doctrine; and, at the same time, we were full of anxious and distressing thoughts in our own minds, lest your false teachers should gain ground, and pervert any of you; and so both we, and the gospel should lose credit among you. (*Chap.* xi. 2, 3.)

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus:

6 But, at length, our gracious God, the Father of mercies, (*chap.* i. 3, 4.) whose endearing character it is, to comfort them that are dejected and brought low, and who only knows how and when, and is both willing and able, to do it, was pleased to relieve, encourage, and comfort us by means of the happy arrival of our beloved and faithful brother *Titus*, who came, by the good hand of the Lord, just in season to us.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervant mind toward me; so that I rejoiced the more.

7 And this consolation was occasioned, not only by his safe return to us, which we had been long wishing and praying for; but, in a special manner, by the delightful account, which he gave us of the great satisfaction and pleasure he received, in conversing with you, and in finding things to be in so good a state among you: As for instance, when he rehearsed to us, at large, what he had seen and heard of your strong desire to comply with the counsels and warnings, that I had sent you for rectifying various disorders, and particularly in what related to the incestuous person; (1 *Cor.* v.) when he further told us of your deep and humble lamentation, that such scandal should be thereby brought on the name and ways of Christ, and so much connived at by the church, and that such offence and grief should be thereby caused to myself, as well as many others; and when he assured us of your affectionate zeal and concern for my person, reputation, and authority, as an apostle of Christ, after all the sharp rebukes, which in faithfulness I had given you: These were the things, that exceedingly heightened the pleasure of his good company,

pany, and gave me more abundant joy, than I before had fear, concerning you.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorrow, though *it were* but for a season.

8 For though what I wrote in my former letter with some severity, as the circumstances of things then required, did occasion great grief and trouble to you; yet since, by the blessing of God, it has produced these happy effects, I do not regret my dealing so roundly with you; though, I must confess, so great was my love and tenderness of spirit for you, that, as I said, (*chap.* ii. 4.) I wrote it *with many tears*, and could not but be heartily grieved to think what a necessity I was under of using so much sharpness with you; and I was afterwards concerned, for fear it might wound some truly gracious souls, to whom it did not belong, and who ought rather to have been comforted; and had it, after all, failed of its desired success, and had I thereupon only consulted what might be agreeable to my own friendly dispositions toward you, I should have repented that I had given you any disturbance *: For, as I then apprehended, so I now find, by what *Titus* tells me, that the forementioned epistle affected you with extreme distress and trouble; though, blessed be God, it was only for a little while, inasmuch as ye were soon influenced by it to set to rights what was amiss among you; and so that short sorrow was turned into lasting joy.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

9 I *now* heartily rejoice, not because ye were made uneasy, as though I took pleasure in your grief for its own sake; but because your sorrow worked in an ingenious manner, to humble and prove you, and bring you to sincere repentance, for the evils, that had been found among you: For ye were afflicted, and mourned with a religious frame of spirit, like true penitents, with a self-abasing, contrite sense of the evil of sin, as committed against God, with humble confessions of it, and with full purpose of heart, to have no further fellowship with it; but to put it away in such a manner, as is according to the mind and will of God, (κατα Θεον) by the assistance of his Spirit, and to the honour of his great and holy name: These kindly workings of godly sorrow were wrought in you, to the end that, (ινα) instead of being provoked

NOTE.

* It is not to be supposed that the apostle ever did properly repent of any thing, that he had wrote under divine inspiration; and therefore we are to understand what he here says about it, as signifying only such a sort of sorrow, as one would have, were he to repent of what he had done, or only what would be natural for him to go into, as he tenderly loved them, in case any irksome measures, which he had taken with them, should not answer their desired end: Accordingly the original words, (ου μεταμελομαι ει και μετεμελομην) are rendered by some critics, and the latitude of the tense will bear it, *I do not repent, though I should have repented.*

ed and enraged on one hand, or discouraged on the other, to the injury of your own souls, by what I had said, (*ver.* 8, 12.) ye might make so good an improvement of it, as to receive no hurt in any respect whatsoever, but all desirable advantage by it.

10 For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.

10 For spiritual grief and contrition of soul, like yours, godward, and according to his will, on account of offences committed against him, has the happiest tendencies and effects: It produces that evangelical repentance, under apprehensions of the mercy of God in Christ, which consists in a thorough change of the mind, heart, and life, with regard to sin and duty; and is connected with, and will certainly issue in, a complete deliverance from sin and wrath, and advancement to eternal glory; yea, in the very nature of things, as well as by the ordination of God, it always goes before, and is practised, more or less, till an actual enjoyment of final salvation; and so this is an excellent sort of repentance, that need not, ought not, nor ever was, or will be, repented of: There can be no cause for repenting of this; on the contrary there is the highest reason to choose and cherish it, to rejoice in it, and bless God for it. But the anxiety, trouble, and impatient vexation of spirit, which men of carnal minds have, relating to the present world *, on account of their losses and disappointments, disgrace and troubles, especially when they have brought them upon themselves; and the distress and anguish, that the awakned consciences of the men of this world feel, in terrible and despairing reflections on their folly, guilt, and danger, merely on account of the mischief, their evil doings have exposed them to, increase their sin and torment, impair their health, (*Prov.* xvii. 22.) and sometimes, as in the case of *Ahitophel* and *Judas*, (2 Sam. xvii. 23. and Matth. xxvii. 5.) make them lay violent hands upon themselves; or, at least, one way or other, hasten their death and ruin, both as to the life which now is, and that which is to come.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought

11 Now it is the first, and not the last of these kinds of sorrow and repentance, that my letter was the means of producing in you: For observe, as I myself do, with great pleasure and thankfulness to God, your ingenuous mourning on account of what ye

NOTE.

* Since *the world* may be taken either for *the things of the world*, as in *Matth.* xvi. 26. and 1 *John* ii. 15,—17.; or for *the carnal men of the world*, as in *John* xvii. 6, 9, 14, 16, 24. and 1 *John* v. 19. the paraphrase is formed with a view to both: And methinks the temper of the *men of the world*, in their sorrowing, which *works* eternal, as well as temporal *death*, stands in a beautiful opposition to the better spirit that the *Corinthians* had discovered in their sorrowing, which *worked repentance to salvation.*

wrought in you, yea, *what* clearing of yourſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourſelves to be clear in this matter.

ye have done, and of what has been found among you, againſt him, has, through divine grace, wrought in a holy manner, and brought forth fruits meet for repentance *. Obſerve what thoughtfulneſs, care, and diligence it worked in you, to comply with my orders, and to approve yourſelves to God in rectifying what was amiſs: Yea, what happy influence it had upon you to take ſuch meaſures, as might furniſh out a plea (απολογιαν) againſt any accuſation, as if ye would partake with the inceſtuous perſon in his guilt, or would allow of, indulge, or connive at any ſin in yourſelves or others: Yea, what holy indignation and warm reſentment it raiſed in your ſouls againſt your own iniquities, and againſt the ſins of that delinquent and his abettors, who had ſo notoriouſly diſhonoured the name of Chriſt, and both troubled and defiled the church: Yea, what an awful reverential fear of God, and of his diſpleaſure and ſore rebukes, it worked in you, together with an humble jealouſy over yourſelves, and cautious fear and concern, leſt any accurſed thing ſhould ſtill be found with you; or leſt, through the power of temptation, ye ſhould fall into the like, or any other ſin again, to provoke the Lord to anger: Yea, what earneſt deſire it excited in you after a thorough reformation, by putting away that evil perſon, and every evil thing from among you; (1 *Cor.* v. 13.) and by doing what might be well pleaſing to God through Jeſus Chriſt, and might be to your own and others edification, ſatisfaction, advantage, and comfort: Yea, what ſacred zeal it inflamed you with for the glory of God, the credit of religion and of my apoſtolic authority, and for the peace and order of the church: Yea, behold, how it made you take a ſort of holy vengeance upon yourſelves, like perſons that could not tell how to forgive yourſelves, in reflection on your own defaults; and how it engaged you to inflict deſerved puniſhment on the ſcandalous offender, by caſting him out of your holy communion. In all theſe penitential and commendable ways of expreſſing your

NOTE.

* It appears from what follows in this, and the next verſes, that the *godly ſorrow* here ſpoken of, has a particular reference to its influence on the conduct of the church, for the correcting of their ſin and error, with reſpect to the inceſtuous perſon, while, inſtead of continuing to be puffed up, and not to mourn on his account, 1 *Cor.* v. 2. they now were deeply humbled in reflection upon his groſs miſcarriage, and upon their former unconcernedneſs about it, and accordingly had proceeded to paſs a proper cenſure upon him for it. And yet as, in the preceding verſe, the apoſtle calls it *godly ſorrow, which worked repentance to ſalvation*, we may likewiſe conſider his deſcription of it in this verſe, with a reference to that evangelical repentance, which is unto ſalvation, or *unto life*, as it is expreſſed, *Acts* xi. 18.; and therefore I have managed the paraphraſe ſo, as to take in both theſe views; though it may be thought too long.

your godly sorrow, with regard to what has been so faulty among you, ye have shewn that your consciences have been purged from its guilt by the blood of Christ; and that ye, as a church, stand clear from all further charges on that account, as being forgiven of God, and no longer to be reproached, or reproved for it, by men.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

12 This cannot but be an extreme satisfaction to me: For though I wrote to you with some smartness, particularly about the incestuous person, it was not from any pique or prejudice against him, who had dealt so injuriously in defiling his father's wife, (see the note on 1 *Cor.* v. 1.) nor from any pleasure, that I had in the thought of his being chastised for it; nor was it from any partiality, through favour or affection, toward the father himself, who had been so ill used by him; no, nor was it *barely* to reclaim the one, and, as far as in me lay, to do justice to the other, though this is what I had much at heart; but it principally proceeded from the sincere concern, which I had for you, as in the sight and presence of the heart-searching God, and from an earnest desire of discovering it in the most effectual manner to you, that ye might be preserved from the infection and the blast, which such a person's continuing among you might have brought upon you; and that the glory of Christ, and the honour and purity of the whole church might not suffer, through their neglect of doing the duty, which in that case was incumbent upon them.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

13 When therefore I and others of my brethren heard, that ye had in such a laudable manner acquitted yourselves, by casting that infamous sinner out of the church, to your own great peace and comfort; we exceedingly rejoiced at it, and were greatly refreshed with the comfort, which ye thereby have given us: And this our joy was the more abundantly increased, on account of the satisfaction, which our dear brother *Titus* found in what ye had done; because his soul, who is affectionately and solicitously careful about you, (*ver.* 15. and *chap.* viii. 16.) was mightily revived and cheered, under all his grief and concern for you, when he saw what an excellent spirit, and becoming behaviour appeared in the whole church; and when he related it to us. This, I say, adds greatly, and in a special manner, to my joy.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all

14 For if in my former conversation with him, I spoke of you with high commendation and confidence, concerning your faith, and your affectionate regards to me, as your spiritual father, I have now no cause to be ashamed of it, as though I had said more of

all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

you than ye deſerved; but as I have always preached the truth of the goſpel, and ſpoke in ſincerity, and nothing but the truth to you; ſo I am exceeding glad to find that ye have ſo fully anſwered my character of you, and that the fact now proves, that I kept within the bounds of modeſty and truth, in all the encomiums I gave of you to *Titus*.

15 And his inward affection is more abundant toward you, whilſt he remembereth the obedience of you all, how with fear and trembling you received him.

15 And his (σπλαγχνα) inmoſt bowels of love toward you are moſt abundantly warmed, and tenderly moved, in every reflection on your ready compliance, as a church, with my apoſtolic orders and admonitions; which diſcovered itſelf in the reſpectful manner, with which ye received him, as coming from me to enforce them; and in your ſolicitous watchfulneſs, care and caution, and deep concern, leſt he ſhould find any thing among you, that might offend and grieve him; and leſt, through the treachery of your own hearts, and the ſubtilty of Satan, ye ſhould not duly improve his faithful, kind, and tender counſel and advice.

16 I rejoice therefore, that I have confidence in you in all things.

16 It is therefore an unſpeakable pleaſure to me, that I have not been deceived in my expectations from you; and that I have now ſtill ſo much further ground of confidence, that ye will pay a dutiful reſpect to my character, and a religious regard to all that I, as an apoſtle of Jeſus Chriſt, may hereafter enjoin upon you.

RECOLLECTIONS.

What bleſſed aſſiſtances and encouragements do the gracious promiſes of a heavenly Father afford his children, for engaging them to depart from all iniquity in heart and life, and to go on in the fear of the Lord, till their ſanctification be perfected! With what freedom and boldneſs may miniſters claim an attention to their meſſage in the name of Chriſt, while they can appeal to the conſciences of their people, as witneſſes to their integrity, diſintereſtedneſs, and affectionate concern for the good of their ſouls, in delivering it! With what pleaſure do they receive all notices of the ſucceſs of their labours! And what a noble ſupport is this to them under all their tribulations, whether they ariſe from fightings without, or fears within! It is exceeding grievous to them to be under a neceſſity of ſpeaking ſevere things to the diſtreſſing of thoſe, whom they had much rather comfort: But, O the joy! when it produces in communities, or in particular perſons, not the ſorrow of this world, which works death; but godly ſorrow, which works repentance to ſalvation, and which is every way worth having, and appears with ſuch diſtinguiſhing evidence, as proves it to be ſincere: And how convincing are the tokens of this, when it works in profeſſed penitents, with a conſcientious carefulneſs againſt all ſin; with an utter diſallowance of it; with holy indignation againſt themſelves for it; with an awful reverence of God, and humble fear of relapſes; with earneſt deſire to have no more fellowſhip with it: with an ardent zeal for the glory of God; and with ſuch a religious revenge upon *that*, which has been ſo diſhonourable and provoking to him, as to purſue it in acts of mortification, till it be utterly ſlain within them! And how happy is it when goſpel churches, with a like temper of ſpirit, and with an obedientiall ſubjection to the authority of Chriſt, as made known by his ſervants, clear themſelves from ſcandalous members; and *that* to the bringing of them to true repentance! This puts an honour upon churches, and confirms the good opinion, which their miniſters at any time had entertained, and expreſſed concerning them; and gives both paſtors and people a ſweet partnerſhip and communion in each others joys. But, after all, it is God alone, who comforts them that are caſt down.

CHAP.

CHAP. VIII.

The apostle having vindicated his character, and expressed his satisfaction in the regard that the Corinthian *church had shewn to him, takes that occasion to remind them of his exhortation, in the former epistle, to charitable contributions for the relief of the poor saints at* Jerusalem: *This he enforces upon them, by the laudable example of the* Macedonian *churches*, 1,—8. *By the love and grace of Christ to them*, 9. *By the willingness, which they themselves had shewn to this good work a year ago, and the advantage that would accrue to themselves by it*, 10,—15. *And then he recommends* Titus *and two other brethren, who, at his request, came to them upon this very business*, 16,—24.

TEXT.

MOreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

PARAPHRASE.

NOW, brethren, according to the confidence I have in your love and obedience, (*chap.* viii. 15, 16.) I would again recommend the poor saints at *Jerusalem* to your Christian compassion: (1 *Cor.* xvi. 2, 3.) And in order to the engaging of your charitable contributions for their relief, who, through the original poverty of some, and through persecutions, wars, and the late famine, (*Acts* xi. 28, 29.) that have affected them all, are reduced to very necessitous circumstances; it may be proper that we acquaint you (γνωριζομεν υμιν) with the powerful influence of the grace of God *, which was wrought effectually in the *Gentile*-churches of *Macedonia*, such as those at *Philippi*, *Thessalonica*, and *Berea*, (Acts chaps. xvi. and xvii.) to incline them to exercise their Christian love toward their *Jewish* brethren, in largely contributing to their help, notwithstanding the difference, that there is in some sentiments between them, and the prejudices, which they have too much entertained on that account, one against the other.

NOTE.

* *The grace of God* (την χαριν του θεου) here undoubtedly refers to the liberality of the *Macedonians*; and with the like reference it is afterwards in this chapter rendered a *gift*, ver. 4. and at other times *grace*, ver. 6. 7, 19. This being called *the grace of God*, by a *metonymy*, which puts the cause for the effect, in the very entrance on this subject, seems to be with a design to lead our thoughts both here, and all along afterwards, to the free favour or grace of God, as the spring and cause of the liberality itself, and of that Christian grace of love, which was its principle in the *Macedonian* churches, and distinguished it from merely *common* humanity, whereby persons are inclined to relieve their fellow-creatures in distress: Accordingly, at the close of the apostle's discourse on this point, *chap.* ix. 14. speaking of the like charity of the *Corinthians*, he calls it *the grace of God in them*; and as what is here rendered *bestowed on the churches*, properly signifies *given in*, or *by the churches*, (δεδομενην εν ταις εκκλησιαις) it may intimate that this effect of the grace of God was wrought in the *Macedonians*, and was his gift by them to the poor saints at *Jerusalem*. The paraphrase is therefore formed to admit of both senses.

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

2 Ye must know then, that, amidst the sore persecutions of these *Macedonian* churches themselves, (*Acts* xvi. 19, *&c.* and xvii. 5, 13.) which are the trials of their faith and patience; the greatness of their joy in the Holy Ghost, (1 *Thess.* i. 6.) and the exceeding straitness of their own worldly circumstances have concurred, with rich advantage, to the producing of a noble generosity in them; their joy exciting them to it, and their own poverty putting such a lustre upon it *, as may well provoke others, of greater wealth, to be still more abundantly liberal.

3 For to *their* power, (I bear record) yea, and beyond their power, *they were* willing of themselves;

3 For, as I can witness for them, and now mention it to their honour, they voluntarily, and out of choice, went into this generous and compassionate benevolence, to the utmost of their ability; yea, so heartily zealous and earnest were they in it, that they even did more than they could well spare, from the spontaneous motion of their own liberal souls, under divine influence.

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministring to the saints.

4 So far were they from needing to be pressed to it, that, of their own accord, they desired me and others of my fellow-servants, with great importunity, to take their free-will-offering, which the grace of God had excited them to, under our care; and to give ourselves the trouble of performing, what is indeed properly the office of *deacons* †, by conveying and distributing their bounty, in token of our fellowship with them, and of the communion which they had, and desired to have, with the poor afflicted Christians of *Judea*, whom they esteem as sanctified in Christ Jesus, and holy in resemblance of him.

5 And *this they did*, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God:

5 And this they did with a freedom, chearfulness, and generosity, not barely answerable to the highest hopes, that we could have from them, considering the scantiness of their circumstances; but, over and above all this, to shew that they acted herein, upon truly religious principles, they first of all, even before

NOTES.

* The apostle's mentioning the *Macedonian*'s poverty, to inhance their liberality, is very beautiful, and carries a genteel insinuation to the *Corinthians*, that they, who so much exceeded the *Macedonians* in *riches*, (see the note on 1 *Cor.* iv. 8.) ought to exceed them also in *bounty*.

† As it is well known that the *deacon*'s office takes its name from the words, (*Διακονια* and *Διακονεω*) that are used here, and in *ver.* 19, 20, and are rendered *ministring* and *administer*; and as the service, which the apostle in all these places speaks of, properly belongs to that office, I have kept up this view of the expressions, where they occur in the present discourse, to shew that though *deacons* were chosen, (*Acts* vi.) to take care of the poor Christians; yet as that work originally belonged to the apostles, it was not, by the institution of a peculiar office to aid them in it, so alienated from them, but that they had still a right to act in it, as opportunity offered, and their principal employment would permit. The same may also be said of the ordinary pastors of churches. See Dr. *Owen*'s true nature of a gospel church, Part II. pag. 181, *&c.*

fore they put their contributions into our hands, jointly surrendered up and devoted their ownselves, as a church, with all that they are and have, in a solemn manner to the honour and service, influence, government, and disposal of the Lord Jesus, as their Head, Saviour, and King; and then, God directing and moving them to it by his Spirit, they with one consent committed themselves to us, as his ministring servants, to conduct them and all their affairs, according to his holy will, as revealed in his word, and notified by the openings of his providence.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

6 This excellent spirit, which appeared in them, moved us to entreat our brother *Titus*, that as, when he last visited you, he was so very acceptable to you, and had begun to stir you up to the exercise of this Christian grace of liberality, in making collections for the same charitable use; so he would undertake the business of coming to you again, to counsel, admonish, and encourage you to go on with this good work, till it be completed among you, as far as you purpose, and are able to contribute towards it.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that ye abound in this grace also.

7 But as * many of you are remarkably eminent in every other gift, as for instance, in the faith of Christ, which is fundamental to all the rest, in eloquence of speech, and in understanding the mysteries of the gospel, (1 *Cor.* i. 5, 7.) and in all studious endeavours to promote its interests, and the purity of your own church, (*chap.* vii. 11.) and particularly in your love to us, the ministers of Christ, which ye have given some signal testimonies of already; (*chap.* viii. 13,—16.) so I only entreat that ye would act like yourselves, and like persons thus highly favoured of the Lord, with proportionable aboundings in this grace of Christian benevolence also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8 I do not, in this case, lay any absolute command upon you by my apostolic authority; nor do I impose any certain sum to be raised among you; no, I much rather choose that it should be a free-will-offering, as God may incline your hearts to it, in proportion to your own circumstances: But I thought proper to take an occasion of recommending this noble duty to you, from the great readiness, that other Christians and

NOTE.

* I know not how the particles, (αλλ' ωσπερ) which properly signify *but as*, come to be here translated *therefore as*, which is a very rare construction, and, instead of being necessary, seems to obscure the connection, and to sink the beauty of the admirable insinuation contained in this verse; and as something must be supplied to complete the sentence, as it lies in the *Greek*, what I have substituted instead of *see*, toward the close of the verse, seems to keep up the spirit of the argument with much greater light and perspicuity, and to bring in the next verse with greater force of eloquence.

and churches have ſhewn to it, of their own accord, (*ver.* 3.) that ye might not come behind them in this, any more than in other ſpiritual attainments; and that by this fruit I might further try, prove, and know the genuineneſs of your profeſſed affection to me, and of your love to Chriſt himſelf, and to the ſaints for his ſake, in imitation of, and return for, his matchleſs, exemplary, and endearing love to you.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

9 For ye cannot be utter ſtrangers to, and I truſt ye experimentally know, and ſeriouſly reflect upon, the ſurpriſing greatneſs of the free favour, love, and bounty of our Lord and Saviour Jeſus Chriſt, who though, as the eternal Son of God, he was originally poſſeſſed of all the riches, glory and bleſſedneſs of the Deity, (*Rom.* ix. 5. and *Col.* ii. 9.) and as the former of the world, *by whom, and for whom, all things were created*, (Col. i. 16.) he was the rightful Lord and Proprietor of all the riches of the univerſe; and though, in his office-capacity, he was the appointed heir of all things; (*Heb.* i. 2.) yet, in his tender compaſſion to you, for your ſalvation, he aſſumed human nature, and in that nature veiled his glory, and diveſted himſelf, as it were, of all his riches, with reſpect to his own uſe of them; and ſubmitted, in the form of a ſervant, to the deepeſt poverty, amongſt all his other ſufferings unto death; inſomuch that in his *birth*, he came of poor and mean parentage, was brought forth in a ſtable, *wrapt in ſwaddling clothes, and laid in a manger;* (Luke ii. 7.) and in his *life*, though *the foxes have holes, and the birds of the air have neſts;* yet he *had not where to lay his head:* (Matth. viii. 20.) The Lord of glory thus humbled, emptied, and denied himſelf, to the end that, on account, and by means of his extreme and voluntary poverty, ye might be enriched with all the bleſſings of grace and glory, and with as many of the good things of this life, as ye enjoy, or as he ſees to be beſt for you. Surely then ye ought to be conſtrained by this wonderful love of Chriſt, and to be influenced by ſuch a ſtriking example of bounty and goodneſs, to ſpare what ye can out of your temporal poſſeſſions for the comfort of your poor brethren, for whom he willingly condeſcended to undergo all this, as well as for you.

10 And herein I give *my* advice: for this is expedient for you who have begun before, not only to do, but alſo to be forward a year ago.

10 And as your own honour and advantage, as well as duty, are nearly concerned in this affair, I would adviſe you to finiſh it out of hand: For this is in a ſpecial manner fit and becoming, proper and uſeful for you; and will ſhew that ye are rather examples to others herein, than they to you, (*chap.* ix. 2.) who according to my directions, when I wrote to

you

you last, (1 *Cor.* xvi. 2.) set on foot collections of this sort, and began not only to lay by something in store for them, but also to discover the greatest willingness, like persons in good earnest to engage in them, about a year ago; it being so long since I recommended this service, and ye chearfully consented to it.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

11 Now therefore let me entreat you to act up to character, and consummate what ye then so well began, that as, at that time, ye discovered great freedom and alacrity of mind for it; so the like pleasing readiness may now be shewn, in collecting together into one common stock, what ye have laid by, from week to week, for that purpose, according to your respective abilities, *as God has prospered you; that there may be no gatherings when I come.* (1 Cor. xvi. 2.)

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

12 For if, as has happily appeared in you, there be before-hand, a chearful and determinate propensity of mind to charitable acts; and sincere contrivances and endeavours, that ye may have wherewith to distribute out of your temporal substance, to the glory of God, and the necessities of his poor; it is acceptable, not only to the churches, and to me, but, which is best of all, to Christ himself, when it is done in proportion to a man's own circumstances, be they larger, or straiter, like the poor widow's who cast two mites into the treasury; (*Luke* xxi. 2, 3.) and not with vain glorious prodigality, or inconsiderate prosuseness, that would be manifestly injurious to ones self and family, and especially that would be a giving of other peoples property, and running so far in debt, as to have no reasonable prospects of ever being able to discharge it.

13 For *I mean* not that other men be eased, and you burdened;

13 For nothing is farther from my intention, than to desire that other Christians, who are now in want, should be enriched, or raised above the low rank in which Providence has placed them, by the abundance of your alms, and that at the same time ye yourselves should be overloaded, and so reduced and impoverished by an excess in your exhibitions to them; nor do I mean that the whole weight of supplying the exigencies of the poor saints should lie upon you, and that other churches, who are capable of assisting, should be excused from it.

14 But by an equality. *that* now at this time your abundance *may be a*

14 But what I aim at is, that there may be a proper proportion in your, and their distributions to them that are in want, even such as is equal and fit for you severally to give, and for the poor to receive *, that

NOTE.

* By an *equality*, as it is explained in the latter part of this, and in the next verse,

a supply for their want, that their abundance also may be *a supply* for your want, that there may be equality;

that by this means, in the present situation of things, your affluence may afford a suitable and sufficient supply to their necessities: And this I desire of you now, in hope that, if ever the providence of God should change hands, as it often does in the vicissitudes of this uncertain world, by raising them up, and casting you down, he will also incline their hearts to return the favour, in due season, when out of their greater abundance, they may minister a proper relief to your wants; that so, upon the whole, there may be an equality in beneficence on both sides; and ye and they may be equally beholden to the brotherly love and bounty one of another, and all may be well provided for, in their turns, according to their respective occasions, as the *Israelites* were in the wilderness, by the wise and kind disposal of an immediate providence, for our instruction and imitation;

15 As it is written. He that *had gathered* much, had nothing over: and he that *had gathered* little, had no lack.

15 As it is divinely recorded (*Exod.* xvi. 18.) concerning the *manna*, which God gave them, in a miraculous way, for their subsistence, *he that gathered much had nothing over, and he that gathered little had no lack*, the surplus of each person's gatherings being applied to the use of those, who, through infirmity or age, could not gather an homer-full for themselves, which was the prescribed measure for every single person; so that there was neither superfluity, nor want, to either of them; but all were sufficiently supplied according to their exigencies: In like manner, they that have more of this world's goods, than they really need for themselves, and their families, should be ready to distribute to their poor brethren, and not suffer them to lack necessary food, as remembring that God gives them their larger stores for this very purpose; and that the happiness of a man's life consists not in the abundance of the things which he possesses. (*Luke* xii. 15.)

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

16 And (δὲ) blessed be God, that he has inspired our beloved brother *Titus* with the same fervent desire and diligent concern, as I myself had, to engage you in this excellent and important service, for your own sakes, as well as theirs that may be relieved by it.

17 For indeed he accepted the exhortation, but being

17 For truly in his abundant affection to you, and confidence of his interest in your love; in his earnest desire that ye might share in the honour of this service;

NOTE.

verse, is apparently meant, not a *levelling* scheme, which takes away personal property, but an equality with respect to the degrees of the benefactions, and the wants of the poor: And yet, considering it in connection with the preceding verses, there may possibly be some reference to an equality of proportion between the contributors themselves, in their giving according to their respective circumstances; and therefore I have glanced at that interpretation also.

ing more forward, of his own accord he went unto you.

vice; and in his great zeal for the common cause of Christ, and compassion for the poor saints, he not only fell in at once with the very first motion, that was made to him to go, and excite you to the finishing of this charity; (*ver.* 6.) but, being more eager for it of himself, than to need any exhortations to it, he of his own free choice *, (αυθαιρετος) under divine influence, (*ver.* 16.) set out upon this errand to you.

18 And we have sent with him the brother, whose praise *is* in the gospel, throughout all the churches;

18 We, who are concerned in this affair, have also sent with him, upon the same business, another eminent brother †, who is well known, and has obtained great reputation, in all the churches, that have seen or heard of him, for his light in the gospel; for his hearty attachment to it; and for his faithfulness, judgment, and zeal in preaching, and promoting it, by all possible means:

19 (And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administred by us to the glory of the same Lord, and *declaration of* your ready mind)

19 And who is not only esteemed and honoured at a high rate, wherever he comes; but was likewise chosen by the common suffrage of the churches, that had made collections on this occasion, which they testified, according to their known custom, by the lifting up of their hands; (χειροτονηθεις) he was, I say, in this manner chosen, by them, to accompany us to *Jerusalem* with their free gift, which the grace of God stirred them up to, and which is to be distributed by us, who are willing to perform the office of deacons therein for a time, (see the note on *ver.* 4.) to the honour of one and the same Lord Jesus, both theirs, yours, and ours; and to the giving you an opportunity of shewing your readiness of mind to concur with them in that design, as supposing that we should be equally acceptable to you.

20 Avoiding this, that no man should blame us in this abundance which is administred by us;

20 Our desire of having other reputable servants of Christ joined with us in this office is, that we might be freed from all suspicion of fraud, or partiality, in the disposal of so large a charity; and might avoid the ill natured censures of our adversaries, as though we would embezzle, or misapply any part of this liberal fund, which is now put into our hands, in order to its being duly distributed by us.

21 Providing for honest

21 In this method of proceeding, we have taken all

NOTES.

* What *Titus* is here said to do of *his own accord*, God is said to have *put into his heart*, ver. 16.; which shews that the way of God's working upon, and determining a man's heart, is so far from making any infringement upon the liberty of his will, that it rather strengthens and secures it.

† It is not certain, nor is it of any importance for us to know, who this, and the other brother mentioned, *ver.* 22, were; whether *Barnabas*, *Silas*, *Mark*, *Apollos*, *Epenetes*, *Sosthenes*, or *Luke*, as has been variously conjectured: The church at *Corinth* could be at no loss about it; but, whoever they were, they seem to have been *ministers*, because it is here said of one of them, that *his praise is in the gospel;* and both are said to be *the glory of Christ.* ver. 23.

honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

all imaginable care to execute this great truſt, in ſuch an honourable and diſintereſted manner, as may approve itſelf, not only to God, who knows our hearts, and whoſe eye is upon all our ways; but likewiſe to the conſciences of all mankind, whether friends or enemies, that ſhall ſee and obſerve our conduct in it.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

22 And as in *the mouth of two, or* at moſt *three witneſſes*, every word is eſtabliſhed, (*Matth.* xviii. 16.) we have ſent to you, along with the above mentioned, (ſee the note on *ver.* 18.) a third excellent brother, who has often been tried, and proved to be very active and induſtrious, as well as faithful, in his management of ſeveral other affairs, that have been committed to him; but, in this caſe, is animated to more than ordinary diligence, upon the recommendation he has heard me give of you, as a church of Chriſt, in whom I have the greateſt ſatisfaction, that ye will not be behind-hand with other churches; but will chearfully receive, and attend to what he may ſay, in conjunction with his other brethren, to excite your liberality in perfecting this free-will-offering.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be enquired of, they are* the meſſengers of the churches, *and* the glory of Chriſt.

23 As to the characters of all theſe perſons, if any that are ſtrangers to them, or would invidiouſly carp at one or another of them, ſhould enquire after them, or raiſe any diſpute about them; let ſuch know that, as to *Titus*, he is my aſſociate in the work of the miniſtry, and my fellow-labourer in thoſe things, that relate to your aſſiſtance, comfort, and edification: Or if any queſtion be aſked about the two other of our brethren, that are ſent with him; it is ſufficient to ſay, that they are approved meſſengers of the *Macedonian*-churches, who have deputed them to tranſact this affair, as perſons every way qualified for it; and they are Chriſtians and miniſters, (ſee the note on *ver.* 18.) that have behaved themſelves in a manner, which has already brought great honour to the name of Chriſt, and are inſtruments of promoting his glory, who has made them faithful to himſelf.

24 Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

24 Therefore ye need make no difficulty of receiving them, with the greateſt affection, reſpect, and confidence; and I beſeech you to do it in ſuch a manner, as ſhall give to them, and to the churches that have ſent them, an evident demonſtration of the ſincerity of your love (*ver.* 8.) to Chriſt, to them, to me, and to the poor ſaints at *Jeruſalem*, for his ſake; and as ſhall ſhew that the great things I have ſaid of you, and my glorying in you, as a generous, faithful, and affectionate people, is not a vain boaſt, but exactly according to truth.

RECOL-

RECOLLECTIONS.

What an excellent grace is Christian benevolence, in relieving the poor, and especially such as are of the household of faith! It is wrought in us by the power of divine grace; it proves the sincerity of our love to Christ, and to his members for his sake; it is strongly recommended by the matchless grace of our Lord Jesus, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich; and it turns to the spiritual account of the pious benefactors themselves, who may likewise hope that, if ever they should be reduced, God will incline the hearts of others to be assistant to them, in a return of equal kindness. How pleasant is it to see a forwardness in this, and every other good work, while some of their own accord, and yet under divine influence, set an example of it to other Christians, according to the utmost of their ability; and others are equally ready to encourage it, and assist in finishing it, according to the pressing occasions that call for it! A little that is given in love, and with a willing mind, by those that are in strait circumstances, is a high commendation of their liberality; and yet, as the proportion of alms-deeds is accepted according to what a man has; so some ought not to be unreasonably burdened, to the easing, much less to the enriching of others; nor ought any to give what is not their own: But all charity, as well as every thing else, ought to be managed with such prudence and faithfulness, and in such a disinterested and honourable way, as may approve itself to God, as done in his sight, and even to the consciences of the whole world; and as may cut off all occasions of blame, or even of suspicions of fraud, partiality, or selfish designs. How happy is it when ministers and private Christians behave at such a rate, as is to the glory of Christ, and as spreads their praises among the saints, and begets a mutual affection to, and confidence in one another! What a beauty is there in the order of the churches, that first gave their ownselves to the Lord with joint consent, and then to the conduct of his servants, according to the will of God! And how sweet is their harmony and communion, when the messengers of some churches are well recommended to, and are received, with respect and honour, by others!

CHAP. IX.

The apostle excuses his sending Titus, *and the two other brethren that accompanied him, to collect their alms, notwithstanding the confidence he had in their own readiness to that good work,* 1,—5. *He further encourages them by several arguments to be liberal and chearful in it,* 6,—14. *And shuts up his discourse, on this head, with a thanksgiving to God for his unspeakable gift,* 15.

TEXT.

FOR, as touching the ministring to the saints, it is superfluous for me to write to you.

PARAPHRASE.

I Desire nothing more, relating to your proposed benevolence, than that ye would act according to my just expectations from you: (*chap.* viii. 24.) For as to your charitable collection, which is to be conveyed and distributed to the poor saints at *Jerusalem*, the generosity, piety, and compassion of your temper render it needless for me to write so many things, as might easily be offered to stir you up to it*, or to trouble you with any other letter about it.

NOTE.

* As the apostle afterwards urges several arguments to excite the *Corinthians* to this charity, ver. 6. &c. his saying, *It is superfluous for me to write to you*

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

2 For I am fully ſatisfied, with reſpect to the ſtrong propenſions, reſolutions, and alacrity of your own minds, to engage in this excellent ſervice; on account of which I have ſpoke of you, with pleaſure and confidence, to the churches of *Macedonia*, telling them that the Chriſtians in *Achaia*, of which *Corinth* is a principal city, were extremely willing, and had begun to make their contributions, for the uſe of thoſe poor brethren, the laſt year; (*chap.* viii. 10.) and the fame of your laudable and fervent zeal herein, has raiſed a noble ambition in many of them, that heard me ſpeak of it, to follow your good example.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready:

3 But, notwithſtanding all my confidence in you, I thought proper to join in ſending *Titus*, and his two companions aforementioned, (*chap.* viii. 17, 18, 22.) not from any remaining ſuſpicion of you, as if ye would be backward to finiſh what ye have ſo well begun; but that our glorying in you, with regard to this particular point, may not in any degree be made void; my meaning is, that according to what I have told them, (*ver.* 2.) and have now ſuggeſted to you, (*chap.* viii. 11.) ye may be indeed thoroughly prepared to put your money, as ready gathered, into our hands, when I and other meſſengers may call upon you for it.

4 Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not you) ſhould be aſhamed in this ſame confident boaſting.

4 So that the deſign of ſending theſe brethren is chiefly to acquaint you with our intended journey for this purpoſe; leſt, if any of our *Macedonian* friends accompany me, it ſhould happen that, through your not knowing when to expect us, or not apprehending the need of haſte, they ſhould find that the work is ſtill depending, and not completed; and leſt, in that caſe, I and others of my brethren ſhould meet with a diſappointment of our hopes, and ſo be confounded before them, on account of the honourable things, that we have ſaid to them, with the utmoſt aſſurance on this head, concerning you: This would turn greatly to our reproach, not to ſay alſo to yours.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be

5 I therefore judged it neceſſary, for your ſakes, as well for our own, and the common credit of Chriſtianity, to entreat the above-mentioned brethren, that they would make you a viſit before-hand, to let you know when ye may look for us; and to aſſiſt you in diſpatching every thing, that may be requiſite for getting together the whole of your beneficence, which may be called a *bleſſing*, (*ευλογιαν*) as it is by the bleſſing of God, that ye are enabled, and inclin-

ed

NOTE.

you about it, muſt be underſtood in ſome ſuch reſtrained ſenſe, as is given in the paraphraſe.

be ready as *a matter of* bounty, and not as of covetousness.

ed to do so much good to others; as he will continue to bless you in, and after it; and as his poor bless his name, speak honourably and affectionately of you, and implore his blessing upon you, for it: The design, I say, of these brethren's coming is, that ye receiving previous notice by them, against what time this bounty of yours should be ready gathered, it may be so, before we come; and may thereby evidently appear to be, as I make no doubt but it is, freely given, as a grateful acknowledgment of the favour of God to yourselves, and with a desire of being blessings to others; and that it is not extorted from you by our presence and importunity, as though ye were a covetous people, loth to part with it.

6 But this I *say*, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

6 But as to the sum to be raised among you, *that* must be left to your own conscience and discretion; only to prevent disheartning and unbelieving objections, as though what ye give to others were all loss to yourselves, I desire you to remember, that, as in the husbandman's casting his seed into the earth, he, who sows with a niggardly sparing hand, can expect but a very small crop, when he comes to reap it; but he, who freely scatters his seed abroad, may hope, by the blessing of God, for a plentiful harvest: So *to the merciful, God will shew himself merciful;* (Psal. xviii. 25.) and, in the ordinary dispensations of providence, he will proportion his blessings to the straitness, or liberality of your charitable contributions; insomuch that *there is that scatters, and yet increases; and there is that with-holds more than is meet, but it tends to poverty.* (Prov. xi. 24.)

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a chearful giver.

7 Let every one seriously consider this; and then let him give according to what he deliberately thinks, in his own heart and conscience, is fit and proper for one in his circumstances; and let him do it with a free and chearful spirit, and not with reluctance or secret repining, like one that grieves at what he parts with; nor by constraint, like one who, through shame, or over-pressing, or some sinister motive, cannot tell how to avoid it: For the great and blessed God, whose goodness is his glory, takes pleasure in one, that imitates his own free bounty, by giving with an open heart and hand; that *draws out his soul to the hungry,* (Isa. lviii. 10.) and chearfully lays hold on every opportunity of making them comfortable.

8 And God *is* able to make all grace abound towards you; that ye always, having all

8 And the all-sufficient God, who delights in mercy, is undoubtedly every way able to cause your liberality, as well as every other grace of his Spirit, to increase abundantly in you, to the end that, being contented with such things as ye have, and being plentifully

all ſufficiency in all things, may abound to every good work;

plentifully ſupplied with all the good things, that pertain to life and godlineſs, ye may be ſtill more and more capable of, and heartily engaged in, this and every other good work, to which he calls you: And ye have no room to doubt but that he will do it, ſince he has given his own promiſe to encourage your faith herein;

9 (As it is written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

9 As it is written in the ſacred oracles, concerning the merciful man, (*Pſal.* cxii. 9.) He has ſcattered abroad, with a liberal hand, out of his worldly ſubſtance, for the good of others; he has chearfully given to the relief of the poor and needy, which may be called his *perſonal* righteouſneſs, becauſe it is one great part of moral righteouſneſs, and becauſe he only acts, as a juſt and faithful ſteward, in diſtributing his Lord's goods for the noble purpoſes, for which he entruſted them with him: And this ſort of righteouſneſs perpetually abides, in its *exerciſe*, as God will continue to diſpoſe him to it, and make him capable of it; and in its happy *fruits* and *effects*, as the objects of his pity, will receive laſting benefit by it; as he himſelf *ſhall not be forſaken* of his God, or of good men, *and his ſeed ſhall be bleſſed;* (Pſal. xxxvii. 25, 26.) and as he ſhall be had in honourable remembrance upon earth, and for ever in heaven. (*Pſal.* cxii. 6.)

10 Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs;)

10 Now my heart's deſire and prayer of faith to God is, that he, whoſe bleſſing makes rich, and who, in the world of nature, not only provides food for the current year, but gives ſeed to the huſbandman for ſowing again; and who, in the moral world, gives the liberal man, not only enough for a ſupply of his own wants, but alſo ability and a heart to do good in diſtributions to others; my earneſt and believing prayer, I ſay, for you, my generous friends and brethren, is, that he would continue to feed you with food convenient for you; and would turn what ye give to others to the beſt account, and even reſtore it an hundred-fold into your own boſoms, both as to ſpirituals and temporals; and that he would enable you to abound yet more and more in this, and every other *fruit of righteouſneſs, which is, by Jeſus Chriſt, to the glory and praiſe of God:* (Phil. i. 11.) * Faithful is he that has promiſed, who alſo will do it.

11 And

NOTE.

* One of *Stephanus*'s copies, and the *Clermont*, with ſeveral others, read *miniſter*, *multiply*, and *increaſe*, in the *future* tenſe; and ſo make them promiſes of what God will do. (Vid. *Mill.* Nov. Teſt.) But whether we follow thoſe readings or not, an apoſtolic prayer may be conſidered as containing the nature of a promiſe, eſpecially when ſupported by other promiſes, ſuch as are found in the preceding context.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

11 And may he plentifully bestow upon you every blessing of this world and a better, that shall dispose you for, and make you capable of persevering and increasing in, all liberality, (απλοτητα) with rich abundance, and with simplicity and singleness of heart, free from any sinister views, according to what appears in your good beginnings, which engage many souls in great thankfulness to God, for raising up such instruments of seasonable supplies, through our means, who excited you to them, and are to distribute them!

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

12 For our officiating in preparing, and disposing of this public collection, is not only an ample relief of the necessities of the poor saints, which cannot but be a great satisfaction to a benevolent, generous, and compassionate mind; but it likewise abundantly redounds to the glory of God, through the manifold thanksgivings that are, and will be offered to him on that account, by myself, by those that share in your bounty, and by all that are friends to Christ, and his poor.

13 (Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;)

13 This revenue of glory accrues to God, while by the proof and experience (δια την δοκιμην) of your brotherly love, in this distribution of your charity through our hands, they who hear of it, and especially they who receive the benefit of it, adore and bless his holy name, for that unfeigned submission and obedience to the authority of Christ in his gospel, which in this, as in other instances, ye practically, as well as verbally, make an honourable profession of, in your affectionate regard to his poor members, according to his will and command; as also for your great generosity in liberal communications to them, and even to all that need your help, according to your ability, as opportunities and occasions offer.

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

14 And it abounds to your own advantage, as well as to the glory of God, through their earnest prayers to him, that every blessing may be returned into your own bosoms for the Christian-kindness, which ye shew to them, who are affectionately desirous of your happiness for time and eternity, and of having a personal acquaintance with you, because of the superabundant grace of God, which is found in you, and has manifested itself in this fruit of it toward them.

15 Thanks *be* unto God for his unspeakable gift.

15 My heart sincerely joins in their praises, as well as prayers: Blessed be God for this free and bountiful alms, which turns so inexpressibly to his glory, and to your own and others good; and for the unutterable gift of his grace, in that he has made you both willing and able to honour him with your substance, and to refresh the bowels of his poor, and has filled them with so much gratitude to him and you,

in

in their thankful acknowledgments of it; and above all, bleſſed be God for Jeſus Chriſt, to whoſe goſpel ye have ſhewn ſuch an entire ſubjection, (*ver.* 13.) through whom the abundant riches of this grace, and all bleſſings come to you; (*chap.* viii. 9.) and who is, by way of eminence, *the gift of God*, (ſee the note on *John* iv. 10.) even ſuch a tranſcendent and all-comprehenſive gift, as exceeds the power of language to expreſs.

RECOLLECTIONS.

What an amiable and exemplary temper is it to be ſo forward for acts of charity, as not to need excitations to them! And yet there may be occaſion for the moſt liberal ſoul to be reminded of them, and directed about them. that they may be performed in a due manner, according to his ability, and in proper ſeaſon. How unreaſonable, as well as ſinful, are all the cavils of unbelief, and all grudgings of mind, againſt a well adviſed charity in ſuch proportions, as, upon ſerious conſideration, we purpoſe in our own hearts to go into! For God, who loves a chearful giver, is able to make all grace abound towards us, and to multiply our ſtore, that we may have a ſufficiency for ourſelves and ours, and may be enriched in every thing, that is requiſite to diſpoſe and enable us for every work of benevolence, which he calls us to; and he has aſſured us, that, according to our ſowing, we ſhall reap, either ſparingly, or bountifully: We may therefore depend upon it, that he who diſperſes abroad, and gives to the poor, from a principle of love to God and them, ſhall be no loſer by it: This ſort of righteouſneſs ſhall abide in its happy fruits to others, and in its everlaſting benefit, through grace, to his own ſoul. who is thereby recommended to the affection and prayers of his brethren, and particularly of the poor ſaints, that the bleſſing of them, that were ready to periſh, may come upon him; and whoſe praiſes are in all the churches of Chriſt. And, O what an eminent glory is brought to God and his goſpel, when alms-deeds are performed with a ready mind, in obedience to his commands, and when they engage the thankſgivings of many to him! Bleſſed be God for the unſpeakable gift of his grace, whereby he enables and inclines ſome of his people to communicate, and others to be grateful in their acknowledgments of it: And bleſſed be his glorious name to all eternity for Jeſus Chriſt, that ſuperlative, ineſtimable gift of his love, through whom this, and every other good thing, pertaining to life and godlineſs, is freely beſtowed upon us, beyond all expreſſion, meaſure, or bounds.

CHAP. X.

The apoſtle returning to a neceſſary vindication of himſelf, and confutation of the invidious ſuggeſtions of falſe teachers that ſet themſelves againſt him, aſſerts his authority with great meekneſs and humility, 1,—6. *Reaſons with the* Corinthians *about it*, 7,—11. *Rejects the vaunting methods of thoſe teachers in recommending themſelves, and claiming the honour of other men's labours; and lays down the better rule, by which he proceeded in his miniſtrations, with an aim at the glory of God, and at being approved of him*, 12,—18.

TEXT.

NOW I Paul myſelf beſeech you, by the meekneſs and gentleneſs

PARAPHRASE.

NOW, to return to my neceſſary ſelf-defence againſt the mean inſinuations of your falſe apoſtles to degrade me, I, that ſame *Paul*, who am reviled by them (*ver.* 10.) as an abject, puſillanimous creature,

neſs of Chriſt, who in preſence *am* baſe among you, but being abſent, am bold toward you.

creature, of low ſtature, and deſpicable aſpect, in my appearance among you, but as very aſſuming, magiſterial, and ſevere in my writings, when abſent from you; even I, to ſhew how little I am diſcompoſed at theſe invidious repreſentations of me, exhort you (παρακαλω υμας) with all lenity, calmneſs, and benevolence of temper, to regard my admonitions; and this I do with ſo much clemency and tenderneſs, according to, and as influenced by, the amiable example of my great Lord and Maſter, who was meek and lowly in heart, (*Matth.* xi. 29.) whom I would fain have you alſo imitate herein, together with myſelf.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the fleſh.

2 But, though mine enemies take occaſion from my mild and humble behaviour, when I was with you, to ſpeak contemptuouſly of me, I earneſtly entreat, (δεομαι) as well as exhort you, that ye would not ſide with them, and thereby force me, contrary to my own inclination, to exerciſe my apoſtolic authority, when I come to you again, with ſuch ſeverity as, unleſs things be mended, I purpoſe, and think it my duty to uſe, without fear of any man's face, for the correcting of thoſe among you, who judge and talk * of *me* particularly, together with others of my brethren, as if I were influenced by ſecular views of intereſt, or honour, and conducted my miniſtry by maxims of carnal reaſon; than which no reflection can be more unjuſt.

3 For though we walk in the fleſh, we do not war after the fleſh:

3 For though indeed I, as well as the reſt of my fellow-labourers, do dwell in mortal fleſh, and we all are liable to the common infirmities and calamities, that attend our being in the body, while we preach the goſpel; (*Gal.* iv. 13.) yet I can appeal to God, who knows my heart; (*chap.* ii. 17.) and the manner of my life and labours plainly ſhews, that the exerciſe of my miniſtry, in which I am called to war a good warfare, (1 *Tim.* i. 18.) and that my converſation in the world, and eſpecially to you-ward, (*chap.* i. 12.) is not with fleſhly wiſdom, under the government of ſelfiſh and ſinful principles, by carnal means, to carnal ends; but with ſimplicity and godly ſincerity, by the grace of God.

4 For

NOTE.

* Though the apoſtle here, and moſtly throughout this chapter, as it has been obſerved he likewiſe doth in various other parts of the epiſtle, (ſee the notes on *chap.* iii. 1. and v. 16.) ſpeaks in the *plural* number, for the ſake of modeſty and decency, in treating the ſubject that lay before him; yet he principally means himſelf; and, in ſeveral parts of the following diſcourſe, it is evident that he points at things, which only related to himſelf: I have therefore in the paraphraſe on this chapter, as alſo elſewhere, all along either included others with him, or not, according as I apprehend may be moſt ſuitable to the nature of the things he is ſpeaking of, as either common to him and others, or as peculiar to himſelf.

4 (For the weapons of our warfare *are* not carnal, but mighty through God, to the pulling down of ſtrong holds:)

4 For as, like good ſoldiers of Jeſus Chriſt, we are liſted into his ſervice, which may be called a warfare, on account of the difficulties, hardſhips, and dangers that belong to it, (2 *Tim.* ii. 3, 4.) and the many great and formidable enemies, that are to be oppoſed and vanquiſhed; the arms, with which we militate, are not of a worldly nature, to carry things by external force; nor are they ſuch as the wiſdom of the fleſh furniſhes out, or as are ſuited to promote the intereſts of the fleſh; but, in oppoſition to theſe, they are of a ſpiritual nature *, ſuch as *the goſpel of peace*, and *the ſword of the Spirit*, *which is the word of God*, (Eph. vi. 15, 17.) as diſpenſed with light, zeal, and courage, in their native ſimplicity, without human art or eloquence; (*chap.* iv. 2, 7. and 1 *Cor.* i. 23. and ii. 1,—7.) and, in oppoſition to the *weakneſs* of carnal means, they are wonderfully prevalent, through the mighty operation of God with, and by them, to demoliſh the ſtrongeſt forts of ſin, Satan, and the world, and all the darkneſs, rebellion, pride, and prejudices, unbelief, ſtubbornneſs, ſenſuality, and enmity, which lie in the heart of man, and fortify themſelves in it, as in a ſtrong hold, againſt God: And all this is done, as eaſily and effectually by theſe weapons, as the walls of *Jericho* were thrown down with the blowing of rams horns. (*Joſh.* vi. 4,—20.)

5 Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.

5 Theſe means, uſed in this ſpiritual warfare, are ſucceſsful, not by human might or power, but by the Spirit of the Lord, (*Zech.* iv. 6, 7.) to confute and overthrow the corrupt reaſonings (λογισμες) of *Jews* and *Gentiles*, and every proud conceit of ſelf-wiſdom, righteouſneſs, and ſtrength, together with all the power and policy of hell and earth, that naturally riſe up in rebellion againſt, and would hinder the propagation of the light, grace, and holineſs of the goſpel, and the various diſcoveries, that are made of the perfections of the divine nature, and of the mind and will of God therein: And he renders theſe means effectual to ſubdue every oppoſing thought and paſſion; to captivate and overcome them by a ſweet, and yet all-conquering energy; and to reduce them to a chearful and obedient ſubjection to the authority and commands of the Lord Chriſt, that he may have a willing people in the day of his power. (*Pſal.* cx. 3.)

6 And having in a

6 And as to thoſe among you, who, after all pro-

per

NOTE.

* Though *faith* and *prayer*, and other graces and accoutrements, are alſo reckoned to the *Chriſtian's armour*; (Eph. vi. 13,—18.) yet the *goſpel of peace*, and the whole *word of God*, ſeem to be chiefly intended here, as the means of *pulling down ſtrong holds*, &c.

a readiness to revenge all disobedience, when your obedience is fulfilled.

per methods have been used to reclaim them, continue obstinate and refractory, and do what in them lies to degrade me and my office, I am furnished with powers, and am ready, to inflict such exemplary punishments upon them, by my apostolic rod, as they deserve *: Only I am willing to defer this, till the utmost has been tried by gentler treatment, and it may be seen how many of you shall pay obedience to Christ, and to his authority in me; and how far ye shall fulfil the orders, which I have given you, by the Lord Jesus, to cast incorrigible offenders out of the church.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

7 How disadvantageously soever my inveterate opposers may pretend to judge of me, from the meanness of my corporal presence, the lowness of my worldly circumstances, and the humility and mildness of my behaviour, when among you; are ye so weak and inconsiderate, as to form your judgment and esteem of me and them, merely from external shew and appearances? If there be any one †, even the most leading man of the faction that has been raised among you, who vaunts, and pretends to be confident in his own mind, and, like a self-righteous person, trusts in himself, that he is a member and servant of Christ, united to him, guided by his Spirit, and commissioned and owned by him; let such an one, however, reckon again with himself, and reflect often and seriously upon it, to make him humble, and prevent his contemptuous thoughts of me, that, admitting he were what he pretends to, I am every way as much Christ's, and am honoured with as many evident tokens of it, as he possibly can be.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your

8 For if, being forced to it on this occasion for vindicating my own public character, I should speak with something of an air of boasting, beyond what I ever have done, or like and choose, or otherwise would do, or beyond what the vainest of *them* can reasonably presume to do, concerning the apostolic pow-

NOTES.

* This *revenging all disobedience*, seems to be something different from *the weapons of warfare* before-mentioned, *ver.* 4. and to relate to what he would do by the apostolic rod, rather than merely by a church-censure, which he had directed the church itself to pass upon obstinate offenders, 1 *Cor.* v. 3,—13. and which he here intimates he would vindicate and confirm, in case of continued impenitence, by inflicting further punishments upon them; (see the note on 1 *Cor.* iv. 21.) though, doubtless, had he been present, he would have presided in their church assemblies, and passed the censure, with their concurrence, by virtue of his apostolic authority, which gave him the power of an universal pastor.

† Mr. *Locke* thinks that one *particular* man is here, and in some following verses, pointed at, as the false apostle, who had raised a faction among the *Corinthians* against the apostle *Paul*. But it seems pretty evident from *ver.* 2, 10, 12. that there were *more* than *one* false teacher, or apostle, that opposed him; though perhaps *one* might be more leading and famous than the rest.

your deſtruction) I ſhould not be aſhamed;

ers, which the Lord Jeſus has entruſted me with, for building you up in the faith, holineſs, and order of the goſpel, and not for the deſtruction of any of your ſouls; and for bringing offenders among you to repentance, and not for driving them into deſpair, no, not by the ſevereſt exerciſe of my authority: Yet, were I to enlarge upon this head, more than I ſhall, I ſhould have no reaſon to be aſhamed of it, as if it were groundleſs, untimely, or indecent, in my preſent ſituation; the truth would bear me out, and none could confute me.

9 That I may not ſeem as if I would terrify you by letters.

9 But I forbear ſaying ſo much of this, eſpecially of my power to inflict puniſhments, as I juſtly might, that I may not ſeem to conduct, as though I intended to frighten you, by writing in my epiſtles, while abſent from you, what I dare not do, when preſent with you, as is objected againſt me by my antagoniſts.

10 For *his* letters (ſay they) *are* weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

10 For they do not ſtick to ſay, in a reviling manner concerning me, His epiſtles indeed are wrote in a high, ſolemn, authoritative and threatning ſtrain, as if he were *ſome body;* but when he is perſonally preſent with us, he appears to be a poor, weak, contemptible animal, of a ſpirit as low as his ſtature; and his diſcourſe is quite deſpicable, without eloquence, or graceful utterance, or any thing to ſupport the vaſt authority he pretends to in his writings. (See the note on *chap.* xi. 6.)

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo in deed when we are preſent.

11 But whoever ſpeaks of me at this detracting rate; let ſuch an one reckon, and depend upon it, that whatever I threaten in words by writing, when I am not with you, I will certainly execute in fact, as far as there may be occaſion for it, whenever I have the opportunity, as I deſign, God willing, (*chap.* xiii. 1.) of coming to you again; I then will not ſpare to puniſh ſuch, as ſhall continue diſobedient, (*ver.* 6.) according to the authority which Chriſt has given me.

12 For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves: but they, meaſuring themſelves by themſelves, and comparing themſelves amongſt

12 This is all that I, at preſent, ſhall ſay of that matter: For, ſurely, ſuch a contemptible wretch, as I am repreſented to be, muſt not preſume to think myſelf fit to vie, or to be ranked and joined, with that party among you, who ſpeak great ſwelling words of vanity; nor to compare myſelf with ſuch mighty boaſters, as fancy that none can come up, near to them *: Nor indeed would my conſcience allow me to be ſo conceited and vain-glorious, as to vaunt

NOTE.

* As ſome valuable expoſitors take the former part of this verſe in the *ironical*, and others in the *ſerious* view, I have conſidered it both ways, that the reader may take his choice.

mongſt themſelves, are not wiſe.

vaunt beyond all bounds, like them, or to go into an oſtentatious detail, and *that* beyond *the truth*, of all my qualifications, powers, and performances, in order to my comparing them with theirs, who exceſſively magnify their own pretended gifts and atchievements, to the running down of others, that are every way better and greater men, than themſelves: But this I muſt ſay, that while, in forming their fond opinion and eſteem of themſelves, they take their meaſure, rule, and ſtandard, only from ſuch imaginary excellencies and ſervices, as they fancy belong to themſelves; and while, inſtead of being duly humbled, in conſideration of the much ſuperior character and uſefulneſs of others, they compare themſelves only with perſons of their own temper and party, and of inferior, or at leaſt of equally inſignificant endowments, they act a very weak and fooliſh part, and can never in that way come at a true knowledge of themſelves; nor do they indeed underſtand the proper boundaries of their own ſphere and province, ſo as not to thruſt themſelves upon churches, and lord it over them, which were foduned by the miniſtry of others, and not of themſelves.

13 But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you.

13 But, for my own part, I will not attempt, like them, to aſſume to myſelf the honour of other men's labours, (*ver.* 15.) nor to glory in things, that God has not commiſſioned me for, and wrought by me, within thoſe bounds, which his providence has plainly marked out to me *: But I ſhall only ſpeak of thoſe things, that have been done in a regular exerciſe of my miniſtry, not by ſkipping about from place to place, according to my own humour, and for ſerving party-views, as the falſe apoſtles do; but according to the meaſure and limits of that commiſſion and call, which God has given me, and aſſiſted

NOTE.

* It may very much help us to underſtand this and the following verſes, if, with Dr. *Hammond*, and ſome other critics, we conſider the terms, that are moſtly uſed in them, as *agoniſtical*. In this view of them, *the meaſure of the rule* (το μετρον του κανονος) alludes to the path marked out, and bounded by a white line for racers in the *Iſthmian* games, that were obſerved among the *Corinthians*; and ſo the apoſtle repreſents his work in preaching the goſpel, as his ſpiritual race; and the province, to which he was appointed, as the compaſs or ſtage of ground, which God had *diſtributed* or meaſured out (εμερισεν αυτω) for him to run in. Accordingly, to boaſt *without his meaſure* (εις τα αμετρα) in the former part of this verſe, and *ver.* 15. and to *ſtretch himſelf beyond his meaſure*, or over extend himſelf, *ver.* 14. (υπερ εκτεινισθαι) refer to one that ran beyond, or out of his line: *We are come as far to you* (αχρι υμων εφθασαμεν) alludes to him that came foremoſt to the goal; and *in another man's line*, ver. 16. (εν αλλοτριω κανονι) ſignifies in the province, that was marked out for ſome body elſe, in alluſion to the line, by which the race was bounded; each of the racers having the path, which he ought to run, chalked out to him; and if one ſtepped over into the other's path, he extended himſelf over his line.

ed and owned me in, for preaching the goſpel in many regions through which I travelled, in an orderly courſe, for that purpoſe, (*Rom.* xv. 18, 19.) till, by the favour of God, and according to the rule of my commiſſion, I came as far as *Corinth*, even to you; where, as in various other places, I planted the goſpel, and a church-ſtate among you. (1 *Cor.* iii. 6, 10.)

14 For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you; for we are come as far as to you alſo, in *preaching* the goſpel of Chriſt:

14 For I am not chargeable, as your new preachers are, with extending my courſe beyond its appointed bounds, as if, without proceeding gradually, I had paſſed by other towns and cities that lay in my way, or had not come to you, till after ye had received the goſpel by ſome other hand: For I took all other places, far and near, that were within the compaſs of my travels; and when I had fulfilled the neceſſary parts of my miniſtry in them ſeverally, I advanced forward, till, at length, I reached as far as *Corinth* alſo, where I was the firſt that preached the glad tidings of ſalvation by Jeſus Chriſt to you; and, bleſſed be God, it was attended with great ſucceſs. (*Acts* xviii. 1,—11.)

15 Not boaſting of things without *our* meaſure, *that is*, of other men's labours; but having hope when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly.

15 I do not herein vaunt of things that I have done, without obſerving the bounds, which God has marked out to me, as your new teachers do; nor do I, like them, pretend, as though Chriſt had wrote thoſe things by me, which were done by others; and ſo take the credit of their labours to myſelf: No, I have always *ſtriven to preach the goſpel, not where Chriſt was named* before, *leſt I ſhould build upon another man's foundation*: (Rom. xv. 18, 20.) And (δε) I hope in the Lord, that when your faith, which has been ſhaken by falſe apoſtles, is re-eſtabliſhed, regulated, and improved, I ſhall be greatly encouraged, and aſſiſted by you, to extend my province ſtill farther, than the goal which has hitherto been ſet me; and *that* without going over another man's line, but according to the commiſſion, which the Lord has given me, as the apoſtle of the *Gentiles*.

16 To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another man's line of things made ready to our hand.

16 My hope is that, by your means, I ſhall be enabled to hold on my courſe, ſo as to carry the goſpel of Chriſt to diſtant countries, that lie beyond you, for the converſion of many there, where it has not yet been preached; and ſo ſhall continue to glory in what further ſervice my great Maſter ſhall mark out for me, and do by me, more than has yet been allotted to me, and *that* without leaping over my own bounds, and encroaching upon another miniſter's province, or bragging of things done by any, that have gone there before me, as if I would take the honour of their labours to myſelf.

17 But

17 But he that glorieth, let him glory in the Lord.

17 But, after all, instead of glorying in ourselves, or in our own accomplishments, labours, and success; and, much more, instead of boasting of what has been done by others, as though it had been performed by ourselves; let every one, that is minded to exult and triumph, glory only in the Lord Jesus, by whose grace he is what he is, and doth what he doth, for the honour of God, and the good of others, that he alone may be exalted.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

18 For whoever he be that, having a high conceit of his own abilities and performances, and of the good done thereby, ascribes them to himself, and seeks the applause of men, is far from being accepted of that God, who *resists the proud, and gives grace to the humble:* (1 Pet. v. 5.) But he, whom the Lord honours with his gifts and graces, presence and blessing, and bears witness to, as sincere, humble, and faithful in his work, is highly approved in his sight; and shall have praise of God, when he shall make manifest the counsels of the heart. (1 *Cor.* iv. 5.)

RECOLLECTIONS.

With what meekness and condescension, in imitation of our blessed Lord, should his servants labour to win over such, as are unreasonably prejudised against them and their ministrations; and yet with what authority should they vindicate the honour of Christ, in rebuking those that, after all, continue obstinate in their disobedience to him, as speaking by them! Though faithful ministers are men of like passions and infirmities with others, and make but a mean figure in the world, while they dwell in mortal flesh; yet they are not to be judged of by outward appearance; nor are they governed by carnal principles and views in their work and warfare, as many false pretenders are. And, O how victorious and triumphant is the gospel, which they preach, when attended with the mighty power of God, to beat down the strong holds of sin and Satan; to overcome the perverse reasonings of carnal minds, and all their pride and predjudices; and to subdue them to the obedience of Christ! When his ministring servants have a witness in themselves that they are Christ's, it is sometimes necessary for them to assert it, in confutation of those, that would unrighteously reproach them, as though they assumed too much to themselves, or acted an inconsistent part in different situations: And yet how careful should they be, to avoid all appearances of vain boasting, or of going out of their province, to the hindrance and disturbance of other churches! And, as ever they would be approved of God in all that they do, they should take heed of priding themselves in any thing, that they are, have, or perform; and glory only in the Lord, as ascribing the praise of all entirely to him.

CHAP.

CHAP. XI.

The apostle, in further vindication of his authority against his enemies, gives the reasons, in a prefatory apology, of his speaking in his own commendation, 1,—4. *Shews that he had not come short of any of the apostles of Christ, much less of the false apostles, (whom he describes) in freely preaching the gospel,* 6,—15. *Makes another apology for what he was going to add in defence of his own character,* 16,—21. *And draws out an account at large of his external privileges, as equal to those of the false apostles; and of his qualifications, labours, cares, sympathy, sufferings, dangers, and deliverances, as superior to theirs,* 22,—33.

TEXT.

WOULD to God you could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

PARAPHRASE.

AS it may be necessary to add something further, in vindication of my apostolic office, against those, that would supplant it, I wish (ὀφελον) ye would have a little patience with me in what I am forced to say on my own behalf, which may seem to be very vain and foolish, as speaking in one's own praise is generally thought to be, and as, without the greatest necessity, it certainly would be: But (αλλα) I beseech you to bear with me, as ye ought, in this my reputed folly, in which I principally aim at your advantage.

2 For I am affectionately and solicitously concerned for you, with a holy and religious doubt and fear, lest any of you should be drawn off from Christ and his gospel, and from me, as his apostle, to your false teachers; and there is good reason why I should be touchingly thoughtful about you: For I, as an earnest suitor for the Lord Jesus, was the means of bringing you to know and love him, to accept of him, and yield yourselves up with full consent to him, as your only husband, like persons betrothed, as *Israel* were of old, in a marriage-covenant to the Lord; (*Hos.* ii. 19, 20.) and it is my great ambition, as it always has been, that I may have the honour and pleasure of putting you into his hands, as a pure, uncorrupted, faithful spouse, that is for him, and for no other. (*Hos.* iii. 3.)

3 But considering the artifices and intrigues of the false apostles, who are so very busy with you, I am tenderly in pain for you, lest as the devil, by his cunning stratagems under the form of a serpent, imposed upon, over-reached, and drew our mother *Eve*, through her unwatchfulness, into sin; (*Gen.* iii. 1, —6.) so some of your souls, through the sophistical insinuations, and plausible pretences of his instruments, should be inadvertently perverted in your principles, temper,

temper, and practice; and be turned aside from the purity of doctrine, relating to salvation alone by Jesus Christ, and from the sincerity and uprightness in manners, that belong to the professors of his name, and are really found in all those, that are vitally united to him.

4 For if he that cometh, preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

4 I am afraid, I say, lest by their means, instead of your being like a chaste virgin to Christ, ye should be corrupted, like an adulteress: For if any one, who has come among you since I left you, proposes another saviour from sin and from the wrath to come, than that Jesus, whom I, as well as *Apollos*, preached to you; (1 *Cor.* iii. 5, 6, 10, 11.) or if, by the ministry of any new upstart, ye have been made partakers of another and better spirit, and of more excellent gifts and graces, than ye received by the hearing of faith; (*Gal.* iii. 2.) or if, by means of such an intruder, ye have been made acquainted with a more holy, joyful, and blessed gospel, that is more worthy of God, and contains better tidings, or a safer way of salvation, than what ye embraced through my preaching; then indeed ye might very well receive and own him, and submit to his authority, and even prefer him to me; and none could blame you for it.

5 For I suppose I was not a whit behind the very chiefest apostles.

5 But this, none of you can say; and were any to pretend to preach another saviour, another spirit, or another gospel, they ought to be rejected with abhorrence: (*Gal.* i. 6,—9.) For I am persuaded, and it is no presumption in me to conclude, that, as to these things, I no way fall short of any, even of the most eminent apostles of Christ; no, not of *Peter* himself, whom some of you make your boast of; (1 *Cor.* i. 12.) much less have I been inferior to any of the false apostles; no, not to the most famous of them, that has of late crept in among you; and, to ingratiate himself with the *Jewish* party, may pretend to have come from *Peter*.

6 But though *I be* rude in speech, yet not in knowledge; but we have been

6 Yea, though my style be plain and simple, like that of a private ordinary person, (εἰ δὲ καὶ ἰδιώτης) without the flourishes of human rhetoric; (1 *Cor.* ii. 1, 4.) * and though my pronunciation be not so graceful

NOTE.

* No good judges of true oratory, that have carefully read and considered the apostle *Paul*'s speeches and epistles, can think him a stranger to the art of persuasion, or the rules of rhetoric: Vid. *Bez.* in loc. and see Mr. *Locke*'s *preface to the epistles*; and *Blackwall*'s *sacred classics*, Vol. I. pag. 254, &c. But he purposely avoided the pomp of *Greek* eloquence, and the studied arts of human oratory in his preaching, that *our faith might not stand in the wisdom of men, but in the power of God.* (1 Cor. ii. 4, 5.) And therefore his being *rude in speech*, is referred by some to a defect in his voice, which they suppose was small and shrill, if not stammering; and by others, to that plain inartificial

been throughly made manifest among you in all things.

ful and fluent, as some others, and particularly as my brother *Apollos*'s may be; (*Acts* xviii. 24.) yet my knowledge of Christ, and of the whole scheme of the gospel, which I received by revelation from him, (*Gal.* i. 12.) is inferior to none: But this I have shewn and proved in so ample a manner, with regard to all the main points of Christian faith and obedience, the efficacy of which ye experienced with such power of the Holy Ghost, when I was with you, that I need only appeal to your own consciences for the truth of it.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?

7 As to another cavil of my adversaries, (see the note on 1 *Cor.* ix. 1.) as though I had acted below the apostolic character, and inconsistent with it, in not demanding a maintenance from you, as I justly might, (1 *Cor.* ix. 4,—14.) but working with my own hands for a subsistence; (*Acts* xviii. 3, and 1 *Cor.* iv. 12.) can any one really think that I have been guilty of any fault, or done you any injury, in humbling myself so far, and submitting to so mean and servile a way of getting my bread; my design in which was, that none of you might be prejudised against me, as a mercenary creature; but that ye might the more readily embrace the gospel of the grace of God and might be enriched with its great and glorious blessings, without impairing your temporal substance? Was I not, by preaching it at free cost, the more likely to promote your spiritual prosperity, and lift you up, as it were, to heaven in its glorious privileges? (*Matth.* xi. 23.)

8 I robbed other churches, taking wages *of them*, to do you service.

8 Yea, in pursuit of my studious concern for your spiritual advantage, I have also, in tenderness to you, stripped other churches * that have been captivated to the obedience of Christ by my ministry, (*chap.* x. 5.) even though they were poorer than yourselves, (*chap.* viii. 2.) by taking larger contributions from them,

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inartificial way of speaking, which he chose, but for which the wise and learned men of this world despised him.

* The word (συλησα) signifies to *spoil*, *strip*, or *make naked*, as well as to *rob*; and it is certain that the apostle did not mean it in the bad sense of *robbery*: For this would have been a very odd vindication of himself against his captious adversaries; and he calls what he received from other churches *wages*. (οψωνιον) alluding to the victuals that were anciently given to soldiers for their pay, which intimates that he thought himself to have as good a right to the contributions of those churches, as soldiers had to their stipend; he being a *good soldier of Jesus Christ*, and having a just claim to be honourably supported by every church, to which he was an apostle, in such a manner, as might be best suited to promote his serving the common cause of his, and their great Lord and Master. And as the words rendered, *I robbed, taking wages*, (συλησα, λαβων οψωνιον) are *military* terms, perhaps, there may be some allusion to *the spoils*, that are taken from captives, and applied to further use in carrying on wars and victories. which is glanced at in the paraphrase.

them, than were barely neceſſary for my maintenance, during my abode with them, that I might miniſter the goſpel for your converſion and edification, at their coſt, without making it chargeable to you.

9 And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf*.

9 Accordingly, whilſt I continued preaching the glad tidings of ſalvation among you, and wanted the neceſſaries and conveniences of life, ye very well know, that I did not load you with the expence of ſupporting me, and ſo become burdenſome to you; (*chap.* xii. 13.) (ϗ κατενάρκησα ὑμᾶς) nor did I ſtun any of you with complaints, or grow dull and ſlothful in preaching the goſpel, for want of pay: For whatever I ſtood in need of, over and above what I could earn by working ſometimes at a handicraft trade, (*Acts* xviii. 3.) my Chriſtian brethren, that came from the churches in *Macedonia*, and particularly ſome, that arrived from *Philippi*, one of its chief cities, (ſee the note on *Acts* xvi. 12) furniſhed me with it. (*Phil.* iv. 15.) And, at all events, I have, from firſt to laſt, taken effectual care, by one means or other, to procure a livelihood hitherto, without your aſſiſtance, that I might not be chargeable to any of you: And I am, for good reaſons, fully reſolved never to be ſo, for time to come. (*Chap.* xii. 14.)

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

10 If this be imputed to me, as a fault, I am ſo far from being aſhamed of it, that I count it a great part of my honour; and I ſolemnly declare, with the faith and honeſty of a Chriſtian, and of an apoſtle of Chriſt, to which he is witneſs, (*Rom.* ix. 1.) that no one whatſoever, either by reproaches on one hand, or by kindneſſes on the other, ſhall prevent my glorying in my not being a burden to you, or to any of the churches in all your province of *Achaia*.

11 Wherefore? becauſe I love you not? God knoweth.

11 Why, think ye, am I ſo ſolicitouſly bent upon this? Is it, as ſome would ſuggeſt, becauſe I have not a real and hearty affection for you, but have taken ſome diſguſt at you, and therefore will not ſeem to be any way beholden to you? (See the note on *chap.* xii. 13.) Far from it; the great God, who ſearches the heart, knows that it doth not proceed from any ſuch cauſe as this.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.

12 But what I have done in preaching the goſpel *gratis* to you, (και ποιησω) and will perſiſt in, is, that I may ſtop the mouths of thoſe falſe teachers, who are continually ſeeking all occaſions to depreciate me, and extol themſelves; and that in the very thing which they boaſt of, as though they were diſintereſted perſons, and only inſiſt on your maintaining them, as a teſtimony of your owning their authority over

you *, they may be induced, by my example, to be as little oppreſſive to you, and as free from all mercenary views, as I am; and that they may not catch at an advantage for boaſting, (as they gladly would, were I to take any thing of you) as if they therein did nothing, but what even I myſelf had done.

13 For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt.

13 For, whatever this ſort of men pretend to, they are not real apoſtles of Chriſt, ſent and commiſſioned by him; but they are falſe claimants of that high character; they corrupt the word of God, and handle it deceitfully, (*chap.* ii. 17. and iv. 2.) labouring to cheat and impoſe upon you, and to ſerve themſelves, under pretence of ſerving our Lord Jeſus Chriſt; (*Rom.* xvi. 18.) and, to compaſs this deſign, they put on the moſt ſpecious forms, that they may appear like the true apoſtles of Chriſt, as if they had the ſame authority, and did the ſame work with them.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

14 And it is no wonder that they ſhould practiſe this deceitful art, ſince Satan himſelf, on certain occaſions, takes upon him the guiſe of a good angel, pretending the greateſt ſanctity and kindneſs, in order to his doing the greateſt miſchief; as when, tempting *Eve* to ſin, (*ver.* 3.) he aſſumed the body of a ſerpent in ſuch a beautiful form, and accoſted her with ſuch fair ſpeeches, (*Gen.* iii. 1,—6.) as made that prince of darkneſs appear to her like one of the glorious angels, that dwelt in the light of God's immediate preſence, and came with a meſſage of truth and goodneſs from him.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

15 It is therefore no ſtrange, new, or impracticable thing, if his emiſſaries and ſervants, who learn of him, and are influenced by him, to promote his kingdom, ſhould alſo diſſemble their own true character, and put on the face of holy miniſters, and teachers of the way of righteouſneſs to eternal life by the works of the law, and not alone through the faith of Chriſt: But for all this, God will bring them to judgment, when their final reward ſhall be according to the wickedneſs

NOTE.

* The ſenſe given in the firſt part of the paraphraſe on this clauſe is, I own, very ſingular; but all other interpretations, that I have met with, except Mr *Locke*'s, which I have alſo added, moſtly go on a ſuppoſition, that ſome, at leaſt, of theſe falſe teachers did preach at free coſt; which ſeems rather to perplex, than clear the apoſtle's meaning, and to ſpoil the connection between this and the following verſe, as well as to be utterly inconſiſtent with the whole ſcope of his argument, anſwerable to what he had inſiſted on, at large, in the *ninth* chapter of his firſt epiſtle, (ſee the note there on *ver.* 1.) which is to vindicate himſelf againſt the calumnies of the falſe apoſtles, on account of his not claiming and uſing the right of *maintenance*: And it appears from the 20th verſe of this chapter, that they were ſo far from taking *nothing* for their labours among the *Corinthians*, that they were very *rigorous* and *oppreſſive* in their *exactions* upon them.

edneſs and hypocriſy of their doings; and ſo their end will be deſtruction. (*Phil.* iii. 18, 19.)

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

16 Conſidering then how theſe falſe pretenders ſet themſelves off, to the deceiving of many, I again (*ver.* 1.) beg that ye would bear with me, and that none of you would count me a vain-glorious fool, in repreſenting the great things which God has really done for, and by me: But if any of you think me to act ſuch a fooliſh part herein, as does not become a wiſe and prudent man; yet I beſeech you to indulge me, as far as ye would one, whom ye take to be a weak and ſilly creature, that I, as well as others, but with much better views, may a little further vent myſelf in what looks like boaſting of my own endowments and performances.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

17 I confeſs, that in ſo much inſiſting on my own character, I do not ſpeak in ſuch a way, as ſeems worthy of Chriſt, and after his example; (*John* viii. 50, 54.) nor do I ſpeak according to any expreſs command, that he delivered in his perſonal miniſtry: (ſee the note on 1 *Cor.* vii. 10.) No; I muſt own that he condemned ſeeking honour one of another, (*John* v. 44.) which is certainly very criminal, when ſelf-applauſe is aimed at: But the huge boaſtings of my enemies, with a deſign of impoſing upon, and perverting you; and their mean inſinuations to diſparage my apoſtleſhip, and the pure goſpel of Chriſt, and ſo to prevent my uſefulneſs in preaching it, force me to ſpeak with an air of weakneſs and folly, in this oſtentatious appearance of ſetting forth things, that relate to my office, after their example, who confidently boaſt of themſelves.

18 Seeing that many glory after the fleſh. I will glory alſo.

18 Since many of your judaizing teachers greatly value themſelves upon, and pride themſelves in, their external privileges and advantages, ſuch as their being the ſeed of *Abraham*, (ver. 22.) and circumciſed in the fleſh, and the like; I will venture to ſay, that, if there is any room for glorying in theſe things, I can boaſt of them as much as they; and ſurely ye cannot be offended at me for ſaying this.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

19 For thoſe of you, that admire the falſe apoſtles, can eaſily bear with their folly, while they ingratiate themſelves with you by magnifying theſe their privileges; and if, to ſhew that I am upon a level with them in this reſpect, I alſo do the ſame, ye may likewiſe bear with me therein, ſince ye think yourſelves very wiſe in bearing with them *; and are indeed ſo wonderfully

NOTE.

* *Seeing ye are wiſe* is ſpoken *ironically*, in a beautiful oppoſition to their counting the apoſtle *a fool in glorying*, ſo, that I am deemed a fool; yet ye, who have ſuch a vaſt opinion of your own

wonderfully conceited of your own underſtanding, as to pity, rather than envy others, whom ye look upon as fools, compared with yourſelves: Nay, ye can bear with much greater faults in your falſe teachers, than this.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

20 For if any one of them tyrannizes over your perſons and conſciences, as though ye were abſolute ſlaves * ; if he makes a prey of you, as *ſerving his own belly*, (Rom. xvi. 18.) like the *ſcribes*, who, under pretence of religion, *devour widows houſes ;* (Luke xx. 47.) if he not only receives large preſents and ſalaries, but even takes away your worldly ſubſtance by ſubtilty and fraud ; if he aggrandizes and ſpeaks highly of himſelf, and treats you with ſovereign contempt, as the *Jews* were wont to do by the *Gentiles:* Nay, if he inſults and abuſes you, in as ignominious a manner as when a man gives another a ſlap on the face ; ye can put up all this, and be eaſy under it.

21 I ſpeak as concerning reproach, as though we had been weak: howbeit, wherein ſoever any is bold, (I ſpeak fooliſhly) I am bold alſo.

21 What I mean, and ſpeak of, relates to the indignity, (ατιμιαν) which theſe inſolent men have uſed you with ; and which, at the ſame time, they have put upon me, as though I were a contemptible wretch, that had no right to, nor were able to ſupport, the apoſtolic powers and privileges, which I profeſs to claim : But, let them paint me out in as invidious and deſpicable colours, as they pleaſe, whatever any of them can pretend to boaſt of, and value themſelves upon, I alſo (though it may ſeem to be fooliſh) can talk at as high a rate as they ; and dare boldly compare myſelf with them, in every thing that is worth mentioning, in their account, or yours.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I.

22 As to *external* privileges according to the fleſh, (*ver.* 18.) are they of *Jewiſh* extract by birth, in diſtinction from proſelytes of other nations ? and are they ſuch as uſe the *Hebrew* tongue in their ſynagogue worſhip, in diſtinction from *Helleniſtic Jews*, (ſee the note on *John* xii. 20.) that perform it in *Greek ?* I likewiſe am ſo, both by father and mother's ſide, and have always uſed the ſame language, being a *Hebrew* of the *Hebrews*. (Phil. iii. 5.) Are they deſcended, not from *Eſau*, but from the beloved

NOTES.

own knowledge, are ſurely wiſe enough to bear with me, while ye conſider me under that character.

* *Bringing them into bondage* is, if I miſtake not, to be taken, not as ſome expoſitors underſtand it, of ſubjecting them to the law of *Moſes:* For though the apoſtle was afraid, leſt, in ſome, this *might* be the caſe; (*ver.* 3.) yet it does not appear that it as yet *was* ſo ; whereas the *bondage* here ſpoken of, is ſuppoſed to be what they had been *already* brought into ; and the other ſenſe is not ſo much of a piece with all that follows in this verſe, as that which is given in the paraphraſe. See Mr. *Locke*'s note.

beloved *Jacob*, (Mal. i. 2.) who was honoured with the title of *Israel*, in token of the power, which, as a prince, he had with God? (*Gen.* xxxii. 28.) I also am an *Israelite*, of the tribe that sprung from his beloved *Benjamin*, (Phil. iii. 5.) which is no mean tribe. Are they the natural offspring of the famous *Abraham*, that friend of God, (2 *Chron.* xx. 7.) to whom he promised, to be a God, and to his seed after him in their generations? (*Gen.* xvii. 7, 9.) I also am of the seed of *Abraham*; (Rom. xi. 1.) and so I have as much room, at least, to boast of all these privileges, as any of themselves. (*Phil.* iii. 4, 5.)

23 Are they ministers of Christ? (I speak as a fool) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

23 And as to things of still *far greater worth and importance*, relating to the gospel-state, do they boast that they are ministers, who preach Christ, and are commissioned and owned by him? Admitting that this were true, though there is plain evidence to the contrary, I (to speak once more with an appearance of folly) am really the servant and apostle of Jesus Christ, to a superior degree, in my extraordinary commission and qualifications, and in preaching his uncorrupted gospel: In testimony of this, I shall, at present, only appeal to what God has called, and enabled me, more than any of them, to do and suffer in the cause of Christ. I have been more frequent and abundant in toils and fatigues, and more extensive and indefatigable in ministerial labours, than any of them: And over and above all that they, especially those who plead for circumcision to avoid being persecuted, (*Gal.* v. 11. and vi. 12.) can pretend to have suffered for Christ, I have bore innumerably more stripes, than any of them, for his sake, and for professing and preaching his pure gospel: I have been oftener clapt up in jails, than they have been: And I have very frequently been in imminent danger of death, for asserting the cause of my great Lord; as to instance in a few particulars,

24 Of the Jews five times received I forty *stripes* save one.

24 I have gone under the lash at five different times by the *Jews*, who have still power, under the permission of the *Roman* government, to inflict corporal punishments, though not unto death, unless it were under the inspection and presidency of the *Roman* governor *; in all which scourgings I received thirteen strokes with a whip of three thongs, which, in all, made

NOTE.

* See the notes on *Acts* vi. 12. and xxv. 9. from whence it may appear that the reason, why the apostle *Paul* did not plead his privilege, as a *Roman*, when he was scourged by the *Jews*, as he did when the magistrates at *Philippi*, and *Lysias* the chief captain at *Jerusalem*, ordered him to be scourged, *Acts* xvi. 22, 37. and xxii. 24, 25. was, because he professed a subjection to the political laws of the *Jews*; and the *Romans* allowed them the use of their own laws.

made thirty-nine stripes, the law of *Moses* obliging them not to exceed forty, in punishing offenders *. (*Deut.* xxv. 3.)

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck: a night and a day I have been in the deep;

25 At three different times †, one of which was at *Philippi*, (Acts xvi. 23.) I have been whipped with rods by *Roman* officers: (see the note on *Acts* xxii. 25.) Once I was stoned by the mob at *Lystra*, through the instigation of the *Jews*, till I was thought to be dead, (*Acts* xiv. 19.) though, just before, the people of that city could scarce be restrained from adoring me, as a god: (*ver.* 11,—18.) Thrice have I been cast away by shipwrecks ‡; in one of which I was tossed about by the waves of the sea, in the utmost danger, upon a part of the wreck, for a whole night and day together, before I could get ashore.

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

26 I have often travelled about, from one country to another, preaching the gospel; (*Rom.* xv. 19.) and in several of those journeys have been in extreme danger, sometimes by floods that were out ||, or by rivers that I have been obliged to pass through: At other times, I have been in great danger of falling into the hands of highwaymen, that infest the roads; at others, in danger of being murdered by my own countrymen, the *Jews*; at others, in danger of as bad treatment from the unconverted *Gentiles*; (Acts xvi. 19,—24.) at others, in danger from outrageous men in one or another city, as particularly at *Ephesus*; (Acts xix. 29.) at others, in danger, when travelling through desolate places, of being set upon by ruffians that lay in wait for me, or of being devoured by

NOTES.

* *Josephus*, giving an account of this punishment, says, it was with forty stripes, save one. (Vid. *Antiq.* l. iv. c. viii. sec. 21.) But *Calvin*, *Estius*, and others, speak of this as an instance of the *Jews* altering, and taking from the law of God, by their traditions. However, the apostle mentions this number of stripes to shew, that the *Jews* were as severe upon him, as they possibly could be, consistent with their established custom. And that they used to inflict this punishment with a whip of three cords. See *Hammond* on the place, and *Ainsworth* on *Deut.* xxv. 3.

† We have no relation, in the *Acts*, of the greatest part of the sufferings, which the apostle recites in these verses, as being forced to it by his enemies. But they are not at all the less to be credited, as real facts: For *Luke*'s history is very short, and is principally of facts, which he himself was an eye-witness to; and it cannot be supposed, but that many troubles befel the apostle, which are not recorded in that history; though his modesty concealed them, till he thought himself under a necessity of declaring them.

‡ These shipwrecks were all different from that, which we have an account of in *Acts* xxvii. For *that* was not till after the apostle wrote this epistle. And the like may be observed of the *Jews* lying in wait for him, *Acts* xx. 3. and of the uproar at *Jerusalem*, Acts xxi. 27, *&c.* Neither of those cases, for the same reason, can be included in the *perils by his own countrymen*, which are referred to *ver.* 26.

|| One or other of these dangers by *waters* in travelling, seems to be referred to, in distinction from those, which the apostle speaks of, at the close of this verse, as suffered *in the sea*.

by wild beasts, or of falling down precipices, or into other mischiefs: At other times, I have been in danger of perishing by storms and tempests, or by pirates, in voyages at sea; and at others, in danger of being betrayed, insulted, and mobbed, through the treacherous management of some, who pretended to be Christian converts, but were not so in sincerity and truth; and especially of those false brethren of the *Jewish* sort, that are enemies to the purity and liberty of the gospel. (*Gal.* ii. 4.)

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

27 I have also, in prosecution of my great Lord and Master's work, undergone the most fatiguing and painful services by day; and it is no unusual thing for my natural rest and sleep to be broke by night: (*Acts* xvi. 25. and xx. 11, 31. and 2 *Thess.* iii. 8.) At other times, I have been distressed with hunger and thirst, for want of proper and seasonable refreshments; (*chap.* vi. 5. and 1 *Cor.* iv. 11.) and, very often, I have not only been forced to fast for a considerable time together, as having nothing to eat, but have likewise voluntarily abstained from usual repasts, with a religious view: And, at other times, have I been exposed to the severities of weather, without sufficient cloathing to keep me warm, or to defend me against it. (1 *Cor.* iv. 11.)

28 Besides those things that are without that which cometh upon me daily. the care of all the churches.

28 Besides all these, with many other sore troubles relating to the *body*, which I have been exercised with, in my zeal for propagating the gospel of Christ, there are other touching trials of a spiritual nature, that have more immediately affected my *soul*; such as the multiplicity of business, which daily crowds upon me, relating to all the churches of Christ; and the anxiety, thoughtfulness, and concern of my mind, together with my earnest prayers and endeavours, for their purity, peace and prosperity, preservation and increase; and for rectifying what is amiss in them, and helping forward their edification and comfort, by sending them suitable assistants; (*chap.* viii. 22.) as also by writing to them, and visiting them, whether I have been personally acquainted with them, or not, (*Col.* ii. 1.) but especially those churches, which have been planted by my ministry. (*Chap.* vii. 5. and *Acts* xv. 36.)

29 Who is weak, and I am not weak? who is offended, and I burn not?

29 What member of any church of Christ is afflicted in body or mind, or is weak in grace and spiritual attainments, whom I do not tenderly and affectionately sympathize and mourn with, and do all I can to relieve, as far as I know the case? Who among them is ever stumbled, and in danger of falling from the faith and hope of the gospel, without my heart's burning with grief and godly jealousy for him,

and with holy zeal to encourage, fortify, and recover him?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

30 Since mine adverſaries conſtrain me to do ſomething that looks like boaſting, I rather chooſe thus to glory in my ſufferings, hardſhips, perſecutions, and reproaches, which are matter of humiliation and affliction to me, but give the faireſt opportunity for Chriſt's ſtrength to be manifeſted in my weakneſs, (*chap.* xii. 9, 10.) than in my high privileges, and the great things, which he has done by me.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore. knoweth that I lie not.

31 And as to all the forementioned inſtances of my ſufferings, dangers, and trials for Chriſt, though they may ſeem to be incredible, and ye may be entire ſtrangers to many of them, I ſolemnly appeal to the ever bleſſed God and Father of our Lord and Saviour Jeſus Chriſt, whoſe I am, and whom I ſerve, and who has graciouſly ſupported me under them, and carried me through them, that I have not gone one tittle beyond the truth, in the ſummary account I have given of them.

32 In Damaſcus the governor under Aretas the king kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

32 I ſhall only further add one well known particular, which befel me toward the beginning of my miniſtry, and by which ye may eaſily imagine what a ſuffering ſtate mine hath been ever ſince; and that is, When I preached at *Damaſcus*, the governor of that city, who was ſet over it by *Aretas* *, the king of *Arabia* and *Syria*, it being under his juriſdiction, was ſo incenſed againſt me, that he ordered the city gates to be ſhut up, and ſtrictly guarded with watch and ward, to prevent my flight; he having reſolved, if poſſible, to ſeize me, and take away my life, at the deſire of the *Jews*, who thirſted after my blood: (*Acts* ix. 23, 24.) But they were defeated in their cruel deſign.

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

33 And the Lord, *who knows how to deliver the godly out of temptation*, (2 Pet. ii. 9.) put it into the hearts of my Chriſtian friends to let me down in a baſket, from a window of one of the houſes, that ſtood on the city wall; and ſo, by his wonderful providence, I narrowly eſcaped the fury of all mine enemies there; (*Acts* ix. 25.) and, according to our Lord's own direction in caſes of perſecution, (*Mat.* x. 23.) I flew (εξεφυγον) out of their hands to other places, where I might have opportunity of preaching the

NOTE.

* *Joſephus* ſpeaks of *Aretas* as king of *Arabia Petræa*, and as the father-in-law of *Herod the tetrarch*, whoſe daughter he had married, but afterwards put away for *Herodias*, his brother *Philip*'s wife, of whom we have an account in *Mat.* xiv. 3. And this *Aretas* was, at the ſame time, king of *Syria*, of which *Damaſcus* was a chief city, governed by a prefect under him. Vid. *Grot.* in loc.

the gospel: And *having obtained help of God, I continue to this day.* (Acts xxvi. 22.)

RECOLLECTIONS.

How solicitous are the servants of Christ, that the people committed to their care may not be deceived, and turned aside from the purity of the gospel, by the subtilty of Satan and his instruments! And how fain would they present them all, as a chaste virgin to Christ! For this, when the circumstances of things require, and admit of it, they chearfully quit their claims to maintenance, and undergo the greatest toils and labours, hardships and dangers: And as God interests himself in their preservation, that they may escape the hands of their enemies, as long as he has any thing for them to do; so it is their highest ambition to approve themselves to him in all their ministrations, and to be made manifest in the consciences of his people, as such. They seek not the honour of men; though sometimes, to support their public character and usefulness, against the calumnies of their enemies, they are obliged to speak with such an air of self-commendation, as would otherwise be justly deemed weak and foolish. However, if they must needs make a shew of boasting, they rather choose that it should be of their self-denials, sufferings, and reproaches, for Christ and the gospel's sake, to keep them humble, than of their gifts and attainments, to feed their pride and vanity. But how different is the temper and management of those false pretenders, that put on specious appearances, as if they were angels of light, or ministers of Christ and of righteousness, while, in reality, they are vain boasters, and deceitful workers, that make a prey of the people, and exercise a haughty and oppressive dominion over them! How carefully should all such be guarded against, contemned, and avoided! But how worthy of high esteem are those that imitate the great apostle in labours and sufferings for Christ, by sea and land; by night and by day; in city and country; by open enemies and false friends; in sympathy and tenderness toward the weak and afflicted; in anxiety of mind for those that are apt to be offended, and to revolt from the faith and hope of the gospel; and in a daily care and concern for all the churches of the saints! And what a noble example have the churches of *Macedonia* set us, in their liberal contributions for promoting a gospel-ministry, and the common cause of Christ, among others, as well as themselves!

CHAP. XII.

The apostle goes on to vindicate his authority, by the extraordinary revelations that had been made to him, though they were followed with some humbling circumstances, which were nevertheless improved to his spiritual advantage, 1,—10. *Shews that several eminent signs of an apostle were in him, which ought to have encouraged the* Corinthians, *to speak well of him, without bringing him under a necessity of seeming to boast of them himself,* 11,—13. *Declares his purpose of making them a friendly visit for their edification, without any expence to them,* 14,—19. *But expresses his fear, lest he should be forced to use severity in his dealing with some of them,* 20, 21.

TEXT.

IT is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

PARAPHRASE.

IT is indeed (δη) ordinarily neither fit, nor decent, nor any way profitable to myself, to speak highly of my privileges and enjoyments, which may excite spiritual pride in my own treacherous heart, and give others too great an opinion of me; (*ver.* 6, 7.) but I am under an unhappy necessity of doing it for your

 sakes,

ſakes, that ye may not be impoſed upon by thoſe that vilify me, and want to prejudiſe you againſt my miniſtry and the goſpel itſelf. If they boaſt of any extraordinary manifeſtations of God to them, I can eaſily match, and go beyond them, even in ſuch things; and it may be needful for you, that I ſhould vie with them therein *. I will therefore proceed to ſpeak of divine viſions, and of their attending ſupernatural ſuggeſtions and interpretations, relating to the Lord Jeſus, and vouchſafed by him; (*Gal.* i. 12.) but to avoid envy, and all appearance of ſelf-exaltation, as much as poſſible, I ſhall only mention one remarkable inſtance of this nature, and that in the name of a third perſon.

2 I knew a man in Chriſt, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the

2 There is a certain believer in Chriſt, or one united to him by faith †, one whom I very well knew, and do ſtill know; This man, upwards of fourteen years ago, was peculiarly favoured with an extraordinary a viſion as ever was heard of ‡: Whether, at the time I am ſpeaking of, his ſoul really continued in

N O T E S.

* It is not improbable, but that the falſe apoſtles pretended to *immediate revelations*; and our apoſtle ſeems to refer to this, as the reaſon of his mentioning what he had received of that kind, ſaying, (as it is in the *Greek*) *For*, or *therefore I will come* (ελευσομαι γαρ) *to viſions and revelations of the Lord. Viſions* ſignify external repreſentations, that were made to the mind by ſome ſenſible images in a trance, extacy, or rapture, while awake, or in a ſupernatural dream; the meaning of which was ſometimes not underſtood, as in the caſes of *Pharaoh*'s and *Nebuchadnezzar*'s dreams And *revelations* ſignify, not only divine inſtructions by immediate inſpiration, without any *ſenſible* manner of conveying them; but likewiſe the divine interpretations, that were given of the things exhibited in, and together with the viſions, as in thoſe of the prophets *Ezekiel* and *Daniel*, or in the apoſtle *Peter*'s viſion of the ſheet. And it appears from the following verſes, from other accounts of the apoſtle *Paul*'s viſions and revelations, and from the deſign of his mentioning them here to confront his enemies, that theſe were of this ſort.

† *I knew* (οιδα) *a man in Chriſt*, may as well be rendered in the *preſent tenſe* here, and at the beginning of *ver.* 3. as it is in the latter part of both theſe verſes, where it is ſaid, *I cannot tell, God knows*: (ουκ οιδα ο Θεος οιδεν) And as the phraſe, *in Chriſt*, when ſpoken of a *perſon*, always means a believer in Chriſt, or one united to him, either really, or profeſſionally, or both; I rather prefer this interpretation to that, which would make it of the ſame turn and meaning with being *in the Spirit*, as one carried out of himſelf by an extraordinary rapture: For though *in the Spirit* may poſſibly take in this ſenſe in *Rev.* i. 10. and iv. 2. the only places alledged for it; yet I think no paſſage can be found in all the New Teſtament, where the phraſe *in Chriſt* is of that ſignification.

‡ Which of the apoſtle's viſions this refers to, is diſputed with great uncertainty: (See *Eſtius* and Biſhop *Fell*'s *Oxford notes*) But that *he himſelf* was the ſubject of it, though in modeſty he repreſents it in the name of a *third perſon*, is plain from his covertly applying it to himſelf, *ver.* 6, 7.; and it would not otherwiſe have been any thing to his purpoſe to have mentioned it at all. However, to preſerve the decorum of this deſigned concealment of his own concern herein, I have continued the paraphraſe, as if he really ſpoke of a third perſon. And there can be no impropriety, in his ſhutting himſelf out from the *honour* of this ſupernatural vouchſafement, ſince a heathen poet could make his Hero ſay, *Quae non fecimus ipſi, vix ea noſtra voco.* *Ovid. Metam.* lib. xiii.

the body, I cannot tell; God knoweth) such an one caught up to the third heaven.

in the body, or was separated from it; and so whether the scene, which visibly opened before him, together with the meaning of it, was only in a *trance*, like that of *Peter;* (Acts x. 10,—16.) or whether the whole man, soul and body, or his soul apart from the body, was actually carried up, by the power of the Spirit, or by the ministry of angels, to the glorious world on high, is more than I am able to determine *: Which of these was, in fact, the case, is known only to God, the soul itself having not been suffered, in that particular circumstance, to be certainly conscious of it. But, be this as it will, in one or other of these ways, that happy man was, in his own apprehension, during the vision, taken up, by a wonderful rapture, to the highest heaven, far above the aerial and the starry heavens, even to the heaven of heavens.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell; God knoweth)

3 I say it again; for it is a delightful thought, very important to my purpose, and worthy of observation, I knew a man, who was thus highly honoured of the Lord; but, as has been observed, whether his soul was all that while united with his body, or whether it was conveyed out of the body, like a separate spirit, to the blessed world, the throne of God's glory, where he and angels dwell, is a point which I cannot decide, it being, for some wise reasons, hid from me, as of no great moment in the present case; since, whichsoever it was, *that* made no alteration in the vision itself: God only knows how, or in what manner it was made; and we may be contented to be ignorant of it.

4 How that he was

4 All that I can say with *certainty* is †, that, in one

NOTES.

* It is equally possible with God to present distinct things to the imagination in the body, as if the soul were absent from it, and present with them; or to transport both soul and body, for what time he pleases, to heaven; or to give the rational soul a separate existence, in the celestial regions, for a season, and in the mean while to preserve animal life, in a miraculous way, to the body. But since the apostle himself could not be positive whether his soul was in the body; or whether one, or both, were actually in heaven, or not, it would be vain curiosity for us to go about to determine it. However, we may be sure, that he apprehended the soul to be a *distinct substance* from the body, capable of existing with its thinking powers, in a separate state; otherwise he could not have been at any loss to know, whether, in this divine vision, his soul continued to be in the body, or not.

† I do not see any necessity of thinking, that these were two different raptures and visions; though, in one part of the account, the apostle is said to be caught up to *the third heaven*, and, in the other, to *paradise:* For the description is in all other respects just the same; and the whole of it refers to what happened *fourteen years ago*, no other time being mentioned. Nor are these different appellations of the place of this transaction a sufficient objection against it: For it can scarcely be supposed, but that the soul of Christ was in the third heaven, immediately after his death; and yet he said to the penitent thief on the cross, *To-day shalt thou be with me in paradise;* (Luke xxiii. 43.) and he is represented

was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

one or other of theſe ways, the man, I am ſpeaking of, had a glorious manifeſtation of the Lord, like one actually taken up to the ſeat of the bleſſed, which, for the variety and fulneſs of its pleaſure and delights, may be well ſtyled *Paradiſe*, in alluſion to the garden of *Eden*, in which our firſt parents were originally placed, for an enjoyment of God and themſelves, with a vaſt profuſion of divine goodneſs, before they had ſinned: And there he, whom I now intend, had a clear, intelligible, and tranſporting revelation of heavenly things, in ſuch unſpeakably exalted language, (ἀῤῥητα ῥηματα ἃ ϰϰ ἐξον) as it is not poſſible for a man, who dwells in mortal fleſh, and whoſe words and ideas are ſo contracted as ours, to expreſs in all their force and ſublime meaning; ſo far doth the language of heaven ſurpaſs all the laws and powers of ſpeech, that are known on earth: All this I am ſure of, and may be the more firmly believed in aſſerting it, ſince ye ſee how frankly I own my ignorance of what I am not fully determined in my own mind about.

5 Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

5 I may, and will ſpeak honourably of a man, who, in ſuch viſions and revelations, was ſo highly dignified, and carried out of himſelf, and ſurrounded with the divine glory: But (δὲ) I will not ſay a word, that looks like boaſting of any thing that relates to myſelf, as conſidered in myſelf; except it be of ſuch things as carry the plain marks of weakneſs and infirmity,

NOTE.

repreſented now, in his exalted ſtate, as *the tree of life, which is in the midſt of the paradiſe of God;* (Rev. ii. 7.) and the ſouls of the martyrs are ſaid to be *before the throne of God, and to ſerve him day and night in his temple; and he that ſits on the throne dwells among them, and the Lamb, which is in the midſt of the throne, leads them unto living fountains of water,* (Rev. vii. 15, 17.)—Though the apoſtle ſpeaks of *viſions* and *revelations* in the plural number, *ver.* 1. and of *abundance of revelations*, ver. 7. yet thoſe expreſſions may only relate to his ſpeaking on the *ſubject* of viſions and revelations, one of the moſt eminent of which he would particularly inſtance in, which alſo might include many things that he then ſaw, and were then revealed to him; but what thoſe things were, that he was acquainted with in the *third heaven*, is taken no notice of, unleſs what he ſaw and heard in *paradiſe* be allowed to relate to the third heaven; and ſurely the *unutterable words*, mentioned in the after-part of this verſe, were *as* likely, at leaſt, to be heard in the third heaven, as in any other imagined paradiſe: And were we to admit that he was caught up twice, *that* could not, with any propriety, be called an *abundance* of revelations, unleſs it be ſuppoſed that many revelations, or revelations of many things were made to him in *one ſcene* of viſions; and ſo it may be as well accounted for by *one*, as by *two* raptures. I ſhould therefore think, upon the whole, that the apoſtle deſigned, in thus varying the phraſe, rather to *confute*, than to *eſtabliſh* the notion of the *Jewiſh rabbies*, (if that notion had obtained before thoſe days) as though heaven and paradiſe were *diſtinct* places of abode, and to intimate, that by the *third heaven* and *paradiſe* is meant *one* and the *ſame* bleſſed and glorious world, where God and the Saviour, and all the ſaints and angels dwell together, as the ſcripture often repreſents it, particularly in *Matth.* xviii. 10. *Mark* xii. 25. *John* xiv. 2, 3. and xvi. 28. and xvii. 5, 13, 24. and *Rev.* v. 6,—14. beſides many other paſſages that might be referred to.

firmity, and expose me to the contempt of others; and so tend to keep me humble, even while I seem to mention them with an air of vaunting: Not that I have no room to speak of honours and privileges conferred on me, as well as of persecutions and reproaches, that I endure.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

6 For if I were desirous of enlarging, with an ostentatious appearance, on things of this nature, to answer some valuable purposes of my ministry, I should not be justly chargeable with such folly and vanity, upon that account, as I might seem to be, at first sight, and as mine enemies would impute to me: For as I should have no occasion, so in conscience I would say nothing, but what is strictly true, in speaking even of those things. But I shall at present refrain from mentioning so much as I might, about my labours and sufferings for Christ; and especially about the glorious revelations that he has made to me, lest any one should be induced thereby to take up an higher opinion of me, than he ought, as though I were more than a mere creature; or than there is any real foundation for, in what he sees me do, or hears me say, or in what reports he receives concerning me.

7 And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

7 And lest, through the unwatchfulness, vanity, and treachery of my own heart, I myself should be lifted up with an undue and unbecoming conceit of myself, as if I were better, or more worthy than others, because of the extraordinary height, and superlative greatness (ὑπερβολὴ) of the revelations that have been made in an immediate manner to me, the Lord himself took an effectual method to keep me humble. As the sharpest trials often succeed the highest and sweetest enjoyments; so He, who knows the imperfection of my present state, and what danger of misimproving such privileges it might expose me to, better than I do myself, wisely and graciously ordered a very abasing affliction to befal me, which was as piercing and painful to me, as a thorn is to a man's flesh, while it lies, and causes festerings and throbbings in it *; and which, as it was in its own nature very

NOTE.

* It is very uncertain what is meant by this *thorn in the flesh*, and *the messenger of Satan*: But, whatever it were, it seems to be something that befel the apostle, soon after the glorious revelations before-mentioned, to keep him humble; and therefore I cannot think, as some do, that it refers to any bodily defect that *naturally* attended him. It rather seems to signify those *reproaches* which his adversaries loaded him with, on account of his great sufferings, as though these were inconsistent with the high favour of God, and were tokens of his forsaking him; and something of this kind might be permitted, in a more than ordinary manner, to be cast upon him, for keeping him humble, just after he had received such peculiar manifestations of God's gracious regards to him: But

very diſtreſſing, was as though an immediate emiſſary of Satan himſelf had been ſent to attack, beat, and bruiſe me; (ινα με κολαφιζη) yea, which, in effect, that malicious adverſary was permitted, by his inſtruments, to do; he deſigning nothing but evil againſt me by it, while God meant it for good, and over-ruled it, by his Spirit and providence, to prevent my being puffed up with ſpiritual pride, and thinking more highly of myſelf than I ought, on account of the ſingular manifeſtations he had favoured me with.

8 For this thing I beſought the Lord thrice, that it might depart from me.

8 As this was an almoſt overwhelming trouble to me, I, after the example of my dear Lord himſelf in his extreme agony, (*Matth.* xxvi. 39,—44.) earneſtly beſought him in ſolemn prayer, as he did his Father, at three diſtinct times; and very often repeated my humble and importunate addreſſes to him, that, if it were his bleſſed will, the tempter might be rebuked and reſtrained, and I might be delivered from this violent aſſault upon me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

9 And though he did not ſee fit to grant me the very thing which I ſubmiſſively aſked, any more than his Father did to grant his own requeſt, that *if poſſible his bitter cup might paſs from him;* yet he graciouſly anſwered my prayer in a better manner, more effectually to my help and advantage, and more to the honour of his own great name, than if he had; as his Father alſo did *his*, by ſending an angel from heaven to ſtrengthen him, (*Luke* xxii. 43.) and by carrying him through the glorious work of redemption: He ſaid to me, Fear not what the devil, or any of his emiſſaries can do againſt you; my favour and love, and the gracious aſſiſtances and conſolations I will afford you, are every way ſufficient, and ſhall be effectual, to ſupport you under, to carry you through, and to bring you off, with rich improvements to your own ſoul, and with victory and triumph over all the difficulties and diſtreſſes, that lie upon you: For my power is, and ſhall be the more illuſtriouſly diſplayed, and proved to be perfect, in theſe happy effects, in proportion to your own utter inability to produce them. Having therefore received this ſeaſonable and encouraging anſwer, which I have found, and doubt not but ſhall always find, to be faithfully and completely fulfilled, in its proper time and way, I will rather rejoice and glory in the reproaches and perſecutions which befal me for Chriſt's ſake, (ſee the note on *ver.* 10.) though I be ever ſo incapable of

NOTE.

But as the apoſtle has not told us what this *thorn in the fleſh*, or *meſſenger of Satan*, was, and it is of little import- ance for us to know it, we may well be contented to drop all curious inquiries about it.

of myself to bear them, than be discouraged at them, or afraid, or ashamed of them; that the all-sufficient power and grace of Christ, to whom I made my address, and committed my cause, (*ver.* 8.) may abide with me, and, as it were, tabernacle upon me, (επισκηνωση επ' εμε) to surround, cover, and defend me, and to sanctify my sorest tribulations, that I may be enabled to bear them, with all becoming submission and patience, humility and hope; and, at length, may be more than a conqueror over them all, through him that has loved me. (*Rom.* viii. 37.)

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

10 In this reflection, I not only endure with calm resignation, but even approve of, and am well pleased with, (ευδοκω) all my sufferings for Christ *; as particularly, with the defamations and revilings; with the straits and wants; with the malignant and most furious persecutions; and with the various difficulties and troubles of every kind, which come upon me for professing, owning, and preaching Christ and his gospel, and for the honour of his name: For when, by these means, the weakness of human nature is most felt and seen, and I appear to be most contemptible in the eyes of others; even then am I most of all, and most sensibly, *strong in the Lord, and in the power of his might*, and *strengthened by his Spirit in the inner man*, (Eph. iii. 16. and vi. 10.) to behave with holy fortitude and courage under them, and to obtain the most glorious victories over them.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

11 In speaking so much of these things with an air of self-commendation, I indeed, though with great reluctance, act a part, which is generally accounted very foolish, and which, were there not the most urgent reasons for it, with regard to the glory of God, the credit of the gospel, and your establishment and edification, really would be, and I myself should think to be, very weak and silly: But ye, of all others, ought not to blame me for it; because ye yourselves have constrained me to it: For had ye been just to my character, answerable to what it has appeared among you; and had none of you sided with the false apostles, that have wrongfully upbraided me, there would have been no occasion for me to have spoke one word on my own behalf, to confute their calumnies;

NOTE.

* By *infirmities*, all along in this discourse, are evidently meant *sufferings*, which shew the infirmity of human nature, as it is subject to them, is weakned, and becomes contemptible by them, and unable of itself to bear them, especially in a becoming manner: And therefore I take *infirmities*, in this place, not to signify any thing distinct from the several particulars after-mentioned; but as a general term, inclusive of them all, which are specified in the following instances.

calumnies; and ye, having had so much experience of what God has done by me, ought yourselves to have been my advocates, and to have spoke honourably of me and of my labours: For I may appeal to your own consciences, that I have not only far exceeded all those pretended apostles, who would mislead you, and prejudise your minds against me and my ministry; (*chap.* xi. 21, *&c.*) but that I have been in my conversation and sufferings, preaching and miracles, and in the success of my labours among you, equal, at least, to any of the true apostles of Christ themselves, whether *Peter*, or others that stand highest in any of your account: Though, after all, I am free to own, that in myself, and in my humble account of myself, I really am a poor, worthless, insignificant creature, *not sufficient of myself to* do, or so much as *think any thing, as of myself*; but *all my sufficiency is of God*, and all my success is from him. (*Chap.* iii. 5. and 1 *Cor.* iii. 7.)

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

12 Whatever others may conceive and say of me, or whatever I have been to them, the evident proofs and tokens of a true apostle of Jesus Christ, were unquestionably manifested in the things that were done by my ministry among you, which I fulfilled much to your advantage; (*chap.* iii. 2, 3. and 1 *Cor.* ix. 1. 2.) and in which I behaved with a meek and sedate command of temper, and with great long-suffering, under all the wants, hardships, and troubles, that I endured in preaching the gospel to you; (*Acts* xviii. 1,—13.) which was likewise confirmed by all sorts of miracles, that may be called *signs*, as they carried the plainest marks of God's owning me, and being with me; and may be deemed *wonders*, as they were amazing exertions of divine power, above, and against the course of nature; and may be styled *mighty deeds*, as they were productions of the most difficult and important effects, which nothing short of God's own almighty arm could have brought to pass.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

13 For as to the benefit which ye received by my ministrations, In what particular instance can it be said, that ye have not been enriched with spiritual gifts and privileges, as much as any of all the churches of Christ, whether planted by me, or some other apostle? Or wherein have I been wanting to you, more than to any of them? I am persuaded that nothing of this sort can be alledged; unless it should be thought a piece of disdainful partiality in me, that, while I received maintenance from other churches, I would take none of you*. If any should put such a

NOTE.

* *Forgive me this wrong*, is generally thought to have been spoken by the apostle

a disingenuous construction upon it, *ye*, instead of being influenced by them, may well pardon an omission, which, on the contrary, was designed as a peculiar favour, every way to your advantage; and if there were any thing wrong in thus preaching the gospel freely to you, one would think it a wrong done to myself, (1 *Cor.* iv. 12.) and to other churches, (*chap.* xi. 7, 8.) rather than to you; and therefore surely *ye*, of all others, must needs pass it by.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

14 Observe in how kind and friendly a manner I have always behaved toward you; I have thrice * desired, designed, and prepared to make you a visit: The *first* time, I had the pleasure of accomplishing it, when I planted the gospel among you; (*Acts* xviii. 8,—11. and 1 *Cor.* iii. 6.) after that, I purposed seeing you again, but was prevented, on further thoughts, by my own tenderness toward you, lest I should be obliged to proceed with more rigor than I chose against some among you; (see the note on *chap.* i. 23.) and I am now a *third* time intending and getting ready, (τοιμως εχω) God willing, to come ere long to you: And as, when I was with you, I took care that it might not be at your expence; so I am still resolved to give you my labours freely, without being chargeable to any of you; for my heart is so full of affection to you, that I do not desire any of your temporal good things, to lessen you in them, or enrich myself by them; but all that I seek, and aim at, is the welfare and salvation of your souls: For I look upon you as my spiritual children, whom I have instrumentally begotten to Christ by the gospel; (1 *Cor.* iv. 15.) and shall ever treat with all paternal care and affection, in providing for your spiritual benefit, without expecting any return

NOTES.

apostle in the *ironical* way; but Monsieur *Fleury* understands him, as seriously excusing himself on this account; because the faithful, at that time, were so charitable and grateful to their teachers, that they were grieved if they did not receive something from them; and were ready to be offended, as thinking it a mark of contempt or disdain. *L'Abbe Fleur.* Eccles. Hist. liv. i. sec. 50.

* As far as appears, the apostle had been already but *once* at *Corinth*, an account of which we have in *Acts* xviii. 1, &c. For his journey through *Greece* and *Macedonia*, mentioned *Acts* xx. 2, 3. is generally concluded to have been after the writing of this epistle; and he speaks of his next coming as the *second* time, *chap.* xiii. 2. and as his desiring to come to them, that they might have a *second* benefit, *chap.* i. 15.: The *third time* therefore refers, not to the times of his having been actually with them, but of his having intended it; and as it seems that his design of making them a visit, which is mentioned *chap.* i. 15. and 1 *Cor.* xvi. 5. relates to one and the same time, he now speaks of his having a *third time* formed a resolution of doing it, which he soon afterwards fulfilled, as may be gathered from *Acts* xx. 2, 3.; and, while he was with them, he wrote his epistle to the *Romans*, as appears from *Rom.* xvi. 23. See the note there, and the preface to that epistle; and see *Estius* and *Whitby* on this place.

of your worldly substance; as being determined, in this case, to square my conduct according to the general rule, that though children ought to relieve their *necessitous* parents, (*Mark* vii. 10,—13. and 1 *Tim.* v. 16.) yet they are not ordinarily obliged to lay up for their parents, as though their parents were most likely to survive them, but it is the duty of parents to make proper provision for their children, who may be supposed, in the common course of nature, to outlive them.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

15 And, considering myself in this relation to you, I will chearfully spend my time, strength and labour, and all my temporal ease, honour and advantages, and will, with pleasure, wear out my life itself, (ὑπὲρ τῶν ψυχῶν ὑμῶν) for the good of your souls; even though the ungrateful and undutiful return, I should meet with for it, were, that the more abundant, tender, affectionate, and disinterested love I have, and shew, toward you, the less I should be respected and valued by you; yea, though ye should so slight me, for my pains, as to have less esteem of me, than of those that impose upon you.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

16 But be this as it will, and supposing it to be the case with some of you, ye well know that I did not, as I lawfully might, put you to the charge of maintaining me, but preached the gospel freely to you: Nevertheless, your false teachers, who are deceitful workers, (*chap.* xi. 13.) invidiously suggest *, as though, being an artful designing man, I refused taking any thing of you myself, that I might underhandedly draw you in, to be the more liberal to others, whom I employed among you; and so by a cunning fetch might get the more of you, through them, for my own use.

17 Did I make a gain of you by any of them whom I sent unto you?

17 But, in answer to such groundless unrighteous insinuations, let me ask you, Did I ever make the least advantage of you for myself, by means of any of those, my fellow-labourers in the gospel, whom I sent,

NOTE.

* Most expositors consider the whole of this verse as an objection of the apostle's adversaries against him; and so the sense stands thus; "But some suggest, "that though I did not burden you myself; yet, being a crafty man, I have "employed others to do it; and so have "over-reached you." The words (ἐστω δὲ) *But be it so*, may be taken in this reference, or in that given in the paraphrase; the reader may choose which he pleases: But the following verses plainly shew, that what is said, at least in the *latter* part of this verse, is mentioned as the ill-natured suggestion of the apostle's enemies, and not as what he really did: For, otherwise, there is no good connection in what he there adds to vindicate himself; but, considering those verses as an answer to their calumnies, they are strongly and directly to his purpose; nor is it at all consistent with his character and profession, (*chap.* i. 12. and iv. 2.) to suppose, that he really practised any *guileful* arts to win upon the *Corinthians*.

I sent, in my absence, to be the helpers of your joy; (*chap.* i. 24.) to rectify the disorders that were among you; (*chap.* vii. 6, 7.) and to excite your charity toward the poor saints in *Judea?* (Chap. viii. 6.)

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

18 Ye know that I entreated, and prevailed upon the beloved *Titus* to come to you, and with him I sent another excellent brother, whose praise is in all the churches; (*chap.* viii. 6, 17, 18. See the note on *ver.* 18.) and, when they were with you, Did *Titus* and his companion, any more than I myself, take any thing of you for their own labours, or for my subsistence? Did we not all act with the same disinterested generosity toward you, like persons conducted and influenced by the same good Spirit of God, and by the same benevolent temper of mind? Did not *they* exactly follow my example, and all of us agree in the same measures of freely doing you good?

19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

19 I would ask you again, Do any of you imagine that, in all this, I only make specious pretences, by way of apology to you, for myself and my brethren, that we may gain the greater credit with you, for some sinister ends; or do any of you think, that I sent *Titus* and his associate, (*ver.* 18.) to excuse *myself* from coming to you? I solemnly declare, in the presence of the all-seeing God, as an apostle of Jesus Christ, and a believer in him, that it is no such matter: But, my dearly beloved in the Lord, what I have done in this, as in all my other behaviour toward you, is merely to support my apostolic authority, that my ministry, by the blessing of God, may be the more successful to your spiritual edification.

20 For I fear, lest when I come I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

20 For, as I hinted before, (*chap.* i. 23, 24. and ii. 1.) I am much afraid, lest, whenever I may have opportunity of making my intended visit, I shall not find you all so orderly, and obedient to the authority of Christ in me, as I heartily wish ye were; and that I shall be obliged to exercise the power, which he has given me, in a severer manner than ye would willingly have me: (*chap.* x. 2, and xiii. 10.) I fear lest I should find that, through hearkning to seducers, there are, among some of you, fierce and uncharitable disputes for victory-sake; envious tempers and talkers; warm and angry passions; carnal contentions; revilings of others behind their backs; clandestine slanders; proud and haughty boastings; and disdainful insults; and a tumultuous carriage one towards another. This has been one great reason of my deferring to come to you, so long as I have. (*Chap.* i. 23.)

21 *And* lest, when I come again, my God

21 And I am full of fears, lest, when I come to you again, my God, whose I am, and whom I serve, should

God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

ſhould call me, not to glorying of you, as I have done on particular occaſions, (*chap.* vii. 4.) but to ſhame, ſorrow, and abaſement, on your account, in ſeeing the name of Chriſt ſo much diſhonoured, and my labour ſo much loſt upon you; and leſt, inſtead of rejoicing to behold your faith and order, I ſhould be called to lament and mourn over many of you, and, with grief of ſoul, to deal ſharply with them, who had been guilty of very enormous crimes before I wrote to you, (προημαρτηκοτων) and who, notwithſtanding all admonitions and reproofs, in my former letter, and by other means, have not yet been duly convinced of their ſins, nor ſhewn any ingenuous remorſe, or ſincere repentance for them * ; as particularly for the ſhameful adultery, and fornication, and the immodeſt words and actions, with which they have defiled themſelves, directly contrary to their Chriſtian obligations and profeſſion.

RECOLLECTIONS.

What viciſſitudes are there in the Chriſtian's comforts and afflictions! He is ſometimes lifted up, as it were, to the third heaven, which is like a paradiſe for all delights, and unutterable glories; and he preſently falls under the buffetings of Satan, and the ſoreſt trials, which God orders and over-rules to prevent ſpiritual pride, leſt, through the corruption of nature, it ſhould riſe, even upon the ground of the moſt diſtinguiſhing and endearing manifeſtations of divine favour. How earneſtly doth the believer betake himſelf to the Lord Jeſus for deliverance from temptations and afflictions, which he finds to be more than his own match! And how certain is it, that his prayers ſhall not be in vain, though they may not always be anſwered in the very thing that he aſked! A promiſe of Chriſt's grace, as ſufficient for us, and of his ſtrength, as to be made perfect in our weakneſs, is the nobleſt ſupport under every difficulty or danger, and the beſt ſecurity for a due improvement of it, and for victory and triumph in the iſſue. We may well glory in thoſe trials, that give occaſion for, and are attended with, the moſt evident demonſtrations of the power of Chriſt, as reſting upon us; though in the midſt of the higheſt privileges, manifeſtations, and attainments, we are in ourſelves, and ought to be in our own account, as nothing. How happy is it, when the ſervants of Chriſt can appeal to him, for the ſincerity of their aims in all their holy miniſtrations; and can appeal to the conſciences of their hearers, that the ſigns of their divine miſſion are made known among them, by their patient, faithful, tender, and diſintereſted behaviour; by the good fruits of their labours; and by plain tokens of God's being with them! And how chearfully will they ſpend, and be ſpent, for the good of ſouls, and do all things for their edification, while they ſeek not theirs, but them; and reſolve, by the grace of God, to perſiſt therein, even though the more they love them, and, like parents, provide for their ſpiritual welfare, the leſs they were to be loved of them! How deſirous ſhould they all be to act under the influence of the ſame divine Spirit, and with the ſame Chriſtian temper; and to tread in the ſame laudable ſteps, in purſuing the great ends of their miniſtry! And, as far as they do ſo, how ready ſhould their people be to encourage, and ſpeak well of them, and to ſave them the irkſome taſk of ſaying any thing that looks like ſelf-applauſe, to vindicate their own characters! But, O how humbling, and grieving is it, to be not only themſelves vilified, but to ſee their hopes

NOTE.

* It ſeems from hence that, though the inceſtuous perſon was brought to repentance, there were others among them, that had been guilty of impurities, to the ſcandal of their holy profeſſion, and had not yet been reclaimed.

hopes blasted, and their labour lost upon those, who, instead of answering just expectations of yielding obedience to the authority of Christ, in all holy conversation and godliness, are guilty of such scandalous enormities in temper and behaviour, and continue so impenitent in them, as to need the severest animadversions upon them!

CHAP. XIII.

The apostle threatens to punish obstinate offenders, at his next coming among the Corinthians, *and gives the reasons of it,* 1,—6. *Prays for their reformation to prevent it, which would give him the greatest pleasure,* 7,—10. *And concludes the epistle with a salutation and benediction,* 11,—14.

TEXT.

THIS *is* the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

PARAPHRASE.

I AM now a third time designing and preparing, as has been said but now, (*chap.* xii. 14. see the note there) to visit you, and correct the disorders, which, after all, still remain among you: (*chap.* x. 2.) And as our blessed Lord directed, (*Matth.* xviii. 16.) in church-proceedings against an offending brother, that *in the mouth of two or three witnesses every word should be established**, according to the rule laid down in the law of *Moses*; (Deut. xvii. 6. and xix. 15.) so the notices and warnings I have given you, in my former epistle, (*chap.* iv. 19, 21.) and now, once and again, in this, of my resolution to come and chastise obstinate delinquents; and *Sosthenes*'s joining with me in the first epistle, (*chap.* i. 1.) and *Timothy*'s in this, (*chap.* i. 1.) are all the previous admonitions, that are necessary, and may as fully assure you of what ye are to expect, as if it had been deposed by two or three credible witnesses, *viva voce*, in any court of judicature whatsoever.

2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which hereto-

2 In my first letter I threatened what I would do, and now again repeat it to you beforehand, which shews how unwilling I am to proceed to extremities, if it be possible to prevent it, (*ver.* 10.) and which ought to have as much weight with you, as if I were now a second time personally talking to you; and, for

NOTE.

* Here seems to be a most *direct* reference to Christ's order about the method of proceeding with church-members, that have given offence, *Mat.* xviii. 15.—17.: But as this was conformable to the law of *Moses*, I have also brought that into the paraphrase; and the apostle's *two* epistles, either with, or without the consideration of the *persons*, that joined with him in sending them, are manifestly the *two or three witnesses* here intended, as they answered the end of repeated admonitions. (See *Hammond*, *Whitby*, and *Locke* on the place.) And therefore, if these offenders should still continue to be incorrigible, and the church to neglect their duty in dealing with them, the apostle would very regularly exercise his authority, in severely punishing them.

heretofore have ſinned, and to all other, that if I come again I will not ſpare:

for want of opportunity, through diſtance of place, to ſpeak my mind by word of mouth, I now ſend it in writing to thoſe diſorderly perſons, that had gone into ſcandalous practices, even before I wrote my firſt epiſtle; (προημαρτηκοσι) as alſo to all others among you, who, between that time and this, have been, or are in danger of being, found guilty of any miſcarriages: I poſitively aſſure them all, that when I may come to you again, I will puniſh thoſe that have ſinned, and not reformed; be they who, or what they will, or be they ever ſo many, I will deal ſharply with them, (*ver.* 10.) that they may be brought to repentance, and that others may fear to follow their former ſinful example. (1 *Tim.* v. 20.)

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to youward is not weak, but is mighty in you.

3 This I will certainly do, in vindication of my ſacred office, and of the honour of my Lord, ſince ſome of you, and particularly your falſe teachers and their adherents, are ſo bold and daring, as to queſtion my apoſtolic commiſſion, and demand an experiment (δοκιμην) and proof of it, and of the reality of Chriſt's ſpeaking by me, in the doctrines and commandments, which I have delivered, and in what I threaten to do to offenders, in his name: Their oppoſition to me herein is indeed no leſs, than an oppoſing Chriſt himſelf, who has undeniably acted toward you, not in a weak and inſufficient manner, but with mighty power and energy in, and among you; as appears by the great and wonderful things he has done, both in a way of rich mercy, in your converſion, in the miracles wrought among you, and in the manifold gifts and graces he beſtowed upon you; and in a way of awful judgment, in his inflicting ſickneſs and death on diſorderly walkers in your church. (1 *Cor.* xi. 30.)

4 For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live with him by the power of God toward you.

4 For though he underwent a terrible and ignominious crucifixion, through the infirmity and paſſibility of his human nature, which was as liable to that, as to any other ſort of death; and though he might thereby appear, in the account of ſome, to have been a merely weak and mortal creature, like other men, and incapable of ſaving others, becauſe he did not think fit to ſave himſelf from the death of the croſs; (*Matth.* xxvii. 40,—44.) yet by virtue of his divine power, which he exerts together with the Father, he roſe again from the dead, and now lives in his exalted ſtate, on the throne of his glory, to exerciſe all authority in heaven and earth: Even ſo (και γαρ και) we likewiſe, his faithful ſervants, appear by our ſufferings for his ſake, and in conformity to him, to be but weak and deſpicable men, and are, in the account of ſome of you, vain inſignificant creatures in the profeſſion we make of relation to Chriſt, and of receiving

receiving authority from him, as though we really had no intereſt in him, or could do nothing by virtue of any communications from him: But as ſurely as he lives in all authority and glory, we, by the ſame divine power, ſhall ſhew, in remarkable effects, that, how contemptible ſoever we be in ourſelves, or in the eſteem of others, the life of Jeſus animates us, and is manifeſted in our vigorous actings toward you, as well as that, in due time, we ſhall live in glory with him.

5 Examine yourſelves, whether ye be in the faith; prove your own ſelves: know ye not your own ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

5 Inſtead therefore of your ſitting in judgment, and paſſing unrighteous cenſures upon us, as though there were no proof of Chriſt's ſpeaking in me, (*ver.* 3.) or in my dear aſſociates, (*chap.* xii. 18.) look into your own hearts and ways, and bring them to the touchſtone of the word of God; and, in carefully comparing them with that infallible ſtandard, make cloſe inquiry, whether ye yourſelves have believed to the ſaving of your ſouls, and have a real and evident intereſt in Chriſt, through faith in him: Purſue the diligent ſearch, by divine aſſiſtance, till ye have brought this important point to an iſſue *, and have the cleareſt proof in yourſelves, whether ye be ſincere believers, and whether faith be the governing principle in your own hearts, or not: What! are ye ſtrangers to the tranſactions that have paſſed between God and your own ſouls, and to your own ſtate and condition, way and walk before him, as ſome of you ſeem to be, by your contentions and diſorders, and various provocations, and by your unworthy treatment of me, and of the goſpel of Chriſt, as delivered in my miniſtry? It is a ſin and a ſhame for you to be ignorant how things are with you: And, as ye are profeſſors of Chriſtianity, do not ye know that Jeſus Chriſt, the only Saviour, dwells in your hearts by faith, with powerful influence and dominion there? Ye ſurely, in the light of the Spirit, may arrive at ſome ſatisfaction about this; unleſs, after all your high pretences, and flouriſhing gifts, there be ſomething very diſallowable, (εἰ μὴ τι ἀδόκιμοί ἐστε) and much amiſs in you; or ye be really diſapproved of God, as hypocrites.

6 But,

NOTE.

* *Prove your own ſelves,* (ἑαυτοὺς δοκιμάζετε) is a metaphor taken from the trying of *metals* by the touchſtone, or ſome other way, to prove whether they be good and pure, or not; and ſo ſignifies ſuch a trial of perſons and things, as may ſhew, or prove, whether they be genuine, or ſpurious, in order to their being allowed of, or rejected: And, with a beautiful correſpondence hereunto, the apoſtle ſpeaks in this, and the two next verſes, of perſons being (δόκιμοι or ἀδόκιμοι) *approved,* or *not approved,* (which is hardly rendered *reprobate*) as found to be ſo, upon examination or trial.

6 But I truſt that ye ſhall know that we are not reprobates.

6 But, whatever any of you may prove to be, my humble dependence on the power and grace of Chriſt is, that ye ſhall have evident demonſtration, by what he will further do by us, of our being, not diſapproved, but owned of him, as true believers, and his faithful ſervants.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

7 In the mean while, my heart's deſire and prayer to the Lord for you is, that none of you may be ſeduced into any evil way, or found guilty of any iniquity againſt God, or others; ſo as to force me to exerciſe ſeverity, when I come among you: I earneſtly pray for this, as being deſirous, not that I may have an opportunity of proving my apoſtolic authority by puniſhing obſtinate offenders; but that, through divine grace, ye may be reformed without it, and may be brought, by gentler methods, to practiſe thoſe things, that are honourable and becoming, (το καλον) in the ſight of God and of all good men. This would give me the utmoſt pleaſure, even though, for want of a proper occaſion to chaſtiſe the refractory and diſobedient, ye ſhould judge of me, as if I were a falſe apoſtle, diſapproved of God, and deſtitute of power to execute what I have once and again threatned.

8 For we can do nothing againſt the truth, but for the truth.

8 For I have neither inclination, nor authority, nor would my conſcience toward God, or my love to you, ſuffer me to do any thing contrary to what is right and fit, or againſt thoſe that walk orderly, according to the truth of the goſpel, any more than againſt the goſpel itſelf; but all that I hereby aim at, am authorized for, and chearfully engage in, is, to reclaim back-ſliders, and to encourage and promote your ſoundneſs in the faith, and your integrity in heart and life.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

9 For ſo great is my affectionate concern for you, that I ſhould exceedingly rejoice to ſee the time, when, through your repentance and amendment, I may be as much reſtrained from inflicting any ſevere cenſures, as if I really were incapable of it; and when ye may be ſo ſtrong in faith, holineſs, and obedience, as not to need it: Yea, I heartily wiſh, (την υμων καταρτισιν) that all things were brought into good order among you; that ye were entirely knit together in faith and love, like a complete, and well-compacted body; and that every grace were perfected in you all, and there were no defect, or remainder of ſin, in any of you.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould

10 It is therefore with theſe kind thoughts and deſires concerning you, that now, while I am abſent from you, I write ſome things to warn and caution you, and others to counſel and encourage you; leſt, when

should use sharpness, according to the power which the Lord hath given me, to edification, and not to destruction.

when I come among you, I should be obliged, contrary to my own inclination and choice, to make use of terrible methods in dealing with you, according to the authority, which the Lord Jesus has given me, as has been observed; (*chap.* x. 8.) and I always desire to employ it, for the preservation of the purity of the church, and of the honour of Christ in it, and for establishing and encreasing the faith, comfort, and holiness of the whole body; and not (εις καθαιρεσιν) for injuring any of its members; nor for the final destruction, even of the worst of them, by driving them to despair; but that they may be brought to repentance, and their spirits may be saved in the day of the Lord Jesus. (1 *Cor.* v. 5.)

11 Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

11 To conclude, my brethren, whom, after all, as to the generality of you, I esteem as such in the Lord, May all manner of prosperity and happiness attend you! In order hereunto *, (καταρτιζεσθε) set those things to rights, which are amiss and disjointed among you, that the whole church may be reduced to a regular state, and knit together as one body; and let every one of you labour, in the strength of Christ, to attain to the highest degrees of every grace and virtue, and, if possible, to sinless perfection: Encourage yourselves in the Lord your God; and be exhorted, one by another, as well as all of you by me, (παρακαλεισθε) to do every thing that is excellent, that ye may be filled with the joys of faith, and of a good conscience: Join, as with one heart and soul, in your sentiments of the great truths of the gospel, in your zeal to promote them, and in your Christian temper, one towards another: Study the things that make for peace and brotherly love, that there may remain no more party-strifes, or angry contentions, jarrs, and schisms among you: And, in case ye be helped to cultivate and abound in these things, ye may depend upon it, that the blessed God himself, who is the fountain of love and peace, the author, giver, commander, and approver of them, will take up his gracious and complacential abode with you; will manifest his special favour to you; and will make you to increase with all the increases of God. (*Col.* ii. 19.)

12 Greet one another with an holy kiss.

12 In token of your being thus united in heart, design, and practice, salute each other with a chaste, sincere, and religious kiss, the usual symbol of Christian

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NOTE.

* The apostle takes his leave of the Corinthians here, much in the same manner as he began with them in his first epistle, (*chap.* i. 10.) which may these epistles.

intimate, that the points mentioned, much in the same there, and here, were what he principally aimed at, and pursued, in both

tian love and ſacred friendſhip. (See the note on *Rom.* xvi. 16.)

13 All the ſaints ſalute you:

13 To ſet you an example of mutual kindneſs and reſpect, all the holy brethren, in theſe parts, ſend their affectionate ſalutations; *wiſhing, above all things, that your ſouls may proſper.* (3 John, *ver.* 2.)

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt *be* with you all. Amen.

14 And as it was the prieſt's office to bleſs the children of *Iſrael* in the name of the Lord; (*Num.* vi. 23,—27.) ſo, to ſhew the authority which Chriſt has given me, and how much my heart is with you, my prayer for you, and the bleſſing, which, ſuitable to the nature of the goſpel-diſpenſation, I, as his ſervant, pronounce in his name upon you, is this: May the free favour, and gracious preſence and influence of the Lord Jeſus Chriſt, our only Saviour, through whom, and by whoſe merit and mediation, all ſpiritual and eternal bleſſings are procured and conveyed! And may the ſelf-moving love of God the Father, which is the original ſpring and ſource of all diſtinguiſhing bleſſings! And may (κοινωνια) the richeſt communications of the Holy Spirit, by whom theſe bleſſings, are effectually applied, and we are brought into a peculiar fellowſhip with the Father and his Son Jeſus Chriſt, (1 *John* i. 3.) and into a participation of their love and grace, in all their happy fruits and effects! May all this, I ſay, be continually with you, and abound toward you, as a church, and towards every individual member therein, that all, and each of you, may be completely bleſſed by theſe three Divine Perſons, in whoſe name ye were baptized, (*Mat.* xxviii. 19.) and who are undividedly one in nature and will, deſign and operation! In teſtimony of the ſincerity of my deſire of all theſe great things for you, and of my hope that it ſhall be fulfilled in you, I heartily add, and would have every one of you join with me in ſaying, *Amen.*

RECOLLECTIONS.

How nearly doth it concern us to examine and prove ourſelves, whether we be really united to Chriſt by faith; and our ſtate, frame, and behaviour, be approved of God, or not! If church-members, contrary to their holy profeſſion, go into, and obſtinately perſiſt in, ſuch evil courſes, as ſhew that they are diſapproved of God; What an awful neceſſity is there of exerciſing Chriſt's authority, in dealing ſharply with them, and not ſparing them, that they may be brought to repentance! But, O how much more deſirable is it, to have them reclaimed by gentler methods! And with what care and tenderneſs ſhould all previous admonitions be given them, to the amount of two or three witneſſes, before they are proceeded againſt to extremity! The faithful ſervants of Chriſt will be approved of him, in all the meaſures they take, according to his will, whatever others may think of them; and though, in conformity to their Lord, they make but a poor figure in the world, and are liable to ſufferings and death, through the infirmity of human fleſh; yet what a comfort is it to think, that, by the power of God, they ſhall be aſſiſted and owned

in

in this world, and shall be raised to live with Christ in all the glory of the next! And how fain would they have others accepted and approved of him too! They cannot, in conscience, do any thing knowingly against the just reasons of things, any more than against the gospel itself, or against those that walk uprightly, according to its truth: And they heartily wish, that all the authority, which Christ has committed to them, might be to the edification and salvation of all, and not to the destruction of any, under their charge. How sincerely do they desire that every thing may be perfected which concerns the professors of Christ's name; that they may be comforted and encouraged, may agree in evangelical principles and designs, may live together with brotherly love, and may salute each other, after the most Christian manner, in the Lord! The God of love and peace will certainly make his abode with all who are thus united in faith and love, and in the fellowship of the gospel: And that he may do so, it becomes the ministers of Christ to leave the apostle's benediction with them, saying, The grace of our Lord Jesus Christ; and the love of God the Father; and the communion of the Holy Ghost, be with you all, *Amen.* The Lord grant it may be so with every one of us!

A PRAC-

A PRACTICAL
EXPOSITION
OF THE
APOSTLE PAUL's EPISTLE
TO THE
GALATIANS,
IN THE FORM OF A
PARAPHRASE.

The PREFACE to the EPISTLE to the GALATIANS.

THE conſtitution of goſpel-churches is ſo different from the *national*-church of the *Jews*, that when the apoſtle wrote to Chriſtians that were formed into ſeveral religious ſocieties in *Galatia*, which was a province of the *Leſſer Aſia*, he ſtyled them the *churches*, (chap. i. 2, 22.) and not the *church* of *Galatia*; and when he ſpoke of any particular aſſembly, that aſſociated together for ſtated worſhip, according to the order of the goſpel, he conſtantly called it the *church* at ſuch a place; as the church at *Corinth*, (1 Cor. i. 2.) the church at *Cenchrea*, (Rom. xvi. 1.) and the church of the *Theſſalonians*, (1 Theſſ. i. 1.) and the like.

The *Galatian*-churches were planted by the apoſtle *Paul*'s own miniſtry, as appears from *Acts* xvi. 6. and xviii. 23. compared with *Gal.* i. 8, 9. and conſiſted, very much, at leaſt, of *Gentile* believers, that were converted from among the idolatrous heathens, (*chap.* iv. 8.) and had been admitted to all the privileges and bleſſings of the goſpel-ſtate, without being circumciſed. This was ſo offenſive to *judaizing* zealots, and particularly, as appears from *chap.* i. 7. and v. 9, 10. to ſome noted falſe teacher or teachers, who probably came from *Judea* upon hearing of it, that they endeavoured, and that with too great ſucceſs, to run down *Paul*, by ſinking his apoſtolic authority below that of *Peter*, and the other apoſtles of the circumciſion; and to corrupt the pure doctrine of juſtification alone through faith in Chriſt, by ſuper-adding the works of the law under the bond of circumciſion, as neceſſary for that purpoſe. Hence they inſiſted, that, *Except a man were circumciſed after the the manner of* Moſes, *he could not be ſaved*, and that he *ought to keep the law of* Moſes; (*Acts* xv. i. 5.) and the apoſtle himſelf teſtified once and again, that *Every one who was circumciſed was a debtor to do the whole law*; but that, to be circumciſed with this view, would

would *render Chriſt of none effect to them*, and would ſubvert the whole goſpel. (*Gal.* v. 2,—4.)

This, as I apprehend, throws a good light upon the main argument of this epiſtle: It lets us into the *principal reaſon* why the *judaizing* Chriſtians, that were enemies to the free grace of the goſpel, or to ſalvation alone by Jeſus Chriſt through faith in him, ſo ſtrenuouſly pleaded for the *Gentiles* being circumciſed; and why the apoſtle ſo zealouſly oppoſed it: And it ſhews, that not only the works of the ceremonial, but likewiſe of the moral law, were deſigned to be excluded from having any ſhare in the great buſineſs of juſtification; for circumciſion bound a man over to an obſervance of the moral as well as ceremonial law, as may be gathered from the apoſtle's ſaying, (*Rom.* ii 26, 27.) *If the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion? And ſhall not uncircumciſion, which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion, doſt tranſgreſs the law?* (See the note there.) And indeed in ſome parts of both theſe epiſtles (which the moſt profeſſedly of all others treat on the doctrine of juſtification) ſeveral things are ſaid of the law, as may be ſeen in their places, that muſt, at leaſt, include the moral law; and as the *Gentile-Galatian* converts were never under the ceremonial law, nor under any divine obligation to obſerve it, they could have no immediate concern with Chriſt's *redeeming from the curſe of the law, and redeeming them that were under the law*; (chap. iii. 13. and iv. 5.) unleſs it included redemption from the moral law as a covenant of works, and from its curſe.

When the apoſtle wrote this epiſtle is very uncertain; ſome think it was before, and others after, his ſecond journey into *Galatia*, which we have an account of in *Acts* xviii. 23. However, it is plain from *Gal.* i. 6. that it was ſoon after he had been, and preached, among them: And as his principal deſign in writing it was to vindicate his own apoſtolic commiſſion, and the goſpel-doctrine of juſtification, from the perverſe attempts of his enemies to defeat them; ſo, in the two firſt chapters, he maintains that his office, as an apoſtle, was *immediately* from Chriſt, and no way inferior to that of any other apoſtle; and expreſſes his great concern, that the *Galatians* were ſo ſoon perverted or turned away from the goſpel, which he had preached to them In the two next chapters, he eſtabliſheth the doctrine of juſtification alone by Chriſt, through faith in him, without the works of the law. And, in the two laſt, he exhorts them to ſtand faſt in the liberty wherewith Chriſt had made them free; to take heed of abuſing that liberty, by an indulgence of the fleſh; and to exerciſe various Chriſtian graces, and practiſe ſeveral duties, which are indeed common to all believers; but ſome of which the ſtate of things among them more eſpecially called for: And, to leave the ſtronger impreſſion upon their minds, he cloſes the whole with an account of the different tempers and views that influenced him and the *judaizing* teachers, and with his uſual benediction.

CHAP.

CHAP. I.

The apostle Paul *prefaces his epistle to the churches of* Galatia, *with asserting his apostolic character, in opposition to such as lessened it, and with a salutation and doxology,* 1,—5. *Sharply reproves the* Galatians *for so soon revolting from the gospel of Christ, under the influence of detestable teachers,* 6,—10. *Proves the divine authority of his doctrine and mission, by the end of his preaching, and by his having received them, not from man, but by immediate revelation from Christ himself,* 11, 12. *And, to convince them of this, he declares what he was before his conversion and calling,* 13, 14.; *and how he behaved after it,* 15,—24.

TEXT

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)

PARAPHRASE.

I *PAUL*, who, whatsoever some may suggest to the contrary, am constituted an apostle, not by any ordinance of men, as in the case of civil magistrates, (1 *Pet.* ii. 13.) nor in the usual way, in which ordinary ministers of Christ are called to, and vested in their sacred office; nor by the choice of men; no, nor by power communicated to me, as the apostleship was to *Matthias*, (Acts i. 23, &c.) by the intervention of any man whatsoever *; but I received my qualifications, instructions, and authority for it, by the immediate call and commission of Jesus Christ, (*Acts* xxii. 17,—21. and xxvi. 16, 17, 18.) and by the express appointment of God the Father, (*Acts* xxii. 14, 15.) who revealed his Son in me, that I might preach him among the heathen, (*ver.* 16.) and who, by a judicial act, as well as by the same divine power that wrought in my conversion; (*Eph.* i. 19, 20.) raised him from the dead †, in testimony of his having completely satisfied the law and justice, and brought in everlasting righteousness, for the justification of all that believe in him.

2 I,

NOTES.

* Though *Ananias* foretold *Paul*, at his conversion, what use God would make of him, (*Acts* xxii. 14, 15.) yet he, being at most but a minister of inferior rank, could not ordain *Paul* to the apostleship; nor is there the least appearance of his attempting any thing of that nature: And though the prophets and teachers in the church at *Antioch* separated *Paul* and *Barnabas* to the work of the ministry, (*chap.* xiii. 2, 3.) yet as it was the ministry to which Christ had already called them, and as these prophets and teachers were likewise officers of lower rank than apostles, *Paul* and *Barnabas* could not be supposed to receive their commission from them, who only followed the express order of the Holy Ghost in what they did. (See the note on *Acts* xiii. 3.)

† *Luther* observes on this verse, how fitly, and suitable to the main purport of this epistle, the apostle here speaks of God the Father, not as *Creator*, &c. but as having *raised Christ* from the dead. And we may take notice, that, in the preface to his kindred epistle, with respect to the great doctrine of justification, he, with like justness of thought, mentions the *resurrection of Christ*. (Rom. i. 4.)

2 And all the brethren which are with me, unto the churches of Galatia:

2 I, and all the Christian brethren * here present with me, consenting and approving, send this epistle to the several churches, that, by the blessing of God on my ministry, were planted in the province of *Galatia* †.

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ,

3 Our hearts desire and prayer to God for you is, that the riches of his free, undeserved, and forfeited favour may be extended to you; and that all the spiritual prosperity, which is included in peace with God, with one another, and in each of your own souls, may abound towards you from God the Father, the first person in the adorable Trinity, and first mover in the whole affair of salvation; and from our Lord Jesus Christ, the second person of the sacred Three, who, in our nature, is the only mediator between God and men, and is the purchaser and dispenser of all blessings to us.

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

4 Who, in his matchless condescension and love, freely surrendered his soul and body, that were infinitely dignified by their personal union with his divine nature; and gave up his great and glorious self to the most painful and shameful sufferings and death, as a propitiatory sacrifice to make atonement for our sins, who deserved nothing but tribulation and wrath, that he, on the foot of righteousness, might by price, as well as power, pluck us as brands out of the fire, and rescue us, in his time and way, from the evil temper and oppressions, designs and practices, of the men of this world, from all the iniquities that abound in it, and from all the dangerous snares and depraved customs and fashions of this degenerate age; as also from the *Jewish* constitution, which is incapable of giving us life, and is exceedingly corrupted by the men of this generation; and that he might, at length, take us out of this miserable and sinful world itself to a better ‡. All which he has done according to the eternal appointment and good pleasure of God, even our Father, who is reconciled to us through the blood of his cross, and who, on his account loves us, and deals with us as his children.

5 To whom *be* glory for ever and ever. Amen.

5 To whom, together with his eternal Son ‖, all possible honour and praise, in the most exalted strains are

NOTES.

* *The brethren* may either signify those ministers that were *Paul*'s companions in travel, or the members of the church where he was when he wrote this epistle.

† The reason of the apostle's directing this epistle to the churches of *Galatia*, without giving them any character, as he does all the others that he wrote to, seems to be their general defection from the great doctrine of justification alone by Christ, through faith in him.

‡ As the word (αιων) here rendered *the world*, signifies likewise *the age*, or *generation*; a turn is given to the paraphrase, that takes in both these senses, and that, with some little variation, includes Mr. *Locke*'s notion of this present age. See his note on the place.

‖ It being doubtful whether, *to whom*, means

are due, and will be ſo through all generations on earth, and to endleſs ages in heaven, for this unparalleled work of redemption, in which infinite wiſdom, power, juſtice, holineſs, mercy, and truth, ſhine forth with united and endearing glory. For this, as well as for his own divine perfections, may he be glorified as he ought to be, and for ever will be! *Amen.*

6 I marvel, that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel:

6 When I reflect on the delightful and tranſcendent glory of this ſcheme of ſalvation, and on its ſuitableneſs and high importance to loſt ſinners, as the only way in which they can be ſaved; I ſtand amazed, and am grieved at heart, to hear of your ſin and folly, in that ſo quickly after ye had been made acquainted with it, and ſeemed to receive the truth in the love of it, any of you ſhould be carried away in your ſentiments, affection, and practice, not only from me, who was inſtrumental in calling you to the fellowſhip of the goſpel *; but, which is worſt of all, from the bleſſed God himſelf, by whoſe commiſſion I preached to you, and who, by my miniſtry, called you to partake of the benefits of redemption, ſuch as reconciliation with God, juſtification and adoption, and eternal glory, which are diſcovered and propoſed in the goſpel of Chriſt's grace, and are beſtowed by his free favour on them that believe. I ſay, it ſurpriſes and troubles me, to think that any of you ſhould be ſo ſoon in danger, at leaſt, of being turned off from all this to a ſtrange and quite different ſort of goſpel, as introducing the doctrine of juſtification to life by the works of the law, together with faith in Chriſt.

7 Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

7 Which, how fond ſoever ſome may be of it, is in reality no *goſpel* at all; it being ſo far from bringing *glad tidings* of ſalvation, that it ſets the ſinner's pardon and acceptance with God, upon impracticable terms; and ſo whatever it may be called, it can, with no propriety, be ſtyled another *goſpel:* I therefore pity thoſe of you that have unwarily embraced it; and am ſenſible, that unleſs ye had been impoſed upon by cunning ſeducers, ye would never have been drawn into it; but, as I hear, there are ſome *judaizing* falſe teachers crept in among you, that by various means diſtreſs, ſhock, and perplex you, and would fain over-turn that bleſſed goſpel, of which Chriſt is the

NOTES.

means Chriſt, *who gave himſelf for our ſins*, &c. or God the Father *according to whoſe will* he did it; I have formed the doxology to both, which is conſonant to the uſe of it in other parts of ſcripture.

* It ſeems too flat, and low, and aſſuming in the apoſtle, and too much abating of the force of his reaſoning, to ſuppoſe, with ſome, that he meant only himſelf by *him that called them*; and yet, as he was inſtrumental in the hand of God therein, and his authority began to ſink among them, I have taken notice of his concern in that work.

the author, subject, and end, and would make quite another thing of it, than it is in truth; and the better to gain their ends, they suggest as if *Peter*, and the other apostles, and even I myself, preached up the works of the law, with faith in Christ, as necessary to justification. (*Chap.* ii. 17,—21.)

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

8 But this is so far from being true, that I am bold to affirm, that whoever he be, suppose it possible that it should be either myself, or any other apostle of Christ, or even an angel come down from heaven; be he who he will, and let his pretensions be what they will, if he were to publish among you any other system of doctrine for the remission of sins, and for righteousness to eternal life, contrary to that which I at first delivered to you under the inspiration of the Spirit, he should be rejected as one accursed of God, and devoted to destruction.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you, than that ye have received, let him be accursed.

9 As I have now already said, I repeat it with deliberation and earnestness, as a matter of the greatest importance, If any one, (τις) be he man or angel, take upon him to preach up any other scheme of doctrine, which he may falsely call the gospel, but is inconsistent with, and subversive of, that which ye professed to receive, and seemed to embrace with faith and love when I preached to you, he is to be rejected as one abandoned of God, and is to be disdained by you, as well as by him. Though this may sound harsh, and be very offensive to the ears of some that may think it a hard saying; I am bold to pronounce it, in my Lord and Master's name, that none may dare to pervert his gospel.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

10 For as to myself, whatsoever mine enemies may maliciously say against me, Is it now, after I have been so long converted and employed in the ministry, and have suffered so many things for Christ? Is it now, after all, my ambition, desire, and aim in my preaching, to persuade people, in matters of religion, to receive the doctrine of men, and yield obedience to them? Or, is it not evident, on the contrary, that I therein labour to persuade them to embrace the gospel of God, and yield obedience to him, that he may be glorified? Or, do I make it my business and concern to ingratiate myself with men, such as the *Jewish* zealots, that I may gain their favour and applause, and may avoid their frowns and terrors? No, this is far from my intention; I abhor the thought; for if I were still to continue to seek the favour of men, and serve their corrupt humours and designs, as I did in the days of my judaism and unregeneracy, (*Acts* ix. 1, 2.) I should never have listed into the service of Christ; nor should I now be his faithful ser-

vant, as I profess and count it my honour, and am above all things else solicitous to approve myself to be.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

11 But still further, to satisfy you that I really am so, I assure you, my brethren in the faith, and make it manifest (γνωρίζω) by all the signs of apostleship, that the gospel of salvation alone by Jesus Christ, which has been constantly preached by me wherever I have been, is neither formed according to man's natural taste and temper, or for promoting his worldly honour or interests; nor is it owing to the authority, contrivance, or dictates of man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

12 For I neither received my commission to preach it by the intervention of any mere man whatsoever; no, not from any of the apostles themselves; nor was I brought to the knowledge of it by any human instruction; but both my authority to preach it, and all my acquaintance with it, were communicated to me by an immediate revelation from him, who is God as well as man, even Jesus Christ himself, and *that* after his resurrection from the dead, (*ver.* 1.) and exaltation to his heavenly kingdom, which made way for its being set forth in all its fulness and glory.

13 For ye have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it;

13 For ye cannot but have heard abundantly of my former behaviour in my state of judaism, when I was a zealous professor and practiser of that religion, and such a bitter enemy to all that departed from it, that I cruelly persecuted the members of the New Testament-church of the living God, which, in its catholic consideration, consists of the visible professors of Christ's name, wherever they are scattered over the face of the earth; and I was so excessively mad and outrageous against them, as to bind and drag some of them to prison, and cause others of them to fly their country, others to renounce Christ, and others to be put to death: In this manner I made dreadful havoc among them, and did my utmost to destroy them, root and branch, (*Acts* viii. 3. and ix. 1, 2. and xxvi. 10, 11.) like a furious warrior, when he pursues the flying enemy, and when he storms a town. (διώκων καὶ πορθῶν)

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

14 And at the same time, I was a great proficient in the knowledge and observation of all the religious laws, doctrines, and customs of the *Jews*, even to their most minute rites and ceremonies; and laboured to propagate them beyond most of my years and standing among my own countrymen; being more eminently and remarkably zealous than they generally were, or than is commonly known, for all the traditions of my ancestors, as they have been handed down from one generation to another, whether they were such as were founded in a divine authority, or not. It cannot therefore

therefore be reasonably supposed, that so thorough a bigot as I was, should, all at once, abandon my former darling sentiments, temper, and course of life, in which I had been educated and riveted from my childhood up, and should embrace and preach Christ and the gospel, in direct opposition thereunto, and to all my secular interests, without some extraordinary call and divine influence from heaven.

15 But when it pleased God, who

15 But when God, who of his mere good pleasure, without merit as foreseen in me, (ἀφορίσας με) had set me apart for himself and his service, as he did the prophet *Jeremiah*, (chap. i. 5.) before I was born, and at the very time of his bringing me forth out of my mother's womb; and who accordingly afterwards, in the exceeding riches of his sovereign and distinguishing grace, whilst I was going upon a persecuting errand to *Damascus*, called me by an extraordinary miraculous appearance and voice from heaven, and by a powerful irresistible impression upon my heart, to make me both a Christian and a minister. (*Acts* ix. 3,—22.)

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

16 When, I say, it seemed good in his sight, who delights in mercy, to make a clear and full discovery of his dear Son, in all the glory of his person and offices, righteousness, and grace, not only *to me*, by external declaration, but likewise *in me* by internal and efficacious illumination, (2 *Cor.* iv. 6.) that I might both know and receive him for the salvation of my own soul, and might preach him to the *Gentiles*, as well as *Jews*; I did not stand to consult the inclinations, ease, and comforts of animal nature, which consists of flesh and blood, nor with the dictates of human policy, relating to my worldly honour and interests as a man, or relating to the apparent risks, reproaches, and dangers, that I might be exposed unto by complying with this heavenly call *; nor did I advise with any mortal man whatsoever about my duty, in a case which was made so divinely plain to me.

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again

17 No, nor did I so much as go up to *Jerusalem* to receive any further instructions or authority from those that were called to the apostleship before me; being entirely satisfied with that immediate light and commission, which I had received from the Lord Jesus himself: But having begun my ministry at *Damascus*,

NOTE.

* As *flesh and blood* is a description of mortal man, and the apostle had spoke (*ver.* 10.) of his seeking to please not man, but God; his *not consulting with flesh and blood*, may take in his not being influenced by a regard to human, worldly interests, as well as his not advising with men; and so what he here says will be different from what he adds in the next verse, and will help to form a more beautiful gradation, than if we take it to be little more than explicatory of this.

gain unto Damaſcus.

maſcus, where my converſion was publicly known, (*Acts* ix. 20.) I went forthwith * firſt of all into diſtant parts to preach Chriſt to the *Jews*, in the country of *Arabia*, where no apoſtle had been before me, and I had no opportunity of converſing with any of them; and from thence I returned back to *Damaſcus*.

18 Then, after three years, I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

18 Then, three years after God had made this wonderful change upon me †, I took a journey to *Jeruſalem*, not to increaſe my knowledge of the goſpel, or to have my commiſſion confirmed for preaching it, but only to make a brotherly viſit to *Peter*, that great apoſtle of the circumciſion, that I might have the pleaſure of converſing a little with him, and of hearing what the Lord had done by his and his brethrens miniſtry in thoſe parts, and of telling them what he had likewiſe done by mine in other places, ſince he had called me by his grace: And *Barnabas* having introduced me to him, and told him how I had ſeen the Lord in the way, who had ſpoken to me, and how I had preached boldly at *Damaſcus* in the name of Jeſus, (*Acts* ix. 27.) he readily received me as a faithful diſciple and miniſter of Chriſt, and I tarried with him no more than fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

19 But I did not ſo much as ſee any other of the apoſtles, except one, who was then at *Jeruſalem* likewiſe; and that was *James* the Juſt, who was brother or kinſman to our Lord Jeſus, according to the fleſh: So that there is no room to imagine that I received my knowledge of the goſpel, or my commiſſion to preach it, from the apoſtolic college.

20 Now the things which I write unto you, behold, before God, I lie not.

20 And (δὲ) as theſe things are of great importance for vindicating my character, and the doctrine I preach, both of which have been traduced by ſome among you: Pray obſerve, I call the great God to witneſs, and declare with all the ſolemnity of a religious oath, in his penetrating ſight, to whom I muſt one day give an account, that all the facts I am rehearſing to you are ſtrictly true; there is no manner of deceit or falſhood in my repreſentation of any of them.

21 Afterwards I came

21 After this ſhort viſit at *Jeruſalem*, I travelled into

N O T E S.

* Though the word *immediately* is placed juſt before *I conferred not with fleſh and blood*, (ver. 16.) yet, as Mr. *Locke* obſerves, it principally relates to. *I went into Arabia*, which probably was to preach the goſpel, though not mentioned, that being of no importance to his argument, which was to ſhew that he was completely furniſhed immediately from Chriſt himſelf for his miniſterial office, before he had the leaſt communication with any one of the apoſtles.

† This was the firſt time of the apoſtle's going to *Jeruſalem* ſince his converſion, which was ſeveral years before he became an apoſtle. (See the notes on *Acts* ix. 17. and xiii. 3.)

came into the regions of Syria and Cilicia;

into the provinces of *Syria* and *Cilicia*, some of the brethren of that church attending me in my way thither, as far as *Cesaria*, and sending me from thence to *Tarsus*, with the kindest expressions of their care and concern for my safety, (*Acts* ix. 30.) which shewed their approbation of me.

22 And was unknown by face unto the churches of Judea, which were in Christ:

22 But (δε) all this while, I was not personally known to any of the other churches of *Judea*, that were joined together in the faith and fellowship of the gospel, as believers in Christ, who, professionally, and, in the judgment of charity, really are united to him; and so I cannot be supposed to have gathered my light in the gospel from them, any more than from the apostles.

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

23 All the knowledge they had of me was only by accounts, which they had received and propagated, with admiration and joy, among themselves, that the noted *Saul*, who formerly was the bitterest persecutor of the Christians, was now himself a preacher of those doctrines of the gospel, which they believe, and which he before did his utmost to suppress; and so is now become a helper of their faith, whom he before endeavoured to destroy, for their profession of it.

24 And they glorified God in me.

24 And thereupon they rendered hearty thanks and praises to God, for the grace that he had so freely and wonderfully bestowed on me, the chief of sinners; and for this rich advantage that accrued to the cause of Christ, as well as to my own soul, by this merciful and remarkable change that had been wrought in me.

RECOLLECTIONS.

With what entire satisfaction may we depend upon the divine authority of the gospel, which was delivered by the apostle *Paul*, who has testified, even upon oath, that he received it, together with his commission to preach it, not from any mere man, but immediately from Jesus Christ, who is God-man! He is evidently *God*, as all ministerial, apostolic authority, spiritual blessings, and the whole of the gospel revelation, proceed jointly and equally from the Father and Him, in distinction from, and in opposition to, all that is derived from men; and he is as evidently *Man*, as he died and rose again from the dead: And O how infinitely important and beneficial is his death, who gave himself an atoning sacrifice for our sins, that he might deliver us from them, and from all the evils of this present world, according to the gracious appointment of God our Father; and whose resurrection is a high demonstration of the acceptableness and efficacy of his death for these great and holy purposes! On this foot we may comfortably hope for grace and peace from the Father and Son; and if grace be extended to us, we cannot fail of peace. But with what holy detestation should we reject those that would corrupt the gospel of Christ, and substitute another pretended gospel in its stead, for justification in any other way, than alone through faith in him! How grievous and astonishing is it, that any, who once seemed to embrace this blessed gospel, should be turned aside from it to some other scheme of doctrine, which, in reality, is no gospel at all, and never can bring salvation to them! And how heavy is the curse that lies upon those that pervert them! But O, what a wonderful and happy change does the grace of our Lord Jesus make, when it effectually reaches the heart! It reveals Christ in them that were utter strangers to him before; and makes

makes them ready to confeſs the ignorance and error that they formerly gloried in; it turns the greateſt bigots for ſuperſtition and human traditions, and the moſt inveterate enemies to Chriſt, into ſincere believers; it changes the muſt furious perſecutors of his people into true lovers of him and them, and into zealous preachers of that goſpel which they before ſought to deſtroy: and it makes them ſuch faithful ſervants of Jeſus Chriſt, as no longer ſeek to pleaſe men, by any ſinful compliances with them; and when he calls them to his work, for which he ſeparated them in his own purpoſe, when they were born, and even before all worlds, they yield obedience to him, without conſulting the intereſts of the fleſh, or the opinion of men. And O what matter of thankſgiving and joy is it to his churches, whenever they hear of ſuch monuments being raiſed to the praiſe of the glory of his grace, whether they have ever ſeen their faces or not! They glorify God for his power and mercy in ſaving them, and for all the ſervice to his people and cauſe that is done, and may be further hoped for by them.

CHAP. II.

The apoſtle further proves the divine authority of his doctrine and miſſion by James, Peter *and* John's *owning him and* Barnabas, *as apoſtles of the* Gentiles, *and receiving* Titus, *a* Greek, *into their* Chriſtian *communion, without his being circumciſed,* 1,—10. *Gives an account of another interview with* Peter, *at* Antioch, *where he publicly oppoſed him for* Judaizing, 11,—14. *and takes occaſion from thence to enter upon his main point in view, relating to juſtification by faith in Chriſt, without the works of the law,* 15,—21.

TEXT.

THEN fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo:

PARAPHRASE.

AS a further evidence that my apoſtolic inſtructions and commiſſion are immediately from Chriſt himſelf, I would add, that I never ſaw any of the apoſtles again, till eleven years after my forementioned viſit to *Peter;* (chap. i. 18.) when *, fourteen years from the time of my converſion, I made a journey to *Jeruſalem*, in company with my beloved brother *Barnabas*, my colleague in the apoſtleſhip to the *Gentiles*, (Acts xv. 2.) taking *Titus* alſo, a ſerious and excellent young man, and miniſter of Chriſt, along with me.

2 And I went up by revelation, and

2 And I then went up to the church there, not to be taught, or confirmed in my office, by them, or by the

NOTE.

* This was not the apoſtle's ſecond journey to *Jeruſalem*, when, whilſt he was praying in the temple, he was in a trance, and ſaw Chriſt in perſon; which he ſpeaks of, *Acts* xxii. 17, 18. and when he probably received his apoſtolic commiſſion to the *Gentiles*. (See the note on *Acts* ix. 17.) But what he here ſpeaks of is his third journey to *Jeruſalem*, which he took with *Barnabas* on occaſion of the diſpute that had been raiſed at *Antioch* about circumciſing the converted *Gentiles*, Acts xv. 1,—4. which moſt probably was about fourteen years after his converſion, and conſequently but eleven after his firſt journey thither, mentioned *chap.* i. 18. And though he had been at *Jeruſalem* to carry alms thither, (*Acts* xi. 29, 30. and xii. 25.) between theſe two journeys, yet, as he then ſaw none of the apoſtles, it was needleſs for him to take any notice of it here. (See Dr. *Whitby*'s note on this verſe.)

and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

the apostles that were with them; but on an important occasion, relating to the circumcising of the believing *Gentiles*, which some vehemently contended for, as necessary to salvation. (*Acts* xv. 1, 2, 5. See the note there.) And this I did by special direction from the Lord *, to maintain the truth and purity of the gospel, according to the revelation that had been made of it to me: And when I came thither, so far was I from receiving the gospel from them, that (ανεθεμην) I explained it in its full extent to them, setting it forth at large, as I preached it among the idolatrous, as well as other *Gentiles;* and declaring what glorious success God had given me in that work. (*Acts* xv. 4, 12.) But I did this at first only in a private manner, to persons of the greatest eminence and influence among them, alone, and between ourselves, (see the note on *Acts* xv. 3.) as thinking this to be the most prudent method of proceeding, lest, if those of the *judaizing* party should have had a full and plain account of it, before they had been softened by persons of the greatest esteem and reputation among them, that would own, or countenance me in it, they should have raised furious clamours against me, and by one means or other, should have defeated, in some degree at least, the good effect of those services that I had further to carry on among the *Gentiles;* and even of those that I had already been engaged in with happy success, and with great labour, earnestness, and concern, like one that lays himself out to the utmost in running a race.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

3 But to shew how stedfastly and openly I stuck to my own principles, and how far I was from going into any thing, either in my preaching or conduct, that looked like encouraging an observation of the *Mosaic* law, as necessary to a man's being justified and saved, I carried *Titus* along with me, as has been said, (*ver.* 1.) who, though a *Greek*, and so a *Gentile* by birth, was not constrained to be circumcised at his conversion and admission into the ministry; nor when I brought him to the apostles at *Jerusalem*, did any of them insist on his being so.

4 And

NOTE.

* *By revelation* (κατα αποκαλυψιν) is understood by some to signify that the apostle went according to the special appointment of God, as intimated by the Holy Ghost to the prophets of the church at *Antioch*, and to himself, to comply with their desire of his going on their message to *Jerusalem;* but others take it to mean, that in this journey he acted suitable to the revelation which constituted him the apostle of the *Gentiles*, telling the church at *Jerusalem* what things he had done among the *Gentiles* in pursuance of it: (See Dr. *Whithy*'s note.) And as the construction of the words, and the truth of the fact, may agree to either of these senses, I have given them both a place in the paraphrase.

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage:

4 And I took this Chriſtian miniſter along with me, without ſuffering him to be circumciſed, on purpoſe to bear a public teſtimony againſt the erroneous opinion of ſome of the Phariſaical ſect, who, pretending to be believers in Chriſt, had come from *Judea;* and, having been artfully introduced, inſinuated themſelves among the converts at *Antioch*, (Acts xv. 1, 5.) * under the colour of Chriſtian friends and brethren, that they might have the better opportunity for narrowly inſpecting our principles and conduct, and for cavilling againſt that holy freedom, which we are partakers of, by Chriſt the only Saviour; and that they might impoſe circumciſion as a badge and bond of ſubjection to the *Moſaic* law, as if he had not delivered them that believe in him from that covenant and its curſe.

5 To whom we gave place by ſubjection, no not for an hour; that the truth of the goſpel might continue with you.

5 This was ſuch a bold and dangerous inſult upon the purity of the goſpel-doctrine of juſtification alone by Chriſt, through faith in him, that how allowable ſoever in ſome caſes, and under ſome conſiderations, it may be to give way, for a time, to the weakneſſes and prejudices of honeſt Chriſtians, with regard to the circumciſion of *Jewiſh* converts; (ſee the note and paraphraſe on *Acts* xvi. 3.) yet when the falſe brethren inſiſted on *Gentile* believers being circumciſed, and ſo brought under an obligation to keep the whole law of *Moſes*, in order to their acceptance with God to eternal life; neither I nor *Barnabas*, (ver. 2.) would by any means yield to them, by conſenting to ſuch a ſubjection to the law: (οἷς οὐδὲ εἰξαμεν τῇ ὑποταγῇ) No, in a caſe of ſuch vaſt importance, we would not comply with them in the leaſt, for ſo much as one hour, or in any one inſtance whatſoever, that the true doctrine and deſign of the goſpel of the grace of God, relating to juſtification in his ſight, might continue uncorrupted among you, and all the reſt of the believing *Gentiles*.

6 But of thoſe who ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to me: God accepteth no man's perſon) for they who ſeemed *to be ſomewhat*, in conference

6 But as to thoſe of my fellow-apoſtles, *James*, *Peter*, and *John*, (ver. 9.) who are indeed eminent ſervants of Jeſus Chriſt, and are highly magnified by your *judaizing* teachers, as every way to be preferred to me, whatſoever they have been formerly, (ποτὲ) it does not at all affect my character, nor does it make me a whit better or worſe, than I ſhould have been, whether they were ſo great and valuable in themſelves, or in your account, or not: That God, who called

NOTE.

* *Falſe brethren unawares brought in*, is thought by ſome to be meant of their being brought into the private aſſembly at *Jeruſalem*, ver. 2. But as here is a manifeſt reference to what is recorded, *Acts* xv. 1, &c. I rather conceive that the church at *Antioch* is intended.

ference added nothing to me.

called me, as well as them, to the apostleship, has no regard to any man's person whatsoever, on account of names and parties, or of external privileges and appearances; but reveals his gospel, and gives his commission for preaching it, to whom, and in what way he pleases, as he has in an immediate manner to me, without any assistance from them; for, be they ever so great, I must say, that none of them, in the conversation I had with them, contributed any thing to the improvement of my knowledge, beyond what I had learned from Christ before; nor did any of them pretend to find fault with, or go about to correct and mend, what I had preached and done among the *Gentiles*.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

7 But, on the contrary, when they heard the account, which I and my brother *Barnabas* gave them, of what the Lord had wrought by us among the *Gentiles*, (Acts xv. 5, 12.) they plainly perceived that I was intrusted by a divine commission with the ministry of the gospel of salvation to the uncircumcised heathens, as *Peter* was of the same gospel, for the substance of it, to the circumcised *Jews*. (See the note on *Rom.* ii. 26.)

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

8 For it appeared by undeniable facts, that the same Lord, who worked effectually in and by *Peter*, and had produced wonders of miracles and of grace, as the seals of his apostolic mission to the circumcised *Jews;* had likewise worked with equal power and efficacy in and by me, unto as full and clear a demonstration of my apostolic mission to the uncircumcised *Gentiles*.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

9 And when those famous apostles, *James*, *Peter* and *John*, knew how remarkably God had honoured me with his free favour, in qualifying me for, calling me to, and owning me in my ministry to the *Gentiles;* they, who are indeed eminent servants of Christ, and who in the account of mine enemies themselves, were esteemed as the principal supporters, maintainers, and defenders of the gospel; they, I say, took me and my fellow-labourer *Barnabas* by the right hand, as a symbol of receiving us into their brotherly affection and communion, and readily owning us as the apostles of Christ; and they agreed, that, according to what he had discovered of his mind and will relating to us, we should go on, in his name and strength, preaching to the *Gentiles*, and taking them for our principal province, as we had begun to do before; and that they themselves would persist in preaching to the *Jews*, and taking them for their chief province to carry on the work of Christ among

them; and so we cordially wished each other success in the name of the Lord.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

10 Only the three apostles united in their earnest request, that we would be mindful of the necessitous Christians in those perilous days among the *Jews*, to procure charitable contributions for their relief from among the *Gentile* converts, that might be both able and willing to assist them; which was so laudable, compassionate, and needful a work, that whether they had mentioned it or not, I was of my own accord desirous to engage in it, not only from my natural affection to my own countrymen, and from the hearty and impartial love I bear to all Christ's poor, without distinction of parties, for his sake; but likewise from a consideration that the *Gentile* Christians were debtors to the *Jews*, as they received the gospel from them; and so, being made partakers of their spiritual things, ought to minister to them in carnal things. (1 *Cor.* xv. 26, 27.) By all this it plainly appears, that there was an entire agreement between the other apostles and me at *Jerusalem;* and that they thoroughly approved of my doctrine and commission, as of the same divine authority with their own.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

11 But when afterwards * *Peter* came to *Antioch*, where was the first memorable church of the *Gentile* Christians, (*Acts* xi. 26.) yea, the very church that sent me and *Barnabas* to *Jerusalem*, on the question about the *Gentiles* being obliged to be circumcised, and received an answer in the negative. (*Acts* xv. 1, —32.) I knowing myself to be no way inferior in office to him, and finding an inconsistency in his conduct here with his avowed principles at *Jerusalem*, did not go about to reproach him behind his back; but, in faithfulness to my trust, took the liberty to oppose and reprove him personally to his face; because, notwithstanding all his greatness and goodness, he, being left to his own spirit, behaved at such a rate as deserved to be openly discountenanced and condemned †.

12 For

NOTES.

* Some have thought that this was before the council at *Jerusalem*: (Acts xv.) but I rather incline to those that take it to have been after, for the order of the narrative speaks for this; and *Paul* and *Barnabas* certainly went to *Antioch* with the decree of the council, and continued there preaching the word for some time afterwards. (*Acts* xv. 22, 35.) But it does not appear that *Paul* had seen *Peter* more than once before his third journey to *Jerusalem*, which he mentions *ver.* 1. of this chapter. (See the note there.)

† As what the apostle writes, in this and the three following verses, is admirably suited to his purpose, for supporting his authority, as equal to that of *Peter* himself; so it gives us a flagrant proof against the popish pleas for the supremacy of *Peter* and his pretended successors; and shews, that the apostles themselves were neither infallible nor impeccable, any further than they were under the immediate

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

12 For at his first coming to *Antioch*, before the arrival of some zealous *judaizing* Christians, that came from the apostle *James*, he knowing his Christian-liberty, freely conversed, and sat down to meals in a friendly manner, with the believing *Gentiles*, without any scruple on account of their not being circumcised, or of their different meats and ways of dressing them, than were allowed by the *Mosaic* law: But as soon as those brethren arrived, he temporized so far, as to carry it shy toward the *Gentile* converts, and decline all further converses in a social and familiar manner with them, through his fear of offending those zealots, and raising their prejudices, rage, and outcries against him.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

13 And the rest of the *Jewish* Christians at *Antioch*, that had pretty well got over their old prejudices against the believing *Gentiles*, on account of their not being circumcised, were so unhappily misled by *Peter*'s behaviour, as to follow his steps under feigned pretences of its being unlawful; or at least inexpedient to associate freely with them. And as a bad example in the greatest and best of men is, of all others, the most ensnaring and defiling to those that have a good opinion of them; so even *Barnabas* himself, though he was an excellent Christian and apostle of the *Gentiles*, was carried away with the stream, and under the power of temptation and remaining corruption, was likewise drawn by specious pretences, contrary to his own judgment, to fall in with this pernicious scheme.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

14 But when, in reflection on their conduct, I perceived that, in this particular, they did not act up to the simplicity and godly sincerity of the Christian-character, nor regularly trace, with a right foot, (ουκ ορθοποδουσι) or behave correspondent to the true spirit and design of the gospel-doctrine of justification alone by Christ; my soul was filled with holy indignation; and applying myself personally to *Peter*, as the ringleader in this dangerous sort of double-dealing, I said to him publicly, in the presence of *Barnabas* and all the *judaizers*, by way of caution and rebuke to them as well as him, and of confirmation to the believing *Gentiles*, Since you, who are yourself originally a *Jew*, think proper, and make no scruple, on

NOTE.

immediate conduct and influence of the Holy Ghost: But this no way affects the rule of faith, which we have in the written word of God, and which faithfully condemns such things in the apostles themselves, as proceeded from their own spirit, and not from the Spirit of God, that we might not be misled by them, and might be assured, that, where no such intimation is given, and nothing of that kind appears from the nature of things, we may safely depend on the divine authority of what they said and did. (See the note on 1 *Cor.* vii. 10.)

on some occasions, to converse with, and conform to the customs of the *Gentiles*, without respect to any distinction of nations or meats, or regard to the prohibitions of the law of *Moses* about them; and since you do not always confine yourself to the ceremonial customs of the *Jews*, How unreasonable, injurious, and self-condemning is it in you, by this your refusing for fear of the *Jews* to converse or eat with the *Gentiles*, to entice and influence them, that never were under the law, to go into an observation of it after the manner of the *Jews*, as if they could not otherwise be accepted of God? How absurd and contrary to the truth of the gospel is this!

15 We *who are* Jews by nature, and not sinners of the Gentiles,

15 For we, *Peter*, *Barnabas*, *Paul*, and other believers, who are *Jews* by birth, and as such were counted an holy people, and trained up under the instructions and obligations of the *Mosaic* law, and were not sinners of the *Gentile* race, who were always utter strangers to that law, and looked upon as the most profligate and abandoned wretches;

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ; and not by the works of the law: for by the works of the law shall no flesh be justified.

16 We, I say, when God came to work effectually upon us by his Spirit, were fully convinced, that no man can be acquitted from condemnation, and accepted of God as righteous, by his performances of the works of the law, in any view or consideration of them whatsoever, but that this benefit is to be obtained merely through faith in Christ, on account of that perfect righteousness, which he has wrought out in conformity and satisfaction to the holy and broken law; even we, (who stood upon better terms for life than the *Gentiles*) being made thoroughly sensible of this, have been induced to believe in Christ, as the only Saviour, for this very end and purpose, that we might be justified unto eternal life, entirely and alone through faith, as apprehending and receiving him, and not at all, neither in whole nor in part, by our own performances of the deeds of the law. And there was an absolute necessity for our taking this course, as ever we would not miscarry in an affair of such vast importance: (much more must it be so for the *Gentiles*, who have still less pretences, than we had, to depend upon their own works) For considering the strict demands of the law, and the great and many defects that are found in the best of us, it is impossible that *any man living*, be he *Jew* or *Gentile*, should be justified by his obedience to its moral, and much less to its ceremonial precepts, or by any personal righteousness of his own *, as the scripture itself assures us. (*Psalm* cxliii. 2.)

17 But

NOTE.

* The apostle's citing this passage of scripture, in proof that they could not be justified

17 But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

17 But if, whilſt in this manner, we, in a way of believing, ſeek for juſtification alone by what Chriſt has done and ſuffered in our room and ſtead, which is the proper meaning of what I call being juſtified by the faith of Chriſt; (*ver.* 16.) If at the ſame time we ourſelves are found to be under guilt and condemnation, as unpardoned and accurſed ſinners, which is the caſe with all thoſe that are under the law; (*chap.* iii. 10. and *Rom.* iii. 19.) ſhall we therefore ſay, that, after all that Chriſt has revealed about the way of ſalvation, and has wrought in us by his Spirit to make us renounce all expectations of being juſtified by the law, he is the author of a diſpenſation, which, inſtead of bringing in righteouſneſs to eternal life, leaves us under the guilt of ſin, and conſequently under its power, to be dealt with as tranſgreſſors *? Deteſtable thought! Far be it from ever entering into my mind.

18 For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

18 For if I again go about to ſet up the righteouſneſs of the law for juſtification before God, after I had renounced all regard to it for that purpoſe, which is like a fooliſh builder's erecting the ſame ſort of houſe, that he had pulled down as inſufficient to anſwer his end, I ſhould grievouſly offend againſt God and my own conſcience, by falling from the doctrine of grace, (*chap.* v. 4.) and defeating my own deſign in believing on Chriſt alone for juſtification; and ſhould reduce myſelf again to a ſtate of guilt and condemnation, which, according to the tenor of the law, muſt be the caſe of every one that has tranſgreſſed it. (*Chap.* iii. 10.) But this I can never be perſuaded to do.

19 For I through the law am dead to the law, that I might

19 For by the deep ſenſe I have of the ſpirituality, extent, and ſtrictneſs of the law, in its demands for juſtification, and of God's deſign to convince of ſin,

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juſtified by the works of the law, ſhews that he included the works of the moral, as well as of the ceremonial law; for *David* undoubtedly did ſo when he ſaid, (*Pſal.* cxliii. 2. the place here referred to) *In thy ſight ſhall no man living be juſtified;* and our apoſtle alledging it in the ſame argument, *Rom.* iii. 19, 20. explains it, as relating to the law, in ſuch a manner, as can agree to none but the moral law; for he there ſpeaks of it as the law, by which *the whole world is become guilty before God,* and *by which is the knowledge of ſin.* (See the note there.)

* There is the greateſt difficulty in fixing the determinate ſenſe of this verſe; but the interpretation given in the paraphraſe ſeems to fall in directly with the whole tenor of the apoſtle's argument; and the only objection, as I conceive, againſt it is, that a *miniſter of ſin,* according to the genuine ſenſe of that expreſſion, ſignifies one that *countenances* or ſome way contributes to it: But this idea will be included, if we conſider that *unpardoned* ſin is always *reigning* ſin, and its guilt being charged upon us, ſubjects us to its power and dominion; and ſo if we are really unjuſtified, while we ſeek and profeſs to be juſtified by Chriſt, we, in effect, are ſtill under the power of ſin; and if Chriſt's doctrine of juſtification alone by him leaves us in that ſtate, he thereby, inſtead of delivering us from ſin, the more effectually binds it upon us.

might live unto God.

ſin, and not to juſtify the ſinner by it, I am quite taken off from, and dead to all my former expectations of righteouſneſs to eternal life by it; (*Rom.* vii. 9, 10.) and now ſee that I am diſcharged from the *Moſaic* law, as a covenant of works, that I might live in a ſtate of favour and acceptance with God, through the righteouſneſs of Chriſt, in whom I have believed for this very purpoſe *; and that being divorced from the law as my firſt huſband, and married to Chriſt, I might live upon better principles, to better ends, and under new obligations, in all holineſs to God, according to the unchangeable rule of obedience, which he has laid down in the law. (*Rom.* vii. 1,—6.)

20 I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

20 I, in this manner, am crucified to the law, or, which is much the ſame thing, the law is crucified to me, as to all expectations of life, or poſſibility of attaining it by any perſonal obedience to its precepts; I have entirely done with it for any ſuch purpoſe, through, and together with, and by virtue derived from Chriſt, who was crucified to bear its curſe, and cancel its obligation as a covenant: Nevertheleſs, whilſt I am, in this ſenſe, dead to the law, I am brought into a ſtate of juſtification to life, and am enabled on that foundation to bring forth living fruits of righteouſneſs to God; yet this life, in either of theſe conſiderations of it, is not owing to any thing in myſelf, but only to Chriſt, who lives as a head of righteouſneſs, and a head of influence in me, by virtue of my union with him; ſo that it is not ſo much I that live, as Chriſt that lives in me; and the life of pardon and acceptance with God, and for his glory, to which I am now reſtored, and according to which I continue to live and act, whilſt I am here in the body, is not by the works of the law, nor according to the dictates of the fleſh, but only by that faith, which renounces every thing of ſelf, and carries me out to the eternal Son of God, as relying entirely upon him, and deriving all vital influence from him, who, in the greatneſs of his endearing, matchleſs, and diſtinguiſhing grace, without any deſert in myſelf, loved me, and freely gave himſelf up to the worſt of deaths, to make a complete atonement for my ſin †, and

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* I think interpreters, by having generally dropped the notion of living to God, in a ſtate of pardon and acceptance with him, in this and the following verſe, loſe ſight of the apoſtle's main argument, as if it had no concern here, and make the connection of the 21ſt verſe with theſe very abrupt; and therefore I have brought into view the life of *juſtification*, as well as of ſanctification and holineſs, in this part of the apoſtle's reaſoning.

† The apoſtle's ſaying ſo emphatically, and with appropriation, Chriſt *loved me, and gave himſelf for me*, intimates, that he looked upon this as a peculiar favour to him, in diſtinction from the bulk of

and to redeem me from its power, and from the wrath to come, and entitle me to eternal life.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

21 In all this I stick close to my evangelical principles, I do not, I dare not, I would not be so ungrateful, as to despise, reject, or make void (ουκ αθετω) the gospel of grace, the love of Christ, and the free favour of God, in giving him for us, and accepting us as righteous through faith in him, as they do who plead for justification by the works of the law*: For if righteousness to eternal life were to be wrought out by our obedience to the law, under any consideration of it whatsoever, there would then have been no need of his dying to discharge us from condemnation, and entitle us to life; and so the grace of God, which appears in his death, answers no purposes of this kind, that might not have been answered without it; nay, if the law bears any part in our justification, his death was insufficient of itself for it, and *grace is no more grace.* (Rom. xi. 6.)

RECOLLECTIONS.

With what remarkable prudence did the great apostle, gradually and seasonably, communicate the gospel of Christ in all its extent, light, and glory; first to persons of chief esteem, rank, and influence in the church, that, being countenanced by them, it might have the easier access to the prejudised minds of others, and that he might not lose the great end of his ministry, in which he laboured for the salvation of immortal souls! With what faithfulness did he, together with all his prudence, stick to his evangelical principles, and execute his commission, in not suffering *Titus* to be circumcised, when an ill use was likely to be made of it, to the subverting of the gospel! And with what evidence did he support the divine authority of his office, as equal to that of *Peter*, or of any other apostles! Accordingly, *James*, *Peter*, and *John*, neither of which claimed a superiority over the other, upon hearing with what glorious efficacy Christ had exerted his power in and by him, could not but embrace him with the affection of brethren; and while they could add nothing to the revelation, or the commission, which he had received, they chearfully agreed, that he and *Barnabas* should go on with their work principally among the *Gentiles*, wishing them prosperity in the name of the Lord; and that they themselves would mostly continue to preach the same gospel to the *Jews*. And *Paul*, to shew his affection to *Jewish* converts, without distinction of parties, was as willing to do what in him lay for the relief of their poor, as their own apostles could wish him to be. But, alas! how far may the best of God's servants and people be suffered, under the power of temptation, to act unbecoming the sincerity of their Christian character, and injuriously to the true gospel of Christ! Witness *Peter*, *Barnabas*, and many other believing *Jews*. And how dangerous are great examples, when they take a wrong turn! Whatsoever therefore any man's authority, reputation, or pretences be, an unworthy behaviour is to be detested and opposed in them, as well as in persons of lower character; and they who publicly offend, should be as publicly rebuked, that others may hear and fear. And with what earnestness, zeal, and holy boldness, should gospel ministers, and Christians too, contend for the pure doctrine of justification alone by Christ, through faith in him, in opposition to justification by any works of the law! Their own experience, under the saving convictions and operations of the Spirit, leads them to believe

NOTES.

of mankind, and particularly from those that were strangers to his living in them.

* The reason which the apostle here gives against justification by the works of the law, is of equal force in every consideration of them; and therefore is not to be restrained to the works of the ceremonial law.

believe in Chriſt alone for this purpoſe, as knowing that they were before in a ſtate of condemnation, and that by the deeds of the law no man can be juſtified. They, by their inſight into the true nature and deſign of the law itſelf, are dead to all expectations of being juſtified by it, that they may look for this benefit alone from Chriſt, through his atoning blood and ſacrifice; and may live by faith on him for it, and for quickening and ſanctifying influence to enable them to live in all holy obedience to God, according to the everlaſting rule of righteouſneſs, as contained in the moral law. This is indeed not ſo much their own living, as Chriſt's living in them: And to take any other courſe for ſeeking acceptance with God, and effectual influence for living to him, is to go about to build what they themſelves had before deſtroyed, and to ſubject them to a ſtate of guilt and condemnation, as ſinners whom the law can never juſtify; and it is to render the free grace of God, and the meritorious death of Chriſt uſeleſs, and of none effect: But O how delightful is it, when the believer can make a perſonal claim to Chriſt, and ſay on good grounds, He loved me, and gave himſelf for me!

CHAP. III.

The apoſtle reproves, and warmly expoſtulates with the Galatians *for their folly in departing from the great doctrine of juſtification alone through faith in Chriſt,* 1,—5. *eſtabliſhes this doctrine from the example of* Abraham's *juſtification,* 6,—9. *from the tenor of the law, and the ſeverity of its curſe, from which believers are redeemed by Chriſt, that they might be bleſſed with* Abraham, 10, —14. *from the ſtability of the covenant of promiſes made with him, which the law could not diſannul, and from the inconſiſtency of juſtification by the free promiſe, and by the law,* 15,—18. *He nevertheleſs ſhews that the law had its uſe, as it was given to ſinners among the* Jews *to convince them of their need of a Saviour, and was a ſchool-maſter to lead them to Chriſt,* 19,—25. *and that under the goſpel-ſtate true believers are, without diſtinction of nations, or of external circumſtances, all one in Chriſt, and heirs of* Abraham's *bleſſings,* 26,—28.

TEXT.

O FOOLISH Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

PARAPHRASE.

OH, ye thoughtleſs, inconſiderate, ſtupid *Galatians!* (ανοητοι) I would not reproach you; but my heart is moved with tender compaſſion toward you, and with holy zeal for the purity of the goſpel, which is corrupted among you: By what artful inſinuations and ſtratagems has Satan, or any falſe teacher, as his inſtrument, ſo far infatuated you, as to prevent your continuing to adhere, and yield yourſelves up to the true goſpel-doctrine of juſtification alone by Jeſus Chriſt, through faith in him, (*chap.* ii. 16.) who in his ſufferings and death has been in as lively and affecting a manner repreſented, and, as it were, painted out among you, in the preaching of the goſpel, and in the adminiſtration of the Lord's ſupper, as if ye had actually ſeen him hanging upon the croſs with your bodily eyes; and the deſign of whoſe crucifixion,

cifixion, to deliver you from the law, as a covenant of works, has been clearly opened to you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2 Let me only aſk you this fair and plain queſtion, to convince you of your prodigious folly and madneſs herein; Were ye made partakers of the Holy Spirit, (which ſo many of you were endued with, in his miraculous gifts, and I would charitably hope, in his graces too) by the miniſtration of the law, or on account, or by means of any works performed by you in obedience to that miniſtration of death and condemnation? (2 *Cor.* iii. 7, 9.) Or, on the contrary, was it not by means of your hearing and embracing the doctrine of faith in Chriſt alone for juſtification, even that word of faith which we preach, and is the miniſtration of the Spirit, and of righteouſneſs? (*Rom.* x. 8. and 2 *Cor.* iii. 8, 9.) Which of theſe is it that God has owned with ſuch remarkable tokens of his favour and acceptance? The fact evidently proves, and ye muſt ſurely acknowledge, that it was not by the firſt, but by the laſt of theſe diſpenſations; eſpecially conſidering that many of you never ſo much as heard of the law of *Moſes*, till after ye were converted from your *Gentiliſm*.

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

3 Having then ſet out ſo happily and hopefully in your Chriſtian courſe, under the light and influence of the Spirit, with faith in Chriſt for all acceptance to eternal life, according to the tenor of the goſpel; how ſurpriſingly ſtupid and irrational is it, for any of you to imagine, that your juſtification is to be completed by your own obedience to the law, which may be termed *fleſh*, in oppoſition to the goſpel, as it is deſtitute of the Spirit, (2 *Cor.* iii. 6,—8.) and a man is bound to obey the whole of it by the fleſhly ordinance of circumciſion; (*Gal.* v. 3.) as its ceremonial rites ſanctify only to the purifying of the fleſh; (*Heb.* ix. 13.) and as ſeeking juſtification by any works of the law is pleaſing to the fleſh, is taught by the wiſdom of the fleſh, and gratifies the pride of corrupt nature, in giving it occaſion of aſſuming glory to itſelf? (*Rom.* iv. 2.) But all this is ſo far from perfecting, that it is directly ſubverſive of the goſpel-doctrine, in this grand article of it.

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

4 And as ye have ſuffered a great deal of perſecution, by the inſtigation of your adverſaries the *Jews*, for your profeſſion of this very doctrine; how prepoſterouſly weak and fooliſh has your ſubmitting to ſo many hardſhips on that account been, without any manner of ſpiritual benefit to yourſelves? If, after all, (which God forbid) ye ſhould apoſtatize; and ſo both your profeſſion and ſufferings ſhould prove to be unprofitable and vain.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

5 To return therefore to my argument, (*ver.* 2.) whether ye consider Christ as the author *, or me as only the instrument, of communicating to some of you, at least, such gifts and graces of the Holy Spirit, as are tokens of God's accepting you; and of such wonderful miracles as are a divine attestation to the truth of the gospel; are these powerful and gracious effects produced under the influence of Christ's Spirit, by means of my preaching, or of your doing, the works of the law, in order to your justification? It is evident that there can be no pretence of this kind. Or were these favours conferred upon you, by means of your hearing and embracing the doctrine of faith in Christ, as alone sufficient to answer that end? They certainly were: And this is a testimony from God, that your justification is no way owing to the law, but only to Christ, through faith in him.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

6 Even as it was in the case of *Abraham*, (Gen. xv. 1, 5, 6.) that eminent father of the faithful, whether *Jews* or *Gentiles*, (ver. 28, 29.) who gave credit to, and rested upon, the promise which God made to him of the *Messiah*; (ver. 8, 16.) and what he apprehended, and believed in the promised Saviour for, was imputed to him for righteousness unto justification. (See the note on *Rom.* iv. 3.)

7 Know ye therefore, that they which *are* of faith, the same are the children of Abraham.

7 Be ye therefore assured, that they who are true believers in Christ, according to the promises, as that great patriarch was, are in a spiritual sense the true children of *Abraham*, whom God owns and accepts as such, that they may be blessed together with him.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

8 And as there is but one way of any sinner's being justified; so the Holy Ghost, by whose inspiration the scriptures of the Old Testament were written, foreknowing that God designed, in due time, to justify the idolatrous *Gentiles*, as well as others, only through faith in Christ, intimated it long beforehand, even before the institution of circumcision, and the giving of the law, by the glad tidings of salvation which he published in his promise to *Abraham*, saying, (*Gen.* xii. 3.) *In thee*, meaning *in thy seed*, as it is afterwards explained, (*chap.* xxii. 18.) *i. e.* through the obedience and sufferings of the *Messiah*, who will descend from thy loins, shall persons of all nations, whether *Jews* or *Gentiles*, be graciously accepted of God, and blessed with all spiritual and eternal blessings.

9 From

NOTE.

* He that *ministers* or *supplies* (ὁ ἐπιχορηγῶν) may relate either to *Christ*, who was mentioned, (*ver.* 1.) or to the *apostle* himself, though he in modesty concealed his own name; and both are introduced into the paraphrase in a manner suitable to the different concernment that Christ and the apostle had in the things here mentioned.

9 So then they which be of faith, are blessed with faithful Abraham.

9 From hence therefore it plainly follows, that they, who are partakers of a true and lively faith in Christ, and seek to be justified merely on his account, whatsoever their character and condition had been before, are blessed together with, and as effectually as, believing *Abraham* himself, that famous friend of God; which they could never be by virtue of their own personal obedience to the law.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

10 For all mankind being sinners, as many of them as are under the law-covenant, and are such abettors of its works, as to look for pardon, justification, and salvation by, and for what they can do in conformity to it, are so far from being blessed, that they are under a sentence of condemnation to misery and death: For so strict and severe is the law-tenure in its moral demands, that it absolutely condemns for every failure, insomuch that it is written, with regard to all that are under it, (*Deut.* xxvii. 26.) The curse of God, which is the declaration of his wrath in the law, stands in force against every one, and binds him over to deserved punishment, who does not personally, universally, and perfectly continue at all times, in thought, word, and deed, through the whole course of his life, to observe and perform every precept that is recorded in the book of the law, without the least flaw or defect, by any sin of omission or commission whatsoever.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

11 But it is still further evident, that no man is, or can be, justified on account of his own obedience to the law, at the bar of the just and holy God, whose penetrating eye observes every sinful motion of the heart, as well as action of the life: For he has appointed another way for the justification of sinful men, as appears from an express declaration of his will in his word, where he says, (*Hab.* ii. 4.) The man, who is accounted righteous before God, shall be delivered from law-condemnation, and brought into a state of life and salvation; and shall continue to live in that state of favour and acceptance, through Jesus Christ and his righteousness, by means of his faith in him, till it be crowned with eternal life. (*Rom.* i. 17. see the note and paraphrase there.)

12 And the law is not of faith: but, The man that doeth them shall live in them.

12 And it is certain, that the way prescribed for justification in the law is not by faith; but the terms which it has fixed for that purpose are, that the man who perfectly answers all its demands, by doing every thing which it enjoins, he, and none but he, shall be acquitted from condemnation, and entitled to life by it; so that, unless his obedience to the law be perpetual, sinless, and without defect, which is impossible to any man in his present fallen state, he

is

is ſo far from being able to obtain a title to life by the tenor of the law, that he cannot free himſelf from its curſe.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

13 But Chriſt, in the greatneſs of his love, and by the merit of his death, (ἐξηγόρασεν) has bought us, who believe in him, out of the hands of juſtice; and ſo by the price of his own precious blood, has delivered us from all that wrath and puniſhment, which is ſummed up and threatned in the curſe of the law, as the due deſert of ſin; he having, by God the Father's appointment, come under the ſentence and execution of the law, in our room and ſtead, when he hung, like the vileſt of criminals, on the croſs, as is intimated by the very nature of that kind of death, and his being *delivered by the determinate counſel and foreknowledge of God*, to ſuffer it; (*Acts* ii. 23.) for this ſort of death was not only the moſt infamous of all others among the *Romans*, but is ſtigmatized in the *Moſaic* law itſelf, where it is written, (*Deut.* xxi. 23.) with a typical view to the crucifixion of Chriſt, Every one that is hanged on a tree, is to be deemed as forſaken of God, and devoted to death, according to the utmoſt rigour of the law againſt the moſt execrable offenders, that are condemned as guilty in its eye.

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

14 Our bleſſed Lord, with amazing condeſcenſion and compaſſion to us, ſubmitted in this manner to bear and take away the curſe of the law from us, that inſtead of its being executed upon us, according to our deſerts, the bleſſing of righteouſneſs to juſtification and life, (*ver.* 11, 21.) which was conferred on *Abraham*, and was promiſed to him for his covenant-ſeed, that ſhould claim under Chriſt, in whom all nations were to be bleſſed, might be freely vouchſafed, even to believing ſinners of the *Gentiles*, through the only Saviour, who ſhould deſcend from his loins; and particularly that we, who live under the goſpel-diſpenſation, whether we be *Jews* or *Gentiles*, might receive the promiſed Spirit in a plentiful communication of his gifts, graces, and comforts, as the pledge and token of our title to the eternal inheritance, and as a teſtification of it to our conſciences, not for, or on account of, any works of our own, but merely through faith in him, who purchaſed this bleſſing for us,

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannul-

15 To illuſtrate this point, my brethren, by a plain and familiar example taken from the common practice of all nations in their civil affairs, and by language that men are well acquainted with: We know from the nature of a covenant of promiſes, like that to *Abraham*, that if it be but an engagement made by

annulleth, or addeth thereto.

by ſuch mutable and ſhort-ſighted-creatures as men, who may afterwards change their minds, and find ſome unforeſeen inconveniences attending it; yet if it be once duly ratified, by its being ſigned and ſealed, it is not lawful for any one, without the conſent of the covenanter, to alter it, either by cancelling and making it void, on one hand; or by adding new articles to it, as the ſelf-juſticiaries and legatiſts of this day would do by the covenant of grace, on the other.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.

16 Now, to apply this to the caſe before us, the covenant that I have given a hint of, (*ver.* 8, 9, 14.) relating to the way of our being accepted of God as righteous, conſiſted of a free promiſe, which, becauſe of its vaſt comprehenſion of bleſſings, and of its being firſt made to *Abraham*, and afterwards repeated to him, and to *Iſaac*, (Gen. xii. 3. and xxii. 18. and xxvi. 4.) may be called the *promiſes*, and which the all-wiſe and unchangeable God himſelf, who cannot lie, made, not to the father of the faithful only, but to him and his ſeed: And to ſhew that this was meant of one particular ſort of ſeed, God did not ſay that he gave this covenant of promiſes to *Abraham*, and to his *ſeeds* in the plural number, as if he meant all his *natural*, as well as *ſpiritual* children, or ſuch of his fleſhly poſterity as ſhould ſeek to be juſtified upon any other foot, than that of the covenant made with him, as well as with thoſe that walk in the ſteps of his faith: (*Rom.* iv. 12.) But God, in a way of promiſe to his ſeed, ſpoke in the ſingular number, which was primarily meant of *Chriſt* himſelf, as to deſcend from him, not through the loins of *Iſhmael*, but of *Iſaac*, who was the child of the promiſe; and ſo repreſented the true children of *Abraham*, that ſhould be accounted his ſpiritual ſeed, and ſhould be reckoned to Chriſt, and claim under him, as members of his myſtical body, through faith in him. (*Rom.* ix. 7, 8.) *

17 And this I ſay, *that* the covenant that was confirmed before of God in Chriſt, the law

17 Thus therefore I argue; this covenant of promiſes, which was made with a view to Chriſt, (εἰς Χριστὸν) and was to receive its final confirmation by his blood, having been before-hand ratified by God in him, and with relation to him, who is the head, mediator,

NOTE.

* *Thy ſeed, which is Chriſt*, is underſtood by ſome to mean our Lord himſelf *perſonally*, as deſcended from *Abraham*; and by others Chriſt *myſtically*, as comprehending all his ſpiritual ſeed, or thoſe that believe in him, who, whether they be *Jews* or *Gentiles*, are in a covenant-ſenſe *Abraham's ſeed, and heirs according to the promiſe.* (ver. 29.) And as I think both may be included, the paraphraſe introduces both; though it ſeems, as if the primary reference were to Chriſt *perſonally* conſidered.

law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

ator, ſurety, and ſubſtance of it, and who, according to the aſſurance then given to *Abraham*, ſhould ſpring from his loins, as that Meſſiah, in whom his ſpiritual ſeed of all nations ſhould be bleſſed; this covenant, I ſay, being confirmed by God's own word of promiſe, (*Gen.* xii. 3.) by the ſeal of circumciſion, and his accompliſhment of one leading part of the promiſe in the birth of *Iſaac*, (chap. xvii. 4, 10, 15, 19. and xxi. 2.) and by his oath, (*chap.* xxii. 16,—18.) the law of *Moſes*, which was not given till * four hundred and thirty years (*Exod.* xii. 40.) after this great promiſe was made, could not in any conſiſtency with the wiſdom and faithfulneſs of God, invalidate it, and deſtroy its effect; ſo as to ſuperſede it, and introduce another way of juſtification and ſalvation, than that which this promiſe related to: This plainly ſhews, that a right and title to eternal life cannot be obtained by the works of the law, but only through faith in Chriſt.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

18 For if a title to the heavenly inheritance, typified by that of the land of *Canaan*, is obtained by virtue of any works done in obedience to the law, it is no longer the matter of a free promiſe; ſince works and grace, in this conſideration of them, are directly oppoſite. (*Rom.* xi. 6.) But it is evident, that God gave it (κεχαρίσται) to *Abraham* and his ſeed, not through the law, but by a merely gratuitous, free, and abſolute promiſe, through the righteouſneſs of faith, that it might be ſure to all his ſpiritual ſeed of what nature ſoever they be. (*Rom.* iv. 13, 16.)

19 Wherefore then *ſerveth* the law? it was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

19 Some then may, perhaps, object and ſay, If it be ſo, to what end or purpoſe was the *Moſaic* law delivered to the *Iſraelites* at all? To this I anſwer, It was afterwards annexed to the promiſe, not for bringing in a new way of juſtification, but in ſubſerviency to the great deſign of the promiſe itſelf, that as they were ſinners, and obnoxious, as ſuch, to divine wrath, as well as the reſt of mankind, it might be a means of diſcovering, as well as reſtraining ſin, of convincing them of their guilt and danger, (*Rom.* iii. 20. and

NOTE

* The uſual computation of *four hundred and thirty years* is from the time that the promiſe was firſt made to *Abraham* at the age of ſeventy-five years; (*Gen.* xii. 3, 4.) from thence to the birth of *Iſaac*, *Abraham* being then an hundred years old. (*Gen.* xxi. 5.) was twenty five years; from thence to the birth of *Jacob* was ſixty years; (*Gen.* xxv. 26.) from thence to *Jacob*'s going into *Egypt* was an hundred and thirty years; (*Gen.* xlvii. 9.) and from thence to *Iſrael*'s deliverance out of *Egypt* was two hundred and fifteen years, which, added to the foregoing numbers, make four hundred and thirty years, which, according to the *Seventy*, (Exod. xii. 40.) was the whole time of their ſojourning in *Egypt*, and before in the land of *Canaan*. (See *Whitby* on the place, *Bedford*'s Chronology, pag. 293. and *Univerſal Hiſt.* Vol. I. p. 423. fol.)

and iv. 15. and v. 20.) and of their need of such a gracious promise; and might put them upon looking to Christ and his atoning sacrifice, (*ver.* 24.) till he at length should come into the world, who was, by way of eminence, that seed of *Abraham*, to whom the promise principally referred, and in whom believing *Jews* and *Gentiles*, as the true children of *Abraham*, should be united, and gathered into one body under him, as their head, *who is the end of the law for righteousness to every one that believes:* (Rom. x. 4.) And this law was not given to *Israel*, like the promise to *Abraham* and his seed, immediately from God himself; but it was conveyed by the ministry of angels (see the paraphrase on *Acts* vii. 53.) to *Moses*, and delivered into his hand, as the representative of that people, and as a typical Mediator, who stood between God and them, (*Lev.* xxvi. 46. and *Deut.* v. 5.) to remind them of their need of the promised Saviour to perform this office effectually for them.

20 Now a mediator is not *a mediator* of one; but God is one.

20 Now a mediator, as the very term signifies, is a friend that interposes between two parties, and is not to transact merely with and for one of them to the exclusion of the other; but God, from whom the law was delivered to *Israel* by the hand of *Moses*, is only one of the parties concerned in the promise unto *Abraham* and his spiritual seed of all nations, *Gentiles* as well as *Jews;* and therefore as *Gentile* believers were included in that promise, and neither they, nor their representatives were present at the making of the *Sinai* covenant, nor were concerned in that, which was made only with the natural seed of *Abraham;* this transaction between God and the *Jews* could not vacate the antecedent, free, and absolute promise, which extended likewise to the *Gentiles;* and indeed he is *one God, who justifies the circumcision by faith, and the uncircumcision through faith,* (Rom. iii. 20.) and is one and the same *, immutably faithful to his word of promise, and to them that trust in him according to it.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law.

21 Is the law then, in this way of stating things, really opposite in its design, as *Jewish* zealots would suggest, to the free promise, which was given to *Abraham* and his seed, and is drawn out with greater perspicuity and glory under the gospel-state? No, by no means; far be it from us to imagine any such inconsistency and contrariety in God's own dispensations; there is no room for such a thought;

NOTE.

* The various senses I have given of *God is one*, are very consistent with the apostle's scope; though, perhaps, the first of them might be most immediately intended. (See Mr. *Locke*'s note.)

thought; one being given to subserve the other, and not that we might be justified by one, as well as by the other: For had there been any law enacted, that could have entitled a fallen creature to life, on condition of his performing the obedience it required, it is certain that God would have spared his own Son, that eminently promised seed of *Abraham*; and righteousness for justification to eternal life should have consisted in a conformity to that law *.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

22 But, on the contrary, the sacred scripture of the Old Testament, in its general tenor, hath pronounced upon all mankind, both *Jews* and *Gentiles* in their fallen state, that they are sinners, (*Rom.* iii. 9,—23. see the note there,) and hath shut them up together, (συνεκλεισεν) as in a prison, under a sentence of condemnation, and incapacity of satisfying for their past offences, or rendering themselves acceptable to God for time to come, by any obedience of their own; and all this is declared, to the end that there might be no room for any to seek, or expect to be justified, by their own works; but that the free promise of pardon, life and salvation through faith in Christ, which he is both the object and author of, might take place, and be graciously fulfilled to every one that believes in him.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

23 But as we are naturally strangers and enemies to this important truth, and it was but obscurely intimated under former dispensations; so till Christ, the object of faith †, and the doctrine of justification and salvation, through faith in him, came to be fully manifested by the gospel, and till we accordingly were brought to believe in him; even those of us that were educated in the *Jewish* religion, were preserved indeed under the *Mosaic* law from joining with the idolatrous rites of other nations; but were held (εφρουρουμεθα) like captives in ward, under its commanding and condemning sentence, and were all shut up together (συνεκλεισμενοι) as criminals inclosed in prison under a sense of guilt, and obnoxiousness to wrath; and yet reserved to be trained up by degrees under the discipline

NOTES.

* A *law*, and *by the law*, (νομος and ανομων) in the latter part of the verse, are without the article; and therefore, according to Mr. *Locke*'s rule of interpretation, (see his note on *Rom.* ii. 14.) they relate to law *in general*; and the apostle here opposes *the promise by faith of Jesus Christ*, and our being *justified by faith*, to our attaining life by a law, *i. e.* by our own personal obedience to *any law*, which shews that attaining justification to life *through faith*, is not through faith as an *act of obedience* to any supposed law, but as it lays hold on Christ for eternal life, and on the free promise in and through him. (See the notes on *Rom.* i. 17. and iv. 3.)

† In this and the next verse but one, *faith* seems to be put for the *object*, or the *doctrine* of faith. And yet, as we are made partakers of saving benefits only by believing, it may be proper to take the *act* of faith likewise into the interpretation.

discipline of the law unto the receiving of Christ, and the doctrine of faith in him, which was afterwards to be revealed with the clearest evidence under a new dispensation of light and grace, vastly exceeding all that had ever gone before it.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

24 We are therefore to consider the use of the whole religious law of *Moses*, under the notion of a schoolmaster's office in the education of youth, to bring us up for Christ, and to direct and lead us, like children, (παιδαγωγος) during our state of nonage, to him, as, by the strictness of its *moral* precepts, and the severity of its curse, it shewed us our sin and danger, the insufficiency of our own righteousness, and our need of such a perfectly righteous and atoning Saviour as Christ is; and as, by its *ceremonial* rites and typical sacrifices, it both carried a conviction of our own guilt and defilement, and pointed out his death and sufferings to us, that we might learn to quit all dependence on our own performances of the deeds of the law, in any view of them whatsoever for justification, and might seek to obtain it alone through faith in the meritorious obedience and sacrifice of the Messiah.

25 But after that faith is come, we are no longer under a school-master.

25 But now, after Christ, the object of faith, and the doctrine of justification by faith in him, is made fully manifest under the gospel-state, and we ourselves are brought to believe in him for righteousness to eternal life, we are got beyond that dispensation, and are no longer, like minors, in a state of ignorance, weakness, and servile fear, under the severe pedagogy of the law, to drive us by its terrors to Christ, and to shadow him out to us by its obscure types, as one that should come to deliver us from sin and wrath.

26 For ye are all the children of God by faith in Christ Jesus.

26 For all of you, my brethren, *Gentiles* as well as *Jews*, that have believed in Christ alone for justification, according to the tenor of the gospel, are taken into God's family, not merely as children in their nonage, but as sons and heirs, that are advanced from minority to mature age *, and are admitted to higher privileges than were formerly enjoyed, even all the blessings that belong to an evangelical adoption, through faith in the anointed Saviour, who is already come, and has actually obtained eternal redemption for you. (*Heb.* ix. 12.)

NOTE.

* Since believers under the Old Testament were really the children of God, as well as those under the New, the apostle's argument requires, that he be here understood to speak of such children of God by faith in Christ Jesus, as are not in a state of minority but of *adult age;* and so are freed from the bondage to, or discipline of the law; and are admitted to the free use of their own inheritance, according to the liberty of gospel-privileges, which Old Testament-believers were strangers to, as he explains himself at large, *chap.* iv. 1,—7.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

27 For as many of you, as have been baptized in the name of Chriſt, and into the faith and profeſſion of him, who has appointed that ordinance to be the initiating viſible ſeal of the covenant of grace under the New Teſtament, as circumciſion was under the Old; I mean ſuch of you, whether *Jews* or *Gentiles*, as are likewiſe anſwerable to its ſignification, partakers of ſaving benefits by ſpiritual union with Chriſt, ye have put him on, not in profeſſion only, but in reality by faith, as the Lord your righteouſneſs, and are, as it were, all over covered with Chriſt, as a man is with his garments; and ſo there is no need of your being circumciſed, in order to your acceptance with God, who looks upon you in Chriſt as one with him, and as the children of God arrived at adult age, through faith in him. (*ver.* 26.)

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

28 There is now no diſtinction of nations, ranks or ſexes, with reſpect to goſpel-acceptance, privileges and bleſſings; no difference between *Jew* and *Gentile*, or maſter and ſervant, or male and female; there is no prerogative or preference of one above another, on account of any external circumſtances, as there was in former diſpenſations: For the grace of God is ſo enlarged under the goſpel-ſtate, that all of you, who are true believers, whatever your religious or civil characters have been, are one holy body in Chriſt, who is equally and alike the head of every one of you, for all ſpiritual and ſaving purpoſes; and therefore circumciſion, which was peculiar to males, and deſigned to keep up a diſtinction between *Jews* and *Gentiles*, is of no further uſe in the church of Chriſt.

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

29 And if ye be really united to Chriſt, as his living members, and intereſted in him and devoted to him, then are ye, though uncircumciſed in the fleſh, and of *Gentile* race, the true children of *Abraham* in a covenant ſenſe; and ſo are heirs according to the promiſe, which was made to him and his ſpiritual ſeed, the chief and head of which is Chriſt. (See the paraphraſe and note on *ver.* 16.)

RECOLLECTIONS.

What egregious, and juſtly reprovable folly is it in thoſe, that have once received the doctrine of juſtification alone by faith in Chriſt and his righteouſneſs, to depart from it, and vainly imagine that they can be juſtified by their own works in obedience to any law whatſoever! And how inexcuſably weak and ſelf-contradictious is it, for them to do this, after Chriſt has been evidently ſet forth before them, as crucified for the expiation of ſin, and they have ſuffered reproaches and perſecutions for their former profeſſion of him! This is to begin in the Spirit, and end in the fleſh; to exclude themſelves from the benefit of God's promiſes in the goſpel; to render both Chriſt, and all their own ſufferings for his ſake, altogether uſeleſs to themſelves; and to run directly counter to the plaineſt obſervation and experience, which cannot but aſſure us, that the vital power of religion, and God's atteſtations to it by his Spirit, do not attend the preaching of the law, but the

the gospel-doctrine of faith in Christ alone, for all acceptance with God to eternal life. This was the way in which *Abraham* was justified, according to the discoveries that were made of the promised seed in his days; and it is only by going into this way, that we can be his true children, to our spiritual and everlasting advantage: For the moral law pronounces a curse for every defect of obedience; and the scripture assures us, that we are all under sin, and that the only way in which we can be justified before God, is by faith in an atoning Saviour. Adored be the riches of divine grace, that Christ has redeemed them, that believe in him, from the curse of the law, by being made a curse for them! Through him the blessing of *Abraham*, as to all external and saving benefits, (of which the Spirit, as given to them, is a sure pledge) comes upon them, though they are *Gentiles*, as effectually, as if they had been native *Jews;* for the promise, which was made to *Abraham* and his seed, had a primary reference to Christ, and then to all his members, as one with him, and included in him. And how could the law, which was delivered at *Mount Sinai*, by the ministration of angels, four hundred and thirty years after the promise was given, and confirmed by God himself to *Abraham*, so long before; how could this disannul that promise! It was so far from being inconsistent with the promise, that it was subservient to its grand design, while we consider it, as discovering and convincing of sin, and putting the awakened conscience upon flying to the only Saviour, who was typified by *Moses*, as sustaining the office of a mediator between God and *Israel*, and while we consider it, as the means of training them up for a willing reception of Christ. But how valuable soever that dispensation was in its season, What cause have we to bless God for the clear revelation of his Messiah in the gospel, and for the more excellent and extensive blessings brought in by him! They are signified by baptism, which is come in the room of circumcision, as the initiating visible seal of the gospel-covenant to *Gentiles* as well as *Jews:* And if we have but an interest in Christ, through faith in him, whatever we were for nation, rank, or condition before, we are now, whether male or female, the children of God, one body in Christ, and in the best sense *Abraham*'s seed, and heirs of all spiritual and heavenly blessings, according to the utmost meaning of the promise made to them.

CHAP. IV.

The apostle proceeds to shew the folly of returning to legal observances for justification, from the rich advantages that the believing Jews *were partakers of by the gospel-dispensation, which brought them out of the state of bondage under the law, to which they, like children under age, had been subject before,* 1,—7. *And from the exceeding happy change that was made upon the* Gentile *believers, by their conversion from idols to God,* 8,—11. *He thereupon reasons with them all against falling in with false teachers, from the great affection they had discovered towards himself and his ministry, and from the designing temper of those* Judaizers, *that had crept in among them,* 12,—18. *He expresses his own tender and earnest concern for them,* 19, 20. *And then, resuming his main argument, illustrates the difference between what is to be expected from the law, and from the gospel, in a figurative representation of the children of promise by* Isaac, *the son of* Sarah, *and of the children that were only after the flesh by* Ishmael, *the son of* Hagar, 21,—31.

TEXT.

NOW I say, *that* the heir, as long as he is a child,

PARAPHRASE.

NOW to illustrate the vast preference of the gospel to the legal dispensation by a plain and familiar similitude, I say, that the heir of a good estate, during

child, differeth nothing from a servant, though he be lord of all;

during all the time of his non-age, stands, in a manner, on a level with a mere servant, as to subjection, and want of liberty for using and enjoying his inheritance, though he be, in right, the proprietor of the whole, he does not live like one entitled to all his riches.

2 But is under tutors and governors, until the time appointed of the father.

2 But he is under the direction and discipline of masters, to educate him in such a way as may be most suitable to his present circumstances, and to the low conceptions of his young mind; and is under the allowance and government of guardians, or trustees, to order all things concerning him, and to manage his estate for him, that he may be fitted to enter upon possession of it, and to receive it with advantage at such a term of life, as had been beforehand settled by his father.

3 Even so we, when we were children, were in bondage under the elements of the world:

3 Even so, to apply this to the case of those of us that are *Jewish* believers, when under the Old Testament-dispensation, which may be called the infant-state of the church, with respect to spiritual light and liberty, privileges and enjoyments, we were like minors training up for a better state under the gospel; we were then dealt with more like servants than sons and heirs, as being under the servile and obscure discipline of the law, enslaved by its terrors, and tied down to its typical observances, which gave us only dawning hints of the spiritual and heavenly inheritance, that we were entitled to, by virtue of the promise made to *Abraham*. (Chap. iii. 18.) And which observances, like the *A*, *B*, *C*, of children, may be styled the principles or rudiments of the world; because they consisted of resemblances taken from worldly things, and were suited to the instruction and government of children, that are most affected and influenced by sensible objects; and because they were so earthly in their own nature, that they could not of themselves carry any one's thoughts and hopes, views and relish, beyond the blessings of this world, to those of heaven and glory.

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

4 But when the full time was come, which God the Father, who gave us our inheritance, had fore-appointed in his eternal decrees, and fore-told and marked out in ancient prophecies; and which, by reason of the general and great degeneracy on one hand, and expectations on the other amongst the *Jews*, was high time for a reformation, and for introducing a more illustrious state of light, liberty, and joy to the children of God, that they might live and appear like those that stand in so near and dear a relation to him; he then, in the riches of his infinite wisdom, love, and grace, sent his own eternally pre-existent

existent Son, in a way of special operation and manifestation, into our world, that he, by a wonderful dispensation, might be conceived, and born of a virgin; (*Matth.* i. 18,—23.) and so might be emphatically and peculiarly the *seed of the woman*, miraculously made of her substance, without the concurrence of any man, according to the first promise of him; (*Gen.* iii. 15.) and that, having voluntarily assumed human nature into personal union with himself, he, who was both God and man, might, by a judicial constitution, be placed as a subject both under the precept and the curse of the law, which we were bound to have obeyed, but had transgressed, and thereby incurred its penalty.

5 To redeem them that were under the law, that we might receive the adoption of sons.

5 The great design of whose incarnation, and being thus brought under the law, was, that he might be fitted for, and go through a complete course of obedience and sufferings unto death, in answer to all its demands, and at that dear expence might redeem his people that were under the law, and under its curse; (*chap.* iii. 10, 13.) to the end that those of us, who believe in him, might be no longer under its condemning sentence, nor under its rigorous administration, but might be made partakers of all the privileges of the gospel-state, that pertain to the adoption of children, even of such as are arrived at mature age. (See the note on *chap.* iii. 21.)

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6 And because God has so far dignified you, my Christian brethren, whether ye be *Jews* or *Gentiles*, as to make you his adult sons by a free act of gracious adoption; and to entitle you to, and give you possession of, such high and glorious privileges; therefore, as a token and proof of it, he has sent forth the Holy Spirit from heaven, who is the Spirit of the Son, as well as of the Father, and is communicated by special dispensation, through the exalted Head and Redeemer, to dwell in your souls with a richer abundance of gifts and graces, than were vouchsafed under the *Mosaic* economy; to form you into the temper of the children of God, and bear witness with your spirits that ye are so; (*Rom.* viii. 15, 16.) and to give you a humble liberty and boldness in your dealings with God, whereby ye are taught and enabled to claim and call upon him, and to be ingenuously affected toward him with desire, faith, and love, with becoming reverence and filial obedience, with complacential delight and joy, and with holy confidence in his care and kindness, and zeal for his honour and glory, as your heavenly Father; which, to comprehend both *Jews* and *Gentiles*, I choose to express in the *Hebrew* language, by the word *Abba*, and

and by another word in the *Greek*, which anſwers to it, as it ſignifies *Father* (ο πατηρ.)

7 Wherefore, thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

7 Whoſoever therefore you be, that believes in Chriſt, you are no longer to be accounted and treated as a ſervant, kept at a diſtance, and ſubjected to a ſevere diſcipline, as the children of God in their minority were under the law; but you are to be looked upon and dealt with, as a ſon of ripe age; and if you are a ſon, then are you an heir; yea, if a ſon under the liberty of the goſpel, then an heir in *poſſeſſion* of a great part of your inheritance, as an earneſt of your enjoying the whole in all its grandeur and delights, when you arrive at the *meaſure of the ſtature of the fulneſs of Chriſt*; (Eph. iv. 13.) an heir, I ſay, of no leſs an inheritance, than of the all-ſufficient God himſelf for your portion, in and through the Lord Jeſus Chriſt, in his right, and on his account, and together with him, who is his eternal Son and *heir of all things*. (Heb. i. 2.) Surely then none of you can have any good reaſon to return back to the law, and lay the grounds of your acceptance with God in your obedience to it.

8 Howbeit then, when ye knew not God, ye did ſervice unto them which by nature are no gods.

8 But, (αλλα) as to thoſe of you that are *Gentile* believers, it is moſt of all abſurd and unaccountably fooliſh in you to entertain a thought of any thing like it: To convince you of this, and impreſs you with a deep ſenſe of it, let me remind you, that in the days of your unregeneracy, and all along in your ſtate of heatheniſm, ye were utter ſtrangers to the knowledge of the only true God, and to all promiſes of his favour and love, and all diſcoveries of the way wherein ye might be diſcharged from the guilt of your ſins, and find acceptance with him to eternal life; and being then ignorant of him, ye paid religious ſervice to idols of your own invention, whether ſtocks or ſtones, or the ſun, moon, and ſtars, or ſome famous heroes or benefactors, or other imaginary deities *, none of which had any proper divinity in them; and therefore, whatſoever the pretence might be, no religious homage ought to have been offered to any of them, as not being partakers of the nature and perfections of the true God, who only

NOTE.

* Here is a manifeſt confutation of the popiſh diſtinction between *Dulia* and *Latria*, as if the former were a lower kind of worſhip, which may be given to ſaints and angels, and the latter only were to be appropriated to God: For the apoſtle in condemning what theſe *Galatians* did, when they were idolatrous heathens, ſays, (εδουλευσατε) Ye gave *Dulia* to them, which by nature are no gods; aſſigning that as the reaſon why ſuch religious homage ought not to have been paid to them. And this reaſon holds equally ſtrong, not only againſt all religious adoration of ſaints and angels, but even of our Lord Jeſus Chriſt himſelf, unleſs he were *by nature God*.

only is to be worshipped and adored. (*Matth.* iv. 10.)

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

9 But now, since ye have been brought, by the light and power of the gospel, to the knowledge of the only true God; or rather have, in his infinite condescension and grace, been taken notice of, and particularly regarded by him, who has found you out, and brought you to the knowledge of himself through Jesus Christ, and owned you for *his*; and now, after ye, or at least some of you, as I trust, have been approved, and freely accepted of him in the Beloved; What an infatuation and piece of ingratitude is it in any of you, to turn aside again from the light and grace of the gospel, and from all its holy and delightful liberty, to a bondage, which ye were never under before, and consists in being subject to the dark hints and severe injunctions of the *Mosaic* law, which are so *weak* as to be utterly insufficient to make peace with God, or purge the conscience from guilt, or to secure from his wrath, and obtain acceptance with him; and are so poor and *beggarly*, as to be in themselves altogether incapable of enriching the soul with spiritual knowledge, grace, and peace, or any solid comfort and satisfaction relating to its best and eternal interests? And they are indeed now so impoverished, since their typical meaning has been fulfilled in Christ, that there is nothing in them. How surprising and inexcusable then is it, that even some of *you* who could have no antecedent attachment to the law, as the *Jews* had, should desire to go backwards, and put yourselves again under a yoke of servitude, instead of that, though of another sort, which ye formerly were enslaved by, and are now happily delivered from *?

10 Ye observe days, and months, and times, and years.

10 That ye have strong propensions to blend the *Mosaic* law with the gospel, as if ye could not otherwise be justified before God, is too apparent from your being, as I perceive, zealous for observing (like the

NOTE

* Their *turning again to weak and beggarly elements*, and desiring *again to be in bondage*, cannot be understood, as if they had been used to those elements, and that bondage before; because, as appears from the foregoing verse, they had been converted, not from *Jewish* proselytism, but from *idolatrous* heathenism, and so never had been under the *Mosaic* law before; and therefore it seems necessary to understand the apostle to mean that, as they had been under heathen bondage, and inslaved by the principles and practices of so mean and wretched a religion, from which they were now delivered, it was very strange that they should desire to be circumcised, and thereby obliged to observe the whole law of *Moses* for justification, and so come again into bondage, which, though it was of a different nature from what they were under before; yet was really a state of bondage, directly contrary to the light and liberty of the gospel into which they had been brought.

the carnal *Jews*, that lay a great ſtreſs upon theſe things) their ſabbaths and new moons, (ſee the note on *Col.* ii. 16.) as well as their firſt and ſeventh months; and their ſolemn feſtivals, ſuch as the paſſover, pentecoſt, and the feaſt of tabernacles; and their ſeventh year of releaſe, and fiftieth year of jubilee, as though the whole law were ſtill as much in force as ever.

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

11 When I think of theſe ſad defections, I cannot but be tenderly concerned for you, and terribly afraid, leſt all the pains I have taken with you, by faithfully and laboriouſly talking in private, and preaching in public, ſhould eventually prove ineffectual, and to no manner of good purpoſe, as to many of you *; and ſo all my hopes of you ſhould be diſappointed, and ye ſhould fall into perdition.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

12 Let me then, my beloved brethren, earneſtly entreat you, by all the endearments of one that heartily wiſhes your happineſs, to entertain the ſame ſentiments, as to the important article of juſtification, with myſelf, who once was as zealous of the law as any of you can be, though, through the grace given to me, I now *count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord*, &c. (Phil. iii. 8, 9.) And I beg of you to be the ſame in affection to me, as I am to you; for I am ſo much one with you, as to be willing to condeſcend to, and bear with you in the uſe of *Jewiſh* rites, while they are left as matters of indifference, and even to uſe them myſelf, on ſpecial occaſions, (ſee the notes on *Acts* xvi. 3. and xviii. 18. and xxi. 24,—26.) as far as may be conſiſtent with the truth and liberty of the goſpel, and conducive to the welfare of your ſouls †; and my heart is with you, as much as yours can be with me: Ye may therefore be ſure that I have no ill-will to you, in what I have been ſaying; nor

NOTES.

* If the *Galatians* had not laid a ſtreſs upon their legal obſervances, as *neceſſary* to juſtification, I can hardly think that the apoſtle would have expreſſed his fears ſo ſtrongly, as he does here, leſt all his labour with them ſhould prove to be in vain; and that he would have carried the matter ſo far, as to tell them roundly, that on this account Chriſt would be of no effect to them. (*Chap.* v. 4.) For, though they might have been in a groſs miſtake, as to the obligation of obſerving the *Moſaic* law, yet it would not ſurely have been a fundamental error, inconſiſtent with ſalvation; unleſs they depended upon it, as neceſſary to their acceptance with God. (See the note on *chap.* v. 6)

† As the apoſtle's chief deſire was to bring them over to what he knew to be the truth of the goſpel; (*ver.* 19.) ſo he elſewhere tells us, that, as far as lawfully might be, he was *made all things to all men, that he might ſave ſome*, and that he *pleaſed all men in all things, not ſeeking his own profit, but the profit of many, that they might be ſaved.* (1 Cor. ix. 22. and x. 33.) And therefore, thoughts of this kind are taken into the paraphraſe, together with an agreement in affection.

nor indeed have I had any occasion for it hitherto, since I never yet received any ill-treatment from you: And I love you so well, that, if the attempts of false teachers to supplant me, (*ver.* 17.) have ever carried you into any designs of *personal* disrespect or injury to me, I can easily overlook it, so far as it only relates to myself.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

13 As to *my affection* toward you, ye well know, and cannot but remember, that when I first came among you, such was my solicitous concern and earnest desire for your salvation, that I laboured abundantly in explaining, proving, and recommending the gospel of Christ to you, under great difficulties and sufferings in the flesh, to the impairing of my bodily strength; under injurious defamations and reproaches; and under considerable disadvantages from the despicable appearance of my person, and the ungraceful manner of my delivery. (2 *Cor.* x. 10. and xi. 6. and xii. 7.*)

14 And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

14 And as to *your affection* to me, ye were then so wonderfully taken with my ministry, that (οὐκ ἐξεθετησατε) ye did not slight it, or set me at nought, much less did ye reject the doctrine I preached, or (οὐδὲ ἐξεπτυσατε) disdain me, like one that deserved to be spit upon with contempt and indignation, as some others have done, on account of the infirmities and humbling trials that I was exercised with in the body: But ye, nevertheless, entertained and embraced my message, and me for its sake, with as much readiness and pleasure, as a messenger of God and ambassador of Christ, as if I had been one of the holy angels, whom God had dispatched immediately from heaven to deliver it to you; yea, as if I had been even the Messiah himself, whom God has anointed to be the only Saviour.

15 Where is then the blessedness you spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

15 What then is now become of all those high expressions of ardent wishes for my prosperity in the work of the Lord, which at that time ye heaped upon me, and of all the happiness which ye then so solemnly, and with such zeal, and appearances of sincerity, professed to have and hope for, by means of my ministring the gospel to you? Is all this forgot and lost, and like to come to nothing, though ye then talked so much about it? For I myself, having

NOTE.

* Some or other, and especially the last of these trials, as the apostle calls them in the next verse, seem to be meant by the *infirmity* or *weakness* (ασθενειαν) of his flesh. But as the *Galatians* well knew what he referred to, there was no occasion for him to particularize them: And this, as Mr. *Locke* observes, is an instance of the unavoidable obscurity of some passages in epistolary writings without any fault of the author. But we should remember, that this is such an obscurity as relates to things of little importance to us.

been an eye-witneſs of it, muſt teſtify concerning you, that, as far as I could judge by words and actions, ſuch was the fervor of your love and joy, that had it been a poſſible thing, and could it have been of any advantage to me, ye would have undergone all the ſeverity and inconvenience of even plucking your own eyes out of your heads, to put them into mine.

16 Am I therefore become your enemy, becauſe I tell you the truth?

16 How then comes it to paſs, that ye ſhould now grow ſo cool to me, who am ſtill the ſame to you; and that ye ſhould be ſo ready to give up thoſe very doctrines which ye then ſo much admired and were affected with; and ſhould now think of forſaking me and them, and of adhering to judaizing teachers and their pernicious errors? What is it that could induce you to take ſuch an unhappy and ſurpriſing turn? Is it becauſe I have been plain and faithful in maintaining the truth and importance of the pure doctrine of the goſpel, and in warning you of the dangerous conſequence of mixing the works of the law with faith in Chriſt for juſtification? Muſt I be counted your enemy for this? Why, this was the moſt kind and friendly thing I could do for you; as ſuch I deſigned it, and ye ought to have received it: But if any of you think otherwiſe, and are prejudiſed againſt me for it, the greater is your guilt, and the more are ye to be pitied.

17 They zealouſly affect you. *but* not well; yea, they would exclude you, that ye might affect them.

17 As to thoſe *falſe teachers*, that would pervert you, and prejudiſe your minds againſt me, they profeſs to have an extraordinary affection and zealous concern for you; but it is not with an upright deſign for your ſpiritual advantage, nor do they act honourably in their attempts upon you; nay, they principally aim at alienating your hearts from me, and my apoſtolic doctrine and authority, that they may engroſs you to themſelves, and bring you into a blind and tame ſubmiſſion to their own uſurped dominion over your faith; they would ſhut out all your regards to me and my office, that the whole tide of your eſteem, honour, and applauſe, may run toward them.

18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

18 But it is (καλον) a very beautiful, laudable, and excellent temper, much to be deſired, that your zeal be always carried out uniformly to the perſon * or thing, that is really worthy of it; and that it be ſo, not merely during my preſence with you, to win you over to a good opinion of myſelf, whom ye then took to be a good man; and of the goſpel, which, as

NOTE.

* *In a good thing* (εν καλω) may likewiſe be rendered *in a good man*, by which the apoſtle is ſuppoſed in his modeſt way, to mean himſelf: But as he all along ſpeaks of his *doctrine*, as well as of his *perſon*, it ſeems beſt to include both.

as ye then thought, is certainly the best news that ever was brought to sinners of our world: This would be a plain evidence that your impressions were well-grounded on judgment, and fixed in your hearts; whereas your unsteady temper and conduct have a quite contrary aspect.

19 My little children, of whom I travel in birth again, until Christ be formed in you.

19 My dear, though weak children in the faith, whom I hoped I had instrumentally begotten to Christ through the gospel, (1 *Cor.* iv. 15.) I seek not yours, but you; and do not value what ye think of me, if ye be but brought home to Christ, that he may have the glory of saving you; and therefore, like a woman in the painful hour of child-birth, I have now again as strong throws and agonies of spirit, and as pressing a solicitude for your recovery, as ever I formerly had for your conversion from idolatry to the Christian religion; and I cannot but go on in the vehemence of my concern to use all possible means with you, till I may have the pleasure of finding, that the pure doctrine of justification by Christ alone through faith in him, is really formed and fixed in your minds and hearts, so as to influence you, like a vital principle, in all your dealings with God for eternal life; and that all the beauties of his holy image are impressed upon you.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

20 So great is my desire after you, that, were it in my power, I could heartily wish myself to be at this very time in your company to talk freely with you, that I might confirm the truth, answer objections, silence cavils, and satisfy doubts and scruples by word of mouth, which cannot be done so well by a letter; and might vary my discourse with you, in a way of encouragement or rebuke, as occasions require. And O how would it rejoice my very soul to find room for speaking with a softer tone of voice, and with greater encouragement to you, than your present threatning circumstances seem to admit of! For, to tell you the truth, by what I have learnt of late concerning your principles and behaviour, I am much in doubt, whether the work of grace has ever been effectually wrought in some of your hearts; and whether many of you may not, at length, contrary to my former hopes, prove to be utter apostates.—But, to return to my main argument,

21 Tell me, ye that desire to be under the law, do ye not hear the law?

21 I would seriously ask those of you, that are inclined to be under the law for justification, by your own obedience to it; and I beg that your own consciences would answer me, as in the fear and presence of God, and as though ye were now actually standing before his awful bar in judgment; When that law is read in your religious assemblies, or elsewhere, do ye

ye not hear and attend to, or do ye not underſtand and conſider, what dreadful things it denounces againſt all that are under it, to be dealt with according to it? (*Chap.* iii. 10.) And do ye never reflect in particular, how the writings of *Moſes*, whom ye ſeem to be ſo fond of, has figured out the wide difference there is between thoſe that ſeek juſtification by the works of the law, and thoſe that ſeek it alone by faith in Chriſt?

22 For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman.

22 For there it is recorded, (*Gen.* xvi. 15. and xxi. 2, 3.) of *Abraham*, the father of the faithful, with whom God made his covenant and with his ſeed, that he had two ſons which were types of different ſorts of diſpenſations, and of different ſorts of that patriarch's ſeed: One was *Iſhmael* by *Hagar*, a young woman, who was no better than an *Egyptian*, and a ſlave under bonds of ſervitude to her miſtreſs, (*Gen.* xvi. 1, 2.) and the other was *Iſaac* by *Sarah*, his proper wife, who, as ſuch, was a free-woman entitled to the privileges of her relation to ſuch a huſband *.

23 But he *who was* of the bond-woman, was born after the fleſh; but he of the free-woman *was* by promiſe.

23 But there was likewiſe this further difference between them, *Iſhmael*, the ſon whom he had by *Hagar* the bond-ſlave, was born only according to the common law of natural generation, while both the parents were young enough to have children in the ordinary courſe of things; whereas *Iſaac*, who was *Abraham*'s ſon by *Sarah* his lawful wife, was given him in an extraordinary, and even miraculous manner, by virtue of a free and gracious promiſe, at an unexpected time of life, when both father and mother were paſt age, and naturally incapable of having any iſſue. (*Gen.* xviii. 10, 11.)

24 Which things are an allegory: for theſe are the two covenants; the one

24 Theſe things, though really facts that are related only in an hiſtorical manner, were intended of God to be, and accordingly are, allegorized in ſcripture for ſpiritual purpoſes † as, figurative repreſentations

NOTES.

* As *Abraham* had more ſons by *Keturah*, (Gen. xxvi. 1, 2.) which the apoſtle takes no notice of, it ſeems that there was ſomething peculiarly prefigurative in *Iſhmael* and *Iſaac*, rather than in them.

† Mr. *Peirce* accurately renders theſe words (ατινα ἐστιν ἀλληγορουμενα) *which things are allegorized*; and has taken a great deal of critical pains to ſhew, that the apoſtle here refers to *Iſaiah*'s allegorizing this hiſtory, (*chap.* liv. 1.) which he indeed thinks was not *originally* deſigned to repreſent the ſtate of things to which the prophet and the apoſtle apply them. But as that learned author himſelf afterwards obſerves, that *Sarah*'s being ſpoken of as the mother of the believing *Gentiles*, is very agreeable to other places of ſcripture, ſuch as *John* viii. 39, 41. *Rom.* ix. 7,—9. and 1 *Pet.* iii. 6. which repreſent all the children of God as the children of *Abraham*, and particularly as *Abraham*'s children by *Sarah*; I do not ſee why it may not be allowed that *Sarah* and *Hagar* were *originally* deſigned of God, though, perhaps, not then underſtood by *Abraham*, as figurative repreſentations of the difference that ſhould be made between the carnal

one from the mount Sinai, which gendereth to bondage, which is Agar.

tions of the miserable condition of those, on one hand, that are under the *Sinai*-covenant, and, like the *Jewish* zealots of this day, use it merely as a covenant of works; and of the happiness of those, on the other, who, as true believers in Christ, depend entirely on the free promises of the covenant of grace for all acceptance with God through him: For in this symbolical history, these two women and their respective sons signify those two covenants, the first of them represented by *Hagar*, is that which was made between God and *Israel* at mount *Sinai*, (see the note on *Heb.* viii. 6.) and which by the terrible manner of its delivery, the strictness of its precepts, and the severity of its curse, tends to the begetting of a servile and enslaved temper of spirit, and would certainly subject them that are under it to the worst of all captivity and everlasting destruction, were they left to its terms without any further relief, which was provided for in the promise to *Abraham*, and is actually brought in by the gospel.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

25 For this *Hagar* and her son, which were not to inherit the blessing promised to *Abraham* and his seed, but were cast out of his family and covenant, (*ver.* 30.) * are a lively and affecting representation of the rejected state of those that are under the law, which was delivered at mount *Sinai* in the desert of *Arabia* †, and by the tenor of which they were to fall under a curse, instead of inheriting a blessing, who did not in all things conform to it: (*chap.* iii. 10.) And this answers to the present state of the earthly *Jerusalem*, which is no longer the seat of the divine presence, but is abandoned of God for the infidelity of its inhabitants, who are in the most dreadful bondage to sin and Satan, as *Hagar* and her son *Ishmael*, and their descendents were, upon their exclusion from the family of *Abraham*, and from all the blessings of his covenant.

26 But Jerusalem, which is above, is free; which is the mother of us all.

26 But the heavenly *Jerusalem*, the church of the living God, which consists of true believers in Christ, that seek to be justified through faith in him alone, is delivered from the curse of the law, and made partaker

NOTES.

carnal and the spiritual seed of *Abraham*. (See *Peirce's* 1st dissertation at the end of his paraphrase on the *Philippians*.)

* Here, and in the foregoing verse, we have a plain instance of the verb *is*, as used for *signifies* or *represents*, and that with respect to the covenants or testaments. (διαθηκαι, *ver.* 24.) No wonder therefore that it should be taken in this sense, when in the institution of the Lord's supper, Christ says of the bread, *This is my body*; and speaking of the wine says, *This cup is the New Testament in my blood.* (Luke xxii. 19, 20.)

† *Sinai* and *Horeb* were probably two tops of the same mountain in *Arabia Petrea*; or, rather *Horeb* was a common name of the whole ridge of mountains on which *Sinai* was situated, and was called *Horeb* from the excessive dryness of it (See *Universal Hist.* fol. Vol. I. p. 481.)

taker of all the bleſſings of the goſpel, which were promiſed to *Abraham* and his ſeed; (*chap.* iii. 13, 14.) this goſpel-church, which is of a heavenly nature, and has its original from heaven, tends toward it, and ſhall be admitted into it, was typified by *Sarah* the free-woman, and by *Iſaac* the ſon of the promiſe; and may be ſtyled the parent of all of us who believe, whether we be *Jews* or *Gentiles*, as we were begotten to the faith of Chriſt by means of the word and ordinances diſpenſed therein; even as *Sarah* was the mother of *Iſaac*, and he was a figure of all the true ſeed of the covenant made with *Abraham*. And this may be ſtill further confirmed, particularly with reſpect to believing *Gentiles*, under the goſpel-ſtate, by a teſtimony of ſcripture, which ſpeaks of this very thing alſo in the allegorical way.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the deſolate hath many more children than ſhe which hath an huſband.

27 For it is written in a propheſy of New Teſtament-times, and with a referrence to *Sarah* and *Hagar*, (Iſa. liv. 1. See the note on *verſe* 24.) Rejoice and be exceeding glad, ye *Gentile* nations, who, like a woman that has no child, were for many ages deſtitute of a ſeed to ſerve the Lord, that ſhould be accounted to him for a generation, as *Sarah* was, till ſhe came to be ninety years old, when by the ordinary courſe of nature there could be no hope of her bearing a ſon: (*Gen.* xvii. 17.) Break forth into ſtrong and vehement acclamations of joy; and ſhout aloud in your praiſes, O ye who have never hitherto bred and brought forth any children for God, to bear his holy image, and to glorify and enjoy him: For ſuch is his amazing love and compaſſion to you, whom he has ſeemed ſo long to neglect, that as the deſcendents of *Sarah*, who was deſolate and paſt hope of child-bearing, are more numerous than thoſe of *Hagar*, whom *Abraham* alſo took to wife, and who had a ſon by him while ſhe was in her teeming age; ſo under the goſpel-diſpenſation much greater numbers of children ſhall be born to God, and adopted into his family from among you, who till then were out of the pale of his covenant, and had no expectation of his eſpouſing you to himſelf, than ever were found among the natural ſeed of *Abraham*, who, for a great ſeries of time before, were married under the Mount-*Sinai* diſpenſation in a viſible covenant to him, as their huſband.

28 Now we, brethren, as Iſaac was, are the children of promiſe.

28 Now, to apply this important allegory, we, my brethren in the faith of Chriſt, whether we be *Jews* or *Gentiles*, are by ſpecial grace the true children of the promiſe made to *Abraham* and his ſeed, in diſtinction from thoſe that ſeek to be juſtified by the works of the law; even as *Iſaac*, the ſon of *Sarah*

rah the free-woman, was born by virtue of the promise, and was the heir of its blessings, in distinction from *Ishmael*, the son of *Hagar* the bond-woman.

29 But as then he that was born after the flesh, persecuted him *that was born* after the Spirit, even so *it is* now.

29 But as in that age, *Ishmael*, who was born according to the usual course of nature, and had no advantages but what pertained to the flesh, mocked and derided, (*Gen.* xxi. 9.) and so with his malignant tongue, at least, persecuted *Isaac*, who was born by an extraordinary operation of the Spirit, according to the promise given to *Abraham*, that he should have a son by his wife *Sarah*; and who was indeed the inheritor of all the covenant-promises made to him and his seed, (*Gen.* xvii. 19.) notwithstanding *Ishmael*'s insulting him for his pretensions of this kind*. Even so it is at this day, with respect to us who adhere to the pure gospel of Christ, and are born of God, and heirs of the kingdom of heaven, and whom *Jewish* zealots and self-justiciaries are exceeding violent, and highly enraged against, for maintaining, that they only, *which be of faith, are blessed with faithful* Abraham. (Chap. iii. 9.)

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

30 Nevertheless, the consequences of these things will be very terrible to them, and happy to us, as they are exemplified in the case of those two sons of *Abraham:* For what doth the scripture tell us with regard hereunto? It introduces *Sarah* as saying to her husband, and God as approving and confirming it, (*Gen.* xxi. 10, 12.) Expel the bond-woman and her insolent son out of your house and favour; for I cannot bear, that the son of your bond-slave, should inherit covenant-blessings with my son *Isaac*, whom I, your lawful wife, have bore to you. In like manner, God will exclude from his church and covenant all those that seek to be justified by the law; and will not suffer them to inherit his kingdom of grace and glory together with those, that are his children through faith in Christ. (*Chap.* iii. 26.)

31 So then, brethren, we are not children of the bond-woman, but of the free.

31 So then, my Christian brethren, to sum up all that I have been saying on this point, we, who believe on the Lord Jesus alone for justification to eternal life, are not of those that, seeking it by the law, were prefigured by *Ishmael*, the son of *Hagar*, and shall be shut out from the blessings of the gospel-state here, and from the heavenly inheritance hereafter; but

NOTE.

* It was immediately upon *Ishmael*'s mocking *Isaac*, that *Sarah* spake to *Abraham* to *cast out the bond-woman and her son*, assigning this reason for it, that *the son of the bond-woman should not be heir with her son.* (Gen. xxi. 9, 10.) It therefore seems that what *Ishmael* had mocked *Isaac* for, was his claiming to be their father's sole heir; and that this awakened *Sarah*'s warm resentment against the bond-woman and her son.

but we are the children of the promiſe, ſignified by *Iſaac*, the ſon of *Sarah*, that are entitled to all the bleſſings of grace and glory: And therefore we have nothing to do with the *Moſaic* ſervile diſpenſation; much leſs are we to imagine that any of its ceremonial rites are neceſſary to our acceptance with God.

RECOLLECTIONS.

What darkneſs and bondage of ſpirit are God's own children ſubject to, when, like thoſe under the legal diſpenſation, they have but low views of the light and liberty of the goſpel! They live more like ſervants than ſons and heirs. But how great and glorious are the advantages of the New Teſtament-ſtate, that are brought in by the Son of God? His Father ſent him at the appointed and fitteſt time to aſſume human nature into perſonal union with himſelf, and he, being the promiſed ſeed of the woman, became ſubject to the law in his people's ſtead, that he might redeem them from its curſe, and from the ſervile temper which the *Sinai*-covenant produced in them while they were under it; and that they might be admitted to all the privileges of the children of God, as arrived at mature age: And what a ſure and delightful evidence have we, that this is our happy caſe, when God gives us the ſpirit of his Son, to embolden our humble claims of him as our Father, and to witneſs with our ſpirits, that we are his ſons and heirs through Jeſus Chriſt! If we have any experience of this, it is becauſe God took a gracious notice of us before we knew him, or turned from all our idols to him, who is by nature God, and the only object of religious worſhip. But how ſurpriſing is their ingratitude and folly, who, after all profeſſions of this kind, depart from the goſpel doctrine of juſtification, through faith in Chriſt, to the works of the law! A defection in this great point gives reaſon to fear, leſt all the pains that have been beſtowed on ſuch, with hopeful appearances of ſucceſs, ſhould prove to be in vain, and they ſhould turn utter apoſtates! O how tenderly concerned are faithful miniſters for perſons in this threatning ſituation, whom they formerly hoped they had been inſtruments of begetting to Chriſt! They travail as it were in birth again, that his true doctrine and holy image may be formed in them; they ſtudy to accommodate their diſcourſes to their circumſtances, and would be glad to ſpeak comfortable things to them; they are grieved at the unſteadineſs of their zeal, which ought to be always carried out to only good men and good things; and they cannot but ſolemnly warn them of their danger, and of the artful methods of thoſe that lie in wait to deceive them, under feigned pretences of great affection to them, while they only mean to proſelyte them to themſelves, and alienate their hearts from thoſe whom they juſtly eſteemed before. What can be a more likely means, by the bleſſing of God, to reclaim ſuch revolters, than to remind them of the terrible things that the law ſays to ſuch as are under it? This may be learned from the inſtances of *Hagar* the bond-woman, in oppoſition to *Sarah* the free-woman, and their reſpective ſons; the figurative meaning of which is, that they who rely on their own performances of any kind, according to the covenant of works, will be excluded from the kingdom of heaven; but they who adhere by faith, to the free promiſe through Jeſus Chriſt, according to the goſpel, will inherit eternal life. Theſe are bleſſed indeed; and how much ſoever they may be derided and perſecuted for their profeſſion of this important doctrine, they may rejoice in hope that the iſſue of all will make them rich amends for ever.

CHAP.

CHAP. V.

The apostle applies the foregoing discourse in an earnest exhortation, enforced by various arguments, to stand fast in the liberty of the gospel, 1,—12. *To take heed of abusing that liberty by indulging a sinful temper, contrary to the great law of love,* 13,—15. *And to walk in the Spirit, and not fulfil the lusts of the flesh, which are opposite to each other, and the works of which respectively are described at large,* 16,—26.

TEXT.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

PARAPHRASE.

SINCE, as has been observed, there is so much danger in the scheme of those false teachers, that would carry you off from the gospel to the law of *Moses* for justification; and since true believers are the children of God, represented by *Isaac*, the son of the free-woman, I earnestly beseech and exhort you, my brethren, to maintain your ground, like soldiers that stand firm in rank and file; and to abide stedfastly in the belief, possession, and practice of that happy, holy, and delightful freedom from the law, as a covenant of works, and from its curse, as also from all obligations of obedience to its ceremonial precepts; which noble freedom is brought in by the satisfaction that Christ has made, as a priest, in fulfilling both the ceremonial and moral law; and by his settlement in the gospel, and enlightning our minds and impressing our hearts according to it, as a prophet and king: And let love, gratitude, and obedience to him, as well as a concern for the safety and comfort of your own souls, engage you to take the utmost care that ye be not incumbered and oppressed again, (see the note on *chap.* iv. 9.) with a servile yoke, which circumcision would lay upon you to comply with the whole of the *Mosaic* law, as if that were necessary to salvation. (*ver.* 3. and *Acts* xv. 1.)

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

2 Observe the terrible consequence, I *Paul*, the inspired apostle, (*chap.* i. 1.) who am unjustly defamed, as though I preached up circumcision among some people to serve a turn; (see the note on *ver.* 11.) even I do solemnly declare, and leave it as a standing record, that if ye be circumcised under an apprehension of its being necessary to your acceptance with God, nothing that Christ has done and suffered, or that his gospel reveals, will be of any saving advantage to you.

3 For I testify again to every man that is circumcised, that he is a debtor

3 For as I have always maintained in my ministrations every where; so I now repeat it with great earnestness, as a most concerning truth, to every man, be he *Jew* or *Gentile*, who is circumcised with this

debtor to do the whole law.

view; that he is thereby obliged, under pain of condemnation, to keep the whole *Mosaic* law, which is such a strict condition of life, as none in his present fallen state ever can fulfil; and yet for the least failure therein he remains under the curse, (*chap.* iii. 10.) and so can never obtain his end.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

4 The blood and righteousness, gospel and Spirit of the anointed Saviour will be of no avail to any of you; but ye are, as it were, discharged from Christ, (κατηργηθητε απο τε χριστε) that seek pardon and acceptance by the works of the law, and so set up a righteousness of your own, instead of, or together with his, for that purpose; ye hereby practically renounce, and fall away * from the doctrine of justification freely by God's grace through the redemption that is in Christ Jesus, which ye once made a profession of, and by which alone any of you can be saved.

5 For we through the Spirit wait for the hope of righteousness by faith.

5 For, through the light and influence of the Holy Spirit according to the gospel, we *Jews* as well as *Gentiles*, that believe to the saving of our souls, look and wait with earnest desire, expectation and patience for eternal life, which is the great object of our hope, (*Col.* i. 5. and *Tit.* ii. 13.) not on account of any righteousness of our own, but merely on the foot of the righteousness of Christ, as our only title to it through faith in him, which faith his Spirit likewise works in us.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

6 For with respect to interest in Christ, and justification by virtue of our federal and vital union with him, a being merely circumcised, or not circumcised, under the New Testament-dispensation, signifies nothing at all †; our state in Christ is no way affected by either of them, while circumcision is not considered as a recommendation, nor the want of it as a hindrance to our acceptance with God: But the only thing, which, according to gospel-constitution, avails to this purpose, is such an effectual faith, as rests upon Christ alone for salvation, and is proved to be sincere by its powerful influence on the heart to render him precious to us, and engage our affectionate love to and delight in him, and in his members, word, and ways for his sake, together with a universal

NOTES.

* *Grace* here plainly signifies, as it doth in *Tit* ii. 10, 11. and other places, *the doctrine of grace:* For *that* is what the apostle had all along been speaking of, in opposition to the law and its works.

† *The indifference*, with which the apostle here speaks of *circumcision*, makes it apparent, that his argument, all along against it, is not to be understood, merely of the thing itself, but of the *stress* that was laid upon it, as *necessary* to salvation, and as binding to an observation of the whole law, under the notion of a condition of life. (See the note on. *chap.* iv. 11.)

sal benevolence to all men, according to the native disposition of *a new creature.* (Chap. vi. 15.)

7 Ye did run well, who did hinder you, that ye should not obey the truth?

7 Ye, my brethren, did set out, to all appearance, exceeding well, and for some time proceeded and press'd forward with a promising zeal in your profession of the doctrine of justification by faith in Christ, like persons that ran in earnest for the great prize of salvation alone through him. Who then is it, (pray consider this matter seriously with the reasons of it) that has stopped you in your way, or driven you back from it, that ye should not persist in a persuasion of, and yield yourselves up by an obediential faith to, the authority of Christ, according to the truth of the gospel, with respect to this main point, which enters so deeply into your dealings with God for eternal life?

8 This persuasion *cometh* not of him that calleth you.

8 Whosoever he be that has given this pernicious turn to your notions and practice, I am very sure that your present judaizing sentiments, so directly contrary to the whole design of Christianity, about the grounds of acceptance with God, is not owing to any thing ever said by me, who ministred the gospel to you in a quite contrary strain, and was instrumental in bringing you over to the Christian faith; (see the note on *chap.* i. 6.) nor is it derived from that God who spoke and worked by me in calling you to the knowledge of Christ, and of the way of salvation alone through him, and *that*, as I hoped, in an effectual manner.

9 A little leaven leaveneth the whole lump.

9 Some corrupt influence must have insinuated itself among you from *Satan* and his instruments, though, perhaps, at first but in one particular point, and by the management of but one or two persons, and may hitherto have perverted only a few of you; yet remember, it will operate with malignant and spreading efficacy, unless timely prevented, to the infecting of your whole scheme of evangelical principles, and one way or other of the whole church; even as a little leaven diffuses itself by an insensible, but powerful fermentation, till it sours the whole mass of dough into which it is cast.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall bear *his* judgment, whosoever he be.

10 I have indeed mentioned my great fear about you; (*chap.* iv. 11, 20.) and yet, after all, I cannot but have a prevailing charitable hope, through the grace of the Lord Jesus, concerning many of you, at least, that when ye come to reflect on my fears and solemn warnings, with the reasons of them, ye will think no otherwise than I myself do, about the danger of this infection, and the necessity of making a full

a full and ſpeedy ſtand againſt it * ; and will paſs a church cenſure upon him, be he ever ſo great or famous, (Ο Ταράσσων) who is the principal inſtrument of throwing ſuch confuſion among you, of perplexing your minds, and even terrifying you into his deſtructive errors : But, whether ye do your duty herein or not, he, who has a great deal to anſwer for, will ſooner or latter, fall under the righteous judgment of God, to be puniſhed in this world, or the next, unleſs *he give him repentance to the acknowledgment of the truth.* (2 Tim. ii. 25, 26.)

11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

11 But (δε) as to myſelf, brethren, if, as ſome have invidiouſly reported †, I after all preach up circumciſion as neceſſary to ſalvation, or plead for the believing *Gentiles* being circumciſed in order thereunto, how comes it to paſs that I ſtill undergo, and chearfully ſubmit to the ſevereſt perſecutions from the bigotted *Jews*, as it is notorious I do wherever I come? Were I once to comply with their corrupt notions about ſuperadding the works of the law to the merits of Chriſt, the chief ground of their being offended at the doctrine of ſalvation by a crucified Saviour would immediately ceaſe. and I ſhould be no longer expoſed to their furious outrage for preaching it. My great and continual ſufferings therefore on this account are a ſtanding confutation of all ſuggeſtions of this nature to defame me.

12 I would they were even cut off which trouble you

12 I heartily wiſh that they who have ſo grievouſly perplexed and diſturbed you, and ſubverted the faith of ſome among you, were caſt out of the church by a ſolemn ſentence of excommunication in the name of the Lord Jeſus ; and ſo turned over to him for the vindication of his own cauſe, and bringing them to repentance ; or that in God's own way they may be hindered from bringing any further miſchief

NOTES.

* 'Tis not improbably thought that *judgment* may have a reference to the cenſure of the church, which the apoſtle wiſhes might be inflicted on this perſon and his aſſociates, *ver.* 12. whom he had likened to *a little leaven* that *leavens the whole lump*, ver. 9. juſt as he did the inceſtuous perſon, when he wrote to the *Corinthians* to caſt him out of the church, 1 *Cor.* v. 5, 6. And yet it is proper to take in a conſideration of the judgment of God; becauſe this confirms, and gives the moſt awful ſanction to a church-cenſure duly pronounced; and God will deal with the man that deſerves it, whether the church doth its duty towards him or not.

† The apoſtle here plainly intimates, that ſome, to leſſen and expoſe his character, had ſuggeſted as if he were an unſtable man, preaching up circumciſion in ſome places, though in others he preached it down. They might probably take occaſion for this from his circumciſing *Timothy*, to prevent offence to the *Jews*, and remove that obſtruction to the uſefulneſs of his miniſtry among them; (ſee the note on *Acts* xvi. 3.) and from his ſpeaking for a charitable forbearance, as he often did, with regard to circumciſion, when no ſtreſs was laid upon it, and yet *Jewiſh* prejudices remained in its favour.

miſchief and diſhonour upon his name, church, and goſpel.

13 For, brethren, ye have been called unto liberty: only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

13 For ye, my brethren, have been called by the goſpel to a noble liberty of ſpirit in dealing with God as your Father, and in your deliverance from ceremonial obſervances, and from the curſe of the law; a liberty which ought not to be bröke in upon by any one whatſoever, and which ye ought to abide by as more valuable than your lives: Only remember, that it is not a liberty which diſcharges you from obligations to keep the moral law as the law of your creation, and the indiſpenſable and unchangeable rule of righteouſneſs; and therefore it is not to be abuſed unto licentiouſneſs, and taking occaſion to gratify your pride, paſſion, and ſenſuality, or any other corruption of human nature; nor is it to be managed in ſuch a manner, as to lead others into ſin; but it is to be improved unto all kind and brotherly affection and friendly offices in ſerving one another, by all proper means, as thoſe that are bound to ſeek each other's edification and advantage.

14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thyſelf.

14 For all the precepts of the ſecond table of the moral law are ſummed up by our Lord himſelf, (*Mat.* xxii. 39, 40.) in *one* ſo very comprehenſive, that a due regard to it, from a principle of love to God, would readily lead you to a compliance with all the reſt; and that is this, Your benevolent temper and beneficent behaviour toward your fellow-creatures, and much more fellow-Chriſtians, of every civil or religious character, ſhall be ſincerely ſuch as ye owe to yourſelf, and as, were you in their circumſtances, and they in yours, you would think reaſonable for them to exerciſe toward yourſelf, as partaker of the ſame human nature, and eſpecially as being of the ſame Chriſtian-community with them.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

15 But if, in defiance of this great commandment of the law, ye, like ravenous wild beaſts, rather than Chriſtians, or rational creatures, endued with ſentiments of humanity, fight and quarrel, reproach and abuſe each other with as much ſeverity and fierceneſs, as if ye would bite and tear, and eat up one another, there is great reaſon to fear, leſt at length the God of love and peace forſake you, and ye on both ſides, through mutual heats and feuds, be brought to utter ruin, with relation to your church-ſtate and privileges, and all your beſt intereſts.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

16 My advice then; yea, my ſolemn charge in the name of the Lord Jeſus, for preventing theſe and all other dreadful eruptions of the body of ſin, is, that ye labour, and beg of God to enable you, to live and act in the conſtant courſe of your walk with him

him and converſation in the world, according to the dictates, and under the influence and government of his good Spirit, and of that ſupernatural principle of grace and holineſs, which, I truſt, he has planted in many of your hearts, and which therefore may be alſo called *Spirit:* (John iii. 6.) And this will have ſuch a powerful effect upon you, that ye will not yield yourſelves up to the inclinations and propenſions of that carnal principle, which ſtill in meaſure abides with you, and may well be called *fleſh;* much leſs will ye ever be ſuffered to finiſh ſin, (κ μη τελεσητε) in ſuch a manner as would bring forth death. (*Jam.* i. 15.)

17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

17 For in regenerate ſouls, the remainder of indwelling corruption ſtruggles againſt, and fain would ſuppreſs the gracious principle and all its holy workings in them, and expel the Spirit of God from them: And, on the contrary, the ſpiritual principle that is wrought in them, by the Holy Ghoſt, and ſides with him, as living and acting under his conduct and aſſiſtance, heartily deſires (επιθυμει) and labours after the mortification and entire deſtruction of the body of ſin: And theſe two principles, the old and new man, the law of the members and the law of the mind, are directly oppoſite in their nature, tendencies, and actings, one againſt the other; inſomuch that, through the prevailing bias of the better part in you, ye do by no means give into a choſen and deliberate commiſſion of thoſe ſins, which your remaining corruptions would prompt you to, any more than that, through their counter-workings, ye * do not perform the duties ye are called to, with ſuch an entire freedom, conſtancy, and fervour, as ye ought, and gladly would.

18 But if ye be led by the Spirit, ye are not under the law.

18 But if, upon the whole, ye be under the guidance and influence of the Spirit of God, according to the rule of his word, and the principle of that new nature which he has given you; and ſo, in the habitual frame of your hearts and courſe of your lives, are led off from the ways of ſin into the paths of righteouſneſs, it is evident that ye are not under the law, as a covenant of works, nor under its curſe; for *ye received not the Spirit by the works of the law, but by the hearing of faith;* (chap. iii. 2.) and *there is now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit.* (Rom. viii. 1.)

19, *&c.*

NOTE.

* The ſtrict and proper ſenſe of theſe words (μη ποιητε) is, *ye do not;* and I ſee no reaſon why they ſhould not be ſo rendered.

19 Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

19, 20, 21 Now, if ye would know what are the different operations of these two contrary principles: As to the evil workings that are produced by the corruption of nature, some of which may be called the *filthiness of the flesh*, as they most immediately defile *the body*; and others, the *filthiness of the spirit* *, as they most immediately defile the *soul*, (2 Cor. vii. 1.) they are too obvious and odious to be concealed, or admit of any colourings to recommend them, and are such as these, whoredom in thought or deed, or both, between married men and women, or at least where one of the parties is so; simple fornication between single persons; impurity or lewdness, and immodesty of every kind; an unchaste, indecent, and wanton temper and behaviour; all idolatrous worship; enchantments, divinations, and magic arts by real or pretended converses with familiar spirits; ill-will towards others, together with enmity against God and godliness; litigious contentions; bitter zeal and rancour; a swelling revengeful temper; scoldings, wranglings, and provocations to evil; a riotous turbulent behaviour to cause dissentions; fundamental errors, obstinately persisted in against the plainest light and evidence; uneasy grudgings at the prosperity of others; maliciously designing, and wilfully accomplishing the death of men without any just cause; drinking strong liquors to excess; gluttonous feastings, ranting, and raving; together with many other debaucheries, lusts, and passions of a like nature, concerning which I now assure you before-hand, as I also did when I was personally present and preached among you †, that they, who commit any of these crimes, allowing themselves therein, and are not brought to repentance, and recovered from them, shall not be admitted to the inheritance of the saints in God's heavenly kingdom.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.
23 Meek-

22, 23 But, in opposition to these and such sort of detestable works of the flesh, the effects that are produced by the Holy Spirit, and by the principle of divine life under his influence, and that, like the most grateful fruits, are well-pleasing to God through Jesus

NOTES.

* Some of the *works*, hereafter mentioned, arise principally, if not entirely from the *mind*, such as *idolatry*, *witchcraft*, *hatred*, *wrath*, *heresies*, and *envyings*; and yet are called *the works of the flesh*. We have therefore reason to conclude, that by *the flesh* the apostle does not here mean the *body* and its sensitive appetites and inclinations *only*, but *the corruption* of human nature, as it spreads through and defiles all the powers of the soul, as well as all the members of the body, by which it discovers itself, and breaks out into overt-acts. (See the notes on *Rom.* vi. 13, 19.)

† These are such *works of the flesh*, as seem to have much abounded among the *Galatians*, and therefore are so particularly specified.

23 Meekneſs, temperance: againſt ſuch there is no law.

Jeſus Chriſt, and profitable to yourſelves, are ſuch as theſe, A univerſal love to God and Chriſt, his word and ordinances, fellow-Chriſtians and fellow-creatures, by which I have told you (*ver.* 6.) faith works, and proves itſelf to be ſincere; *joy in God through our Lord Jeſus Chriſt, by whom we receive the atonement*, (Rom. v. 11.) and rejoicing in the happineſs of others, and in contributing towards it; peace of conſcience under a ſenſe of peace with God through the blood of Jeſus, and a peaceable temper and behaviour towards our Chriſtian-brethren, and towards all men; a patient bearing of affronts and injuries, and long forbearance toward thoſe that offend us; an affable and courteous, harmleſs, ſweet and winning diſpoſition and carriage towards all we have to do with; a benevolent temper and beneficent courſe of life; fidelity to all the truſts committed to us, as alſo in our words and promiſes, and in all our dealings with regard to God and man, as ſpringing from faith in Chriſt, and in God through him; a meek and humble, calm and quiet frame of ſpirit, diffuſing itſelf, in imitation of our bleſſed Lord, through our whole converſation in the world; and a regular government of our paſſions and appetites, that we may not go into any exceſs in the purſuit and uſe of earthly enjoyments. Againſt ſuch Chriſtians, as are poſſeſſed of theſe and the like fruits of the Spirit, there is no law in force to condemn them; becauſe, as has been obſerved, (*ver.* 18.) theſe are the perſons, that are not under the law to be dealt with according to its ſtrict tenor, and ſubjected to its curſe.

24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

24 And they that belong to Chriſt, not only in name and profeſſion, but in truth, as his peculiar property and charge, and as members of his myſtical body vitally united to him, intereſted in him, and devoted to him, are obliged, earneſtly endeavour, and have been actually enabled by his Spirit, in virtue of his cruciſixion, and in conformity to him therein, to ſubdue the power of the old man, the body of ſin, or the corruption of human nature, that it may not reign in their mortal bodies; (*Rom.* vi. 6, 12.) and to break the force of its grievous and defiling paſſions, ſuch as *hatred*, *wrath*, and *envy*; and of its eager deſires after ſenſual pleaſure, ſuch as *drunkenneſs* and *uncleanneſs*, together with all the other works of the fleſh, and ungovernable propenſions toward them, before-mentioned, (*ver.* 19,—21.) that they, like a crucified man, may be continually loſing ſtrength, and gradually lingering more and more till they quite expire.

25 If

25 If we live in the Spirit, let us also walk in the Spirit.

25 If we are indeed quickned and made alive to God by the power of the divine Spirit, let it be our daily prayer, labour, and concern, to act up to our principles, characters, obligations, and advantages as Christians, by departing from all iniquity, and walking in all holy conversation and godliness, according to the gracious suggestions and assistances he affords us.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

26 And as we are indebted to him for all the good that is in us, let none of us over-rate our own endowments or performances, as though we were in ourselves more worthy than others; nor aim at making a vain glorious shew of them, as those that seek the applause of men, and despise others on account of their lower attainments: Let us not, in violation of the great law of love, (*ver.* 14.) provoke one another to angry resentments; nor give occasion of stirring up envious passions in one against another, on account of his superior advantages of any kind.

RECOLLECTIONS.

Behold the danger of turning aside from the true gospel-doctrine of justification alone by the free grace of God, through faith in Christ, and seeking it by the works of the law! This is to lose all benefit by Christ, and to be obliged to keep the whole law, as the condition of life, which we never can fulfil. How unhappy is it, that any who seemed to set out well in the Christian faith and profession, should, instead of standing fast in a gospel-freedom from *Jewish* ceremonies, and from the curse of the law, subject themselves to both! The doctrine of a crucified Christ, and salvation alone by him, is what we must adhere to, amidst all reproaches and persecutions on that account; and they who would introduce pernicious errors, in opposition to it, are such troublers of the church as ought to be cut off from its communion. And, ah! how great is the punishment due to their sin, which, sooner or latter, they must bear; unless God grant them repentance to the acknowledgment of the truth! But believers, who are made alive to God by his Spirit, and walk under his conduct and influence, wait with earnest desire and expectation of eternal life (the great object of their hope) on the foot of the righteousness of Christ, through such a faith in him, as works by love. How happy is their state! Neither circumcision, nor uncircumcision, as considered merely in themselves, can any way affect it; nor is there any sentence of law-condemnation in force against them, they not being under its covenant. But as they are still under the commanding power of the moral law, as a rule of life, how carefully should they guard against turning their holy liberty into an occasion of licentiousness! And with what benevolence should they serve one another in every work of love, which summarily includes all the duties we owe to our neighbour! But if any, under a pretence of zeal for truth and holiness, fall into intemperate heats and quarrels one with another, let them remember what a desperate risk they run of ruining themselves, and the cause of religion together. Would we be preserved from gratifying these, and all other corrupt dispositions, that still too much remain and oppose the principle of grace, in regenerate souls? Let it be our daily prayer, and endeavour to walk under the light and influence of the Holy Spirit, whose blessed fruits lie in direct opposition to all the works of the flesh, any of which, being indulged and persisted in, will certainly exclude a man from the kingdom of heaven. But they that are indeed united to Christ, through faith in him, have gained such a victory over the corruption of nature, and all its evil motions and appetites, that, like a crucified man, it is ready to expire in them. And if we have any good hope that, through the Spirit's operations, this is our case, how highly doth it become us to take heed of assuming honour to ourselves, or vaunting of our attainments; and so provoking some to wrath, as being despised; and others to envy, as being outshone by us!

CHAP. VI.

The apostle proceeds in exhortations to meekness, gentleness, and humility, 1,—5. *To a generous maintenance of ministers, and beneficence towards all men, but especially toward professing believers,* 6,—10. *Sums up the main design of his epistle, for guarding the* Galatians *against their* Judaizing *teachers that wanted them to be circumcised for selfish ends, directly contrary to his own in preaching a crucified Christ,* 11,—17. *And concludes with a solemn benediction,* 18.

TEXT.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

PARAPHRASE.

ACCORDING to the rule of Christian charity, which I have laid down, (*chap.* v. 13, 14, 15, 22, *&c.*) If any one among you, my brethren, fall into an erroneous notion or immoral act, like one catched by surprise before he was aware, (προληφθῇ) through unwatchfulness, ignorance, human frailty, plausible insinuations, the example of others, or the power of temptation, I beseech those of you that are more advanced and confirmed in knowledge and grace, (see the note on 1 *Cor.* ii. 15.) to do your utmost to reduce such an one, like a dislocated member, (καταρτίζετε) to his proper place in the body of Christ, by informing his judgment, and dealing closely with his conscience, for bringing him to repentance; not in a rough and angry way of treating him, but with such meekness and patience, tenderness and compassion in your temper and behaviour, as may convince him that what ye do to reclaim him, proceeds not from passion or prejudice, but merely from an affectionate concern for the glory of God, and the good of his own soul: And to induce every one of you hereunto, reflect seriously on your own infirmities, while you dwell in mortal flesh, and carry a body of sin about with you; and consider the danger you are in, lest, while you are too severe upon others, God should leave you to fall by temptation into the like, or some other evil, as bad, or worse.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

2 In this manner, instead of imposing heavy yokes on one hand, or refusing any offices of kindness on the other, see to it, that ye sympathize and bear with, pray for, and assist each other, especially when any are troubled in spirit for what they have done amiss; and endeavour to *support the weak*, (1 Thes. v. 14.) to lighten and relieve one anothers loads and grievances, trials and exercises of every kind; and so put that excellent law of love into practice, which has been already mentioned, (*chap.* v. 14.) and which our Lord himself has recommended, as summarily comprehending

comprehending all the duties of the second table of the law. (*Matth.* xxii. 39, 40.)

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

3 For if any one hath high thoughts of his own attainments, as though he were sufficient of himself to resist temptation, and do great things in religion; and so despises and insults others, while at the same time he is really destitute of what he pretends to, he dreadfully deceives his own soul.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

4 But that none may be forward to judge and censure others, nor be sadly mistaken about himself, let every one narrowly search into, try and prove his own principles, motives and ends, temper and behaviour, that he may form a right judgment concerning them; and if, upon serious examination, they appear to be according to the truth of the gospel, and his holy profession of it, he then will have great matter of rejoicing, even unto a humble glorying, (καυχημα) not in taking any honour to himself, but within his own soul, on account of what God has wrought in him, and enabled him to do; and on account of the witness, which his own conscience and the Holy Spirit bear to his sincerity, and to God's approving and accepting him and his services, through Jesus Christ. And having this delightful consciousness in himself, he need not be solicitous about the good opinion and applause of others, or about glorying in them as his proselytes; nor doth his happiness at all depend upon what he is, in a mere comparison of himself with others of a worse character, or upon what esteem they have of him; since *he who judges him is the Lord.* (1 Cor. iv. 3, 4.)

5 For every man shall bear his own burden.

5 For as *every one must give an account of himself to God;* (Rom. xiv. 12.) so he will be judged and dealt with for happiness, or misery, in that awful day, not according to what he is in comparison with, or in the opinion of others, nor according to any over-weaning thoughts of his own, concerning himself; but only according to what he really is, and shall then be found to be in heart and life, before God.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

6 In order to your being acquainted with, and established in these important things, there is need of a standing ministry; and as it is equitable in itself, and the Lord Jesus has ordained that *they, who preach the gospel, should live of the gospel,* (1 Cor. ix. 14.) let no differences among you prevent your supporting his faithful servants in their work; but let him that has the benefit of being taught the truth, as it is in Jesus, and especially him that has been effectually taught of God by this means, contribute chearfully and liberally, according to his worldly substance,

ſtance, to the comfortable maintenance of the miniſter, that ſpends his time and pains in preaching the goſpel to him, which brings better bleſſings than all the good things of this life.

7 Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

7 Let none of you be deluded or miſled by any plauſible ſuggeſtions, or by your own covetous tempers, as if this, or any other inſtances of liberality, as occaſions require, were not your duty. How much ſoever a man may prevaricate, to the deceiving of himſelf, or others, the great God, who ſees your hearts, and has a ſupreme right to your obedience, will not ſuffer himſelf to be impoſed upon, or treated with a contempt or neglect of any of his commandments, under fallacious pretences of obeying them: For, to ſpeak in the language of a metaphor, taken from the ordinary courſe of Providence in the works of nature, a man's reaping ſhall be according to the goodneſs or badneſs of what he ſows.

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

8 For as in the natural world, the huſbandman reaps the fruits of the earth, according to the different kinds of ſeed he has ſown; ſo in the moral and ſpiritual world, every man will receive the fruit of his doings, anſwerable to their nature and quality; inſomuch that he who, like a ſower of bad ſeed, lays out his temporal enjoyments, or ſpends his time and ſtrength, with ſelfiſh and corrupt views, ſhall reap the ſad and rotten fruit of ſuch a carnal temper and conduct, in only periſhing acquiſitions here, and endleſs deſtruction hereafter: But, on the contrary, he who, through the power of divine grace, employs his earthly ſubſtance, and improves his various talents, like a ſower of good ſeed, for promoting ſpiritual things, in ſubſervience to the work and deſign of the Spirit of God, agreeable to his holy nature and will, as revealed in his word, ſhall reap glorious fruit unto holineſs in this world, the *end* of which ſhall be *eternal life* in the next, as *the gift of God through Jeſus Chriſt our Lord.* (Rom. vi. 22, 23.)

9 And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

9 Being animated by this comfortable view and proſpect, let us take heed that, like people weary of their enterprizes, we do not grow remiſs and negligent about, much leſs ceaſe from, doing good to others by any means that we may be capable of: For we ſhall certainly have a plentiful harveſt of bleſſings in proper time, if not in this world, yet at the reſurrection of the juſt, in caſe we do not, through unbelief and diſcouragement, covetouſneſs and impatience, or ſome other evil principle, deſiſt from our duty, as counting it an irkſome taſk; but perſevere in it to the end.

10 While

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houſhold of faith.

10 While therefore God, by his providence, gives us abilities, and proper opportunities and occaſions, Let us labour and exerciſe ourſelves (ἐργαζώμεθα) in every work of beneficence towards the neceſſitous, and all our fellow-creatures, without reſtraining it, like the *Jews*, to thoſe of our own religion and nation; and yet this ought to be done moſt eſpecially, with care and delight, to thoſe, who, in the judgment of charity, have cordially embraced the faith of Chriſt, and are brought into his church and family, as his domeſtics and children of his houſhold. (*Eph.* ii. 19.)

11 Ye ſee how large a letter I have written unto you with mine own hand.

11 Now, to draw to a cloſe, ye ſee, and pray obſerve, my brethren, what important things I have wrote; and to how great a length, in my abundant zeal and concern for you, I have ſtretched this letter, and *that* not by the aſſiſtance of an *amanuenſis*, which I moſtly make uſe of, but all of it with mine own hand-writing *.

12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

12 As to all theſe that would pervert you, whatever their figure and pretences be, or how much ſoever they be ambitious of recommending themſelves to the favour of men, by external flouriſhing profeſſions of religion, and zealous obſervations of ceremonial rites and carnal ordinances, which ſanctify only to the purifying of the fleſh, (*Heb.* ix. 13.) their chief and governing end, in ſo ſtrenuouſly inſiſting on the neceſſity of your being circumciſed, (though many of you never were under the *Moſaic* law) is not out of any love to you, or concern for your ſalvation; but only that they themſelves may eſcape the perſecutions and reproaches, which the furious unbelieving *Jews* would bring upon them, were they to hold, that faith in a crucified Saviour is ſufficient for juſtification, without joining to it an obſervation of the law of *Moſes*. (See the preface to this epiſtle, and the note on *chap.* iv. 11.)

13 For neither they themſelves who are circumciſed keep the law; but deſire to have you

13 For theſe very zealots that have been circumciſed, and thereby, in effect, obliged to keep the whole of the *Moſaic* law, as ever they would be juſtified by it; (*chap.* v. 3.) even they themſelves do not come up to its high demands of moral duties †, how

NOTES.

* The verb (ἔγραψα) *ye ſee*, may be rendered in the *imperative* as well as *indicative* mood. And *how large a letter I have wrote* (πηλικοις γραμμασιν ἐγραψα) may probably ſignify not only *the length* of the epiſtle, but likewiſe *the important matter* contained in it. (See Mr. *Pyle*'s note on the place.) However, the apoſtle mentions his writing it *with his own hand* to ſhew his zealous concern for them; becauſe, as ſeems from *Rom.* xvi. 22. 1 *Cor.* xvi. 21. and 2 *Theſſ.* iii. 17. he uſually either dictated his epiſtles, and ſome other perſon wrote them; or, if he wrote the originals, others tranſcribed them, and then he ſent the copies to the churches, atteſted by his own hand to be genuine. (See the note on *Rom.* xvi. 22.)

† Theſe judaizing Chriſtians were zealous

you circumciſed, that they may glory in your fleſh.

how ſtrict and zealous ſoever they may be for obſerving its ceremonial rites and ordinances; nor indeed are they ſo much concerned about the firſt, as about the laſt: But they would fain have you brought under the bond of circumciſion, that they may boaſt of you as their proſelytes from among the *Gentiles*; and ſo make a merit with the carnal *Jews* of your being circumciſed in the fleſh through their inſtigation, and thereby obliged to obſerve the law in its full extent for juſtification to eternal life.

14 But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

14 But, as to myſelf, far be it from me, it is a deteſtable thought in my account, that I, like them, ſhould be ambitious of human applauſe, or boaſt of what I have done, or rely on any thing as the ground of acceptance with God, except it be on the atoning ſacrifice of our crucified Lord and Saviour Jeſus Chriſt, for whom I am willing to *ſuffer the loſs of all things*, &c. (Phil. iii. 8, 9.) Such is my entire dependence on this, my triumph in it, and expectation from it, that by faith in him, and by virtue derived from him, and in conformity to him, as crucified, I am dead to all the allurements, intereſts, eaſe, and honours of this world on one hand, and all its terrors, perſecutions, and reproaches on the other, ſo as not to be moved by them: (*Acts* xx. 24.) And it is on account of my preaching the pure doctrine of ſalvation alone by the croſs of Chriſt, without any mixture of the works of the law, that men of a worldly ſpirit, who are chiefly governed by ſecular intereſts, are dead in their affections toward me, deſpiſe and hate me, and would be glad to crucify me, as they did my dear Redeemer.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

15 For with regard to union with Chriſt, and juſtification to life, through faith in him, a man's being circumciſed, or not circumciſed, conſidering theſe things barely in themſelves, is of no manner of account, as all diſtinctions of that kind under the New Teſtament-diſpenſation are at an end. The great thing that belongs to, and is neceſſary for proving our intereſt in him is, that we be indeed *created in Chriſt Jeſus*

N O T E.

zealous for circumciſion and all other ceremonial ordinances; and therefore when the apoſtle ſays, that *they themſelves did not keep the law*, he ſeems to have his eye principally on the *moral law*, in obedience to which they were ſadly defective, and yet were undoubtedly as much obliged by circumciſion to attend to, as they could be to external rites and ceremonies, if they would pretend to be juſtified by the works of the law: And as he mentions this by way of cenſure upon thoſe zealots, for not ſincerely acting up to their own pretences, it ſeems too jejune to ſuppoſe, with ſome, that their *not keeping the law* only means that they, being in *Galatia*, could not regularly obſerve the *Jewiſh* feaſts, or offer ſacrifice, or cleanſe themſelves from their defilements by touching any thing that was unclean.

Jesus unto good works; (Eph. ii. 10.) or be formed a-new in our principles, temper, and designs; and so brought to deal with God for all acceptance, and to walk in all holiness before him, according to the tenor of the gospel, in an exercise of that *faith, which works by love.* (Chap. v. 6.)

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

16 And as many professing Christians, whether *Jews* or *Gentiles*, as shall walk orderly, (στοιχησασι) and within the boundaries of the rule, which has been laid down in this epistle, with respect to the grounds of acceptance with God, the right use of Christian liberty, the law of love, and the new creature, without any regard to circumcision or uncircumcision, I earnestly pray with assured confidence, that all the blessings of peace with God, with one another, and in their own consciences, and all the kindness and tender compassion, that wretched sinful creatures stand in need of, even every good thing, that can be included in *peace* and *mercy*, may be richly bestowed by the God of all grace upon them, and upon all sincere believers; and I authoritatively pronounce all these blessings upon them, who, in distinction from *Israelites*, only after the flesh, are the true and spiritual *Israel*, which God has formed for himself, and receives and owns for his peculiar church and people, through his Son.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

17 Upon the whole then, after all that has been said in this epistle, let no one give me any further trouble, by disputes and quarrels about circumcision and other observances of the law, or by injuriously reproaching me, as though I had sometimes preached them up as necessary things: For many are the persecutions which I have already endured; and to this very day I carry about in my mortal body the visible scars of those stripes, wounds, and bonds, (*Acts* xx. 23. and 2 *Cor.* iv. 10. and xi. 23, 24.) which I have suffered for the sake of, and in conformity to my crucified Lord and Saviour, as evident marks of my being his devoted servant, and proofs of my faithful adherence to, and zeal for promoting the pure gospel-doctrine of justification alone through faith in him.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

18 To conclude, brethren, my heart's desire and prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, together with all its blessed manifestations, fruits, and effects, may plentifully abound toward you, and sensibly rest upon your souls, to lead you in the way of faith, comfort, and holiness, till ye shall arrive at the complete possession of everlasting life. In testimony of my sincerity herein, and of my hope with respect hereunto, I cordially say, *Amen.*

RECOLLECTIONS.

With what meekneſs and humility, compaſſion and ſympathy, ſhould Chriſtians of ſuperior attainments labour to recover their brethren, that have been overtaken with a fault through infirmity and temptation! To induce them to this, let them conſider that, in the preſent ſtate of human frailty, they themſelves are liable to ſlips and falls: and that though they be delivered from the ceremonial law, and from the covenant of works and its curſe, they are ſtill under the moral law to Chriſt, who enjoins all obedience to it, and every office of love one towards another. How dreadful is it to deceive one's own ſoul, through ſelf-conceit, or hypocritical mockeries of God, who neither will nor can be impoſed upon! But what a noble pleaſure has a man in himſelf, when, upon cloſe trial, his conſcience bears him witneſs that he is approved of God in Chriſt; and is enabled to prove his own faithfulneſs in the management of his worldly enjoyments, for ſupporting a goſpel-miniſtry, and doing good, as opportunities offer, to all men, and eſpecially thoſe that belong to the houſhold of faith! And O how ſolemn is the thought, that in the judgment of the great day every one muſt reap the fruit of his own ways, whether of ſin unto death, or of holineſs unto everlaſting life! What ſignifies making a fair ſhew of religion, in outward appearances, if our hearts and ends are wrong, and we are ſo fond of the favour and applauſe of men, as to be afraid or aſhamed to own a crucified Chriſt, and the doctrine of ſalvation alone by him, leſt we ſhould ſuffer reproaches and perſecutions on that account? But they are Chriſtians indeed, and ought not to be ſuſpected to be otherwiſe, who can glory in the croſs of Chriſt, as the only ground of all acceptance with God, and who, by virtue derived from him, are as dead to the world, as the men of this world can be to them. Whatever be our profeſſions, denominations, and external privileges, nothing will turn to our ſaving advantage, unleſs we be new creatures, and have that faith which works by love. But grace, mercy, and peace, will be upon all *Iſraelites* indeed, who walk by rule, according to the goſpel, in their dealings with God and man. The Lord Jeſus himſelf will freely bleſs them; and his ſervants cannot but heartily wiſh that they may be abundantly bleſſed, and in hope of it ſay, *Amen*.

A PRAC-

A PRACTICAL
EXPOSITION
OF THE
APOSTLE PAUL's EPISTLE
TO THE
EPHESIANS,
IN THE FORM OF A
PARAPHRASE.

THE PREFACE TO THE EPISTLE TO THE EPHESIANS.

EPHESUS was the metropolis of the proconsular *Asia*, which was a part of the province that went by the name of *Asia the Less*. Here stood the celebrated temple of *Diana*, which was called one of the seven wonders of the world; and the inhabitants of this city were on the one hand eminent for human wisdom and learning, and on the other remarkably infamous for idolatry, lasciviousness, and magical arts, as appears from *chap.* v. 5. and *Acts* xix 19. And yet from among persons of these characters, sovereign grace raised a church, the greatest part of which were *Gentiles*, by the ministry of the apostle *Paul*, who continued preaching to them about *three years*. (Acts xx. 31.)

Some time afterwards he took a journey that way, and sent for the elders of this church to *Miletus*, where, among other things, he appealed to them, that he had diligently and affectionately laboured among them, and *kept back nothing that was profitable to them; but had testified both to the* Jews *and* Greeks *repentance toward God, and faith towards our Lord Jesus Christ; and had not shunned to declare unto them the whole counsel of God*: He then charged them to *take heed to the flock, over which the Holy Ghost had made them overseers*, telling them by the spirit of prophecy, that *grievous wolves would enter in among them not sparing the flock*, and that *of their own selves many would arise, speaking perverse things to draw away disciples after them*, &c (*Acts* xx. 17,—30.) And the account we have of this church, *Rev.* ii. 1,—6. shews how sadly this prediction was verified.

To guard them therefore against those seducers, which, perhaps, by this time, began to appear among them; and to confirm them in the faith, which he had preached, and they had received, he wrote this epistle, in which he gave them an *epitome* of that gospel, which he had preached to them more at large, with respect to the important

important doctrine of God's free love and grace, particularly in election and effectual calling, which he illuſtrates and enhances from a conſideration of what they were by nature before converſion, and of the glorious bleſſings which they were made partakers of through the goſpel, *chap.* i, ii, iii. Theſe contain the *doctrinal* part of the epiſtle, which he delivers in ſublime, moving, and rapturous ſtrains, like one whoſe heart was deeply impreſſed and delighted, and almoſt overcome with the great things he was ſpeaking of; and then, according to his uſual method, he proceeds in the three laſt chapters to the *practical* part, in which he exhorts them to various duties, civil and religious, perſonal and relative, ſuitable to their Chriſtian character, privileges, aſſiſtances, and obligations.

Dr. *Mills*, in his *prolegomena* to the New Teſtament, p. 9. and ſome others both before and after him ſuppoſe, that this epiſtle was written to the *Laodiceans*, and that the apoſtle ordered a copy of it to be ſent to the *Epheſian* church, and ſo it came to be very early called the epiſtle to the ſaints at *Epheſus*; others ſuppoſe that it was a ſort of general epiſtle for the uſe of ſuch *Gentile* Chriſtians, eſpecially thoſe of *Aſia*, of whoſe converſion the apoſtle had only heard. But as the principal doctrines of this epiſtle agree with the account he gave the *elders* of *Epheſus* of what he had preached to them, and ſuit the deſign of fortifying them againſt the errors he foretold would ſpring up among them; *Acts* xx. 20,—29. (ſee Dr. *Whitby*'s preface, and Dr. *Goodwin*'s premiſe concerning this epiſtle, p. 3.) and as all the ancient copies and verſions, that are come to our hand, read at *Epheſus*, and none of them at *Laodicea*, the labour-ed arguments of theſe learned gentlemen ſeem not to be fully concluſive; and the paſſages in the epiſtle itſelf, on which they are founded, will be conſidered, as they occur in the courſe of the expoſition: However, the epiſtle might be wrote to *Epheſus*, not only for the immediate uſe of the church there, but likewiſe of other churches in *Aſia*, of which *Laodicea* was one; accordingly ſome have thought that they are included in the latter part of the inſcription, which is indefinitely *to the faithful in Chriſt Jeſus*: chap. i. 1. And if it was written with a particular view to the *Laodiceans*, as well as the *Epheſians*, it might poſſibly be ſometimes called the epiſtle to the *Laodiceans*, as ſome ſuppoſe it is, *Col.* iv. 16. (See the note there.) But as this is a matter of little or no moment, we may be very eaſy about it, ſince it is agreed, on all hands, that it was wrote by the inſpired apoſtle *Paul*, and is of equal uſe to us, whether it was written immediately to the *Epheſians*, or any other church.

As to the *time* when this epiſtle was wrote, it is concluded to be, as ſome think, about the year of our Lord 58 or 59, or as others 62. However, it is certain that this and the epiſtle to the *Coloſſians* are a ſort of twin-epiſtles, as they were dictated or wrote about the ſame time, and on much the ſame ſubjects, and ſo caſt light one upon the other; and both were wrote when the apoſtle was a priſoner at *Rome*: For in this epiſtle, *chap.* iii. 1. and iv. 1. he calls himſelf *the priſoner of Chriſt Jeſus*, and *the priſoner of the Lord*; and

and in that to the *Coloſſians*, chap. iv. 18. he ſpeaks of himſelf as *in bonds*. Accordingly it has been obſerved, that what he wrote in thoſe circumſtances had the greateſt reliſh and ſavour of the things of God, which eminently appears in theſe two epiſtles, and in that to the *Philippians*, which was alſo wrote in priſon, and about the ſame time.

CHAP. I.

The apoſtle prefaces his epiſtle, as uſual, with an inſcription and ſalutation, ver. 1, 2. *Gives a general account of ſaving bleſſings in a way of thankſgiving and praiſe*, 3. *Enlarges upon them, as prepared in God's eternal election, as purchaſed by Chriſt's blood, and as conveyed in effectual calling*, 4,—10. *Applies all this, firſt to the believing* Jews, *and then to the believing* Gentiles, 11,—14. *Thanks God for what he had heard of their faith and love, and prays for the continuance of their knowledge and hope, with reſpect to the heavenly inheritance, and to God's powerful working in them, anſwerable to what had been wrought in the reſurrection and exaltation of Chriſt*, 15,—23.

TEXT.

PAUL an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

PARAPHRASE.

I *PAUL*, who have the honour of being an apoſtle of Jeſus Chriſt, (ſee the note on *Rom.* i. 1.) immediately ſent forth, authorized and qualified by him, to publiſh his glorious goſpel, and am called to this important office according to the ſovereign will of God, who of his own mere favour appointed me to it, I, in the execution of this high truſt, ſend this epiſtle under divine inſpiration * to thoſe Chriſtians at *Epheſus*, who, as members of the church there, are by profeſſion, and, as I truſt, really renewed and ſanctified by the Holy Spirit; and to thoſe believers there, or elſewhere, that have obtained mercy to be faithful to their light and obligations, in their adherence

NOTE.

* *And to the faithful* (και πιστοις without the article) might be tranſlated *even* to the faithful; for the particle (και) rendered *and*, frequently ſignifies *even* in the New Teſtament, when it comes between two nouns, the firſt of which has the article and the other not, as may be ſeen in many inſtances, where it is ſometimes tranſlated *and*, at others *even*, as in *ver.* 3. *Rom.* xv. 6. 2 *Cor.* i. 3. and xi. 31. *Phil.* iv. 20. *Col.* ii. 2. 2 *Theſſ.* ii. 16. 1 *Peter* i. 3. and ſeveral other places: And the word here rendered *the faithful* ſignifies alſo *believing*, or *believers*, or them *which believe*, and is often ſo tranſlated, as in *John* xx. 27. *Acts* x. 45. 2 *Cor.* vi. 15. 1 *Tim.* iv. 3, 10, 12. and v. 16. and vi. 2.; and ſo may intimate that faith and holineſs go together, or that all true believers are real ſaints, or holy perſons: But ſome have thought that *and to the faithful in Chriſt Jeſus* is added by way of intimation, that the epiſtle was directed to the reſt of the believers in the Leſſer *Aſia*, as well as thoſe at *Epheſus*; and whether this were the apoſtle's immediate intention or not, he doubtleſs deſigned it for their uſe, and for the uſe of all the churches of Chriſt in ſucceeding ages.

herence to the truth as it is in Jesus, and by virtue of their union with him, the only Saviour, from whom all their faith and faithfulness is derived, and in whom it is acceptable to God.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

2 May all the riches of divine *grace*, as consisting of the free favour of God, (see the note on *Rom.* i. 7.) and all its happy fruits, manifestations, and effects, which may be summed up in *peace* with him, with one another, and in your own souls, and is the peace that passeth all understanding, (*Phil.* iv. 7.) May all this, together with every kind of prosperity, abound towards each and every one of you here, till it be compleated in eternal felicity hereafter, from our covenant-God and Father in Christ, as the fountain and first moving cause; and from our Lord and Saviour Jesus Christ himself, as the purchaser and dispenser of all the blessings, that are comprehended in the peace, which he bequeathed to his disciples when he was going to the Father. (*John* xiv. 27.)

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

3 All possible honour and glory, thanksgiving and praise are infinitely due, and are chearfully paid by me, and ought to be so by you, to the ever-blessed God *, whose most endearing title formerly was *that* of the God of *Abraham*, *Isaac*, and *Jacob*, but who has now revealed himself under the still more encouraging and delightful character of God, even the Father, in the highest and most peculiar sense, of our Lord and Saviour Jesus Christ, his only begotten and eternal Son, and the Divine Mediator between him and us,

NOTE.

* God's *blessing us* is his *conferring all spiritual and heavenly blessings upon us* in his *peculiar love* to us, which distinguishes it from his bestowing only *spiritual gifts and providential bounties*, in a way of *common goodness*, which are not always blessings to those that have them; but our *blessing God* is only paying our solemn, grateful, and honourable acknowledgments of him, and ascribing glory to him, from the affection we bear to him, and the delight we have in him, on account of his own blessedness, and of the blessings which he confers upon us; and so our blessing him is not only distinguished from his blessing us, but likewise from those praises that redound, or are offered to God, but do not proceed from love to him as the principle of them. Thus it is said, *Psal.* cxlv. 10. that *all his works praise him, and his saints bless him.* because *they only* have such a love to God, as gives them pleasure in the thoughts of his glory, and in their ascriptions of it to him. Here again the particle *and* (see the note on *ver* 1.) may be taken *exegetically*, as signifying *even* the Father of our Lord Jesus Christ. But if we consider these as distinct characters, according to the view that our Lord himself gives of them, who ordered Mary Magdalen to say to his brethren, *I ascend unto my Father and your Father, and to my God and your God*, (John xx. 17. see the paraphrase there,) the matter is to be considered thus: The Father is Christ's *God* as *man* and *mediator*, and one *in covenant* with him, who was his hope and strength in every difficulty and danger, and gave him his reward: and he is his *Father primarily* with respect to his *divine nature*. as *his only begotten Son*, and *secondarily* with respect to his *human nature*. as that is *personally* united with *the divine*, and so comes into the relation of a higher sonship to the Father, than can belong to any mere creature whatever.

us, who, in the immenſe riches of his love and grace to thoſe of us, whether *Jews* or *Gentiles* * that are *ſaints and faithful in Chriſt Jeſus*, (ver. 1.) has freely and bountifully beſtowed upon us, not only ſome, but all, and all manner of ſpiritual bleſſings, that are heavenly in their nature, original, and tendency, and ſhall be compleated in the heavenly manſions †. They are already enjoyed in their beginnings and earneſts by us, and are ſecured, and taken poſſeſſion of in heaven for us, in and by Jeſus Chriſt, as our head and Saviour, and the only purchaſer of them, and grand medium of their conveyance to us.

4 According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love:

4 All this took its riſe and was prepared in the eternal counſel of God, wherein he eminently, and in a diſtinguiſhing manner, bleſſed us by a free grant of it all to us ‡; and it is brought to paſs according to, and in performance of his gracious and unchangeable purpoſe, even as he of his own mere love and favour has made a ſovereign choice of us in and together with Chriſt, as our great head and repreſentative, who as ſuch

NOTES.

* I cannot ſee ſufficient reaſon to think, with ſome commentators, that *bleſſed us* ought to be entirely confined to the *Gentiles*, and *that* merely in a *national* conſideration of them: For the apoſtle here, and in ſeveral following verſes, includes, together with *himſelf*, all thoſe whom he had ſtyled *the ſaints at* Epheſus, *and the faithful in Chriſt Jeſus*, and had ſaluted, as ſuch, in the two immediately preceding verſes; and though the church at *Epheſus* moſtly conſiſted of *Gentile* believers, and the grace of God to them is conſidered particularly and at large in ſeveral parts of the epiſtle; yet there were ſome of the *Jewiſh* ſort among them, as may be gathered from *Acts* xviii. 19, 20, 24, &c.; and this was commonly the caſe of all the churches of the Leſſer *Aſia*, and particularly of this church, whether it were the church at *Epheſus*, or not, as appears from *ver.* 12. of this chapter, where the apoſtle ſpeaks of thoſe among them, that *firſt truſted in Chriſt*, in diſtinction from the *Gentile* part of them; and *chap.* ii. 16, 18. he mentions *Jews* and *Gentiles*, as being *both reconciled to God in one body by the croſs of Chriſt*; and ſays, *through him we both have acceſs by one Spirit to the Father*; and ſurely, *we were by nature the children of wrath, even as others*, (chap. ii. 3.) can never be meant merely of the *Gentiles*, ſince the only doubt could be, whether the *Jews* were by nature children of wrath, as well as *Gentiles*; and not whether the *Gentiles* were by nature the children of wrath, as well as the *Jews*. And as the apoſtle often *varies* the perſon in this epiſtle, ſometimes ſpeaking in the firſt perſon plural *we*, and *us*; and and at others in the ſecond *ye* and *you*; it will hardly be found that he ever uſes the pronoun *we* and *us* in any paſſage, that could not belong to *himſelf* and the believing *Jews*, while *ye* and *you* frequently relate to things peculiar to the *Gentiles*; though, ſome few times, to things that were common to both.

† The words *in heavenly places* (εν τοις επουρανιοις) ſignify *in the heavenlies*, and ſo may relate either to *places* or *things*, in oppoſition to the carnal privileges of the *Jews*. and their notions of earthly bleſſings in the Meſſiah's kingdom.

‡ God's *chooſing us* may be conſidered, either as one inſtance of all thoſe ſpiritual bleſſings wherewith he hath bleſſed us, or as a model or plat-form in his own eternal mind, according to which he has bleſſed us with the other bleſſings; for the word (καθως) *even*, or *according as*, fairly admits of both thoſe ſenſes; and the apoſtle's ſaying this, inclusive of himſelf, who was a *Jew*, ſhews that God's eternal choice was not of *Gentiles* nationally conſidered, but was of *perſons* from among the *Jews*, as well as from among the *Gentiles*.

such is styled, by way of eminence, *his elect;* (Isa. lxii. 1.) which choice was made before the *foundation of the earth was laid*, even from all eternity: And this he has done, not because he foresaw that we would be holy, but that we might be so by a work of renewing grace begun here, and to be perfected hereafter, he having *chosen us to salvation through sanctification of the Spirit unto obedience*, (2 Thess. ii. 13. and 1 *Pet.* i. 2.) and that our holiness might not be in outward appearance only, but in sincerity and truth; such as is without hypocrisy and deceit, and, at length, shall be entirely sinless, without exception, in the sight of God, who searcheth the heart; and such as in great measure consists of, as well as proceeds from, that love unto God and one another, which works in us as under his all-seeing eye, and inclines us to keep his commandments without counting them grievous. And all this is the fruit of his love to us, who *hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* (2 Tim. i. 9.)

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

5 And God, in the same eternal decree, whereby he graciously separated us from the rest of mankind *, has fore-ordained us to the dignity of adoption into his family, that we might be brought into the relation of sons and heirs to God, and joint-heirs with Christ; and so might have a right to the heavenly inheritance, and to all the honours, privileges, and blessings, that belong to his children; some of which are to be enjoyed in this world, till they shall issue in all the glories of our adoption, that shall be consummated, both in soul and body, *at the manifestation of the sons of God*, in and for ever after their resurrection from the dead: (*Rom.* viii. 19, 23.) Which glorious adoption is designed and brought to pass, through our union with Jesus Christ, his eternal and only begotten Son, that we might be brethren to him, and he might be glorified in and by us, as he is the *first born among many brethren*, to *whose image we are predestinated to be conformed*, and who in all things has the pre-eminence; (*Rom.* viii. 29. *Col.* i. 18.)

NOTE.

* God's *choosing us in Christ*, as our common head, may relate to his singling us out in his love from others, whom he passed by or left to themselves; and some, putting a stop after, *before him*, join *in love*, at the close of the last verse, to the beginning of this; and his *predestinating us* may relate to the great and glorious things to which he chose us in Christ, that we, as the children of God, might have all blessedness and honour in and through him.

18.) and that we, through him, * might be brought to the moſt intimate union and communion with, and enjoyment of God himſelf, as a peculiar people appropriated and conſecrated to him, and *formed for himſelf, that we might ſhew forth his praiſe:* (Iſa. xliii. 21.) All which entirely proceeds from, and is owing, not to any worthineſs in us, nor to any neceſſity or obligation that lay upon him, but merely to that free determination of his own ſovereign will and pleaſure, which moved him to it, and which he takes the greateſt complacency in, above all the other purpoſes of his heart, as he *delights in mercy*. (Mic. vii. 18.)

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

6 His ultimate end in all this was † that, as his great *goodneſs*, *benignity*, or *kindneſs*, is that perfection of his nature, which ſheds a glory upon all the reſt, and which he rejoices in with peculiar delight, and on account of which he is infinitely amiable in himſelf, and worthy of all poſſible honour, bleſſing, and praiſe; ſo it might be illuſtriouſly manifeſted and diſplayed in the moſt endearing manner to the objects of his love, as ſuperlatively and adorably glorious; and revenues of admiration, bleſſing, and praiſe might be paid to his great name for it, who by the free determination and exerciſe of his grace, has rendered us acceptable to himſelf, as his children, in and through his firſt, and beſt, and eminently Beloved, even his own emphatically *dear Son*, (Col. i. 13.) in whom he is well-pleaſed, and for whoſe ſake, and on whoſe account, he is ſo with us, as we are looked upon and conſidered in him. (*Matth.* iii. 17.)

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

7 In this beloved Son, as our Head and Redeemer, and by virtue of our union with him, we, whom God has choſen, predeſtinated and accepted in him, (*ver.* 4, 5, 6.) have a complete and glorious deliverance from all evil, and a recovery to all bleſſedneſs, and *that* at the ‡ ineſtimable price of his own precious blood which he ſhed at his Father's call, in the moſt terrible

NOTES.

* *To himſelf*, or as it might be rendered *to him* (εις αυτον) may refer either to *Chriſt*, or to *God the Father*.

† Here is a noble, beautiful, and affecting gradation *from his grace to the glory of his grace*, and from the glory of his grace, to the *praiſe of its glory*.

‡ Several interpreters of no ſmall note have obſerved that the *tenſe* is here changed from the *paſt* to the *preſent*, which they ſuppoſe is to diſtinguiſh the bleſſings here mentioned as what we receive in time, from thoſe that were ſpoken of in the preceding verſe, as what was done in God's gracious acts concerning us from all eternity. But though this may be allowed, with regard to the bleſſings mentioned, *ver.* 4, 5. yet I much doubt whether there be any ſolid ground for this obſervation, as it relates to God's having *made us accepted in the Beloved*, which is the laſt thing mentioned before the alteration of the *tenſe*; for in the next following verſes, 8, 9, 11. the apoſtle re-aſſumes the *paſt* tenſe, where he ſays, *God has abounded toward us in all wiſdom and prudence, having made known to us the myſteries of his will*;

terrible manner, for the ſatisfaction of his law and juſtice in a way of atonement for ſin; ſo that on this account, in conjunction with all his ſufferings and obedience which were finiſhed at his death, we have free and full forgiveneſs of all treſpaſſes, (*Col.* ii. 13.) which includes, or draws after it, a deliverance from the curſe of the law and the wrath of God, from the power of ſin and Satan, and from the ſting of death, together with a recovery to all poſſible happineſs and glory in our whole perſons, which ſhall be perfectly enjoyed at the *redemption of our bodies:* And theſe, as well as all the reſt of the fore-mentioned benefits, are not from any deſert or worthineſs in us, but merely from the inexhauſtible fulneſs, excellence, liberality, and boundleſs overflowings of the free mercy and favour of God the Father *, as he of his own good pleaſure

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will; and we *have obtained an inheritance in Chriſt*, all which, as theſe interpreters themſelves allow, relate to the bleſſings beſtowed *in time*, as much as our *having redemption through Chriſt's blood, the forgiveneſs of ſins*, can be ſuppoſed to do.——As to the nature of this redemption, we may obſerve that the ſcripture ſometimes ſpeaks of redemption *by power*, as when God ſaid he would *redeem Iſrael* from their *Egyptian*-bondage with a *ſtretched-out-arm, and with great judgments.* (Exod. vi. 6.) But at other times it ſpeaks of redemption *by price*, as when the *houſes* and *lands* of *Iſrael* were to be redeemed by a proper price paid for them; and when a poor *Iſraelite*, who had ſold himſelf to a ſtranger, was to be redeemed by his kinſman's *paying the price of his ſale.* (See *Lev.* xxv. 23,—52.) And what the apoſtle here ſpeaks of is manifeſtly *redemption by price;* for that is the primitive ſignification of the word (απολυτρωσιν) here uſed, which is elſewhere called Chriſt's *having obtained eternal redemption*, (λυτρωσιν) by *his own blood;* (Heb. ix. 12.) and is expreſſed by his giving his life (λυτρον αντι πολλων) *a ranſom* or *price of redemption* for many; that is, by his dying in their room and ſtead for their deliverance from all the captivity, bondage, and miſeries, which ſin had ſubjected them to. Accordingly it is here called *redemption through Chriſt's blood;* and anſwerable hereunto, we are ſaid to be *bought with a price*, (1 Cor. vi. 20.) and what this price is we are told, when it is ſaid *ye were redeemed* (ελυτρωθητε) *with corruptible things, as ſilver and not gold, but with the precious blood of Chriſt;* (1 Pet. i. 18, 19.) and in the paſſage before us, they that *are made accepted in the Beloved*, ver. 6. are ſaid to *have redemption in him*, as in their public head and repreſentative, ſponſor, and ſurety, who has actually paid down the price of it for them, and is, and for ever will be, the ſubject of all its glory, and of all that merit and efficacy, whereby they are made partakers of it, to the forgiveneſs of their ſins in virtue of their union with him.

* *The riches of his grace* may indeed, by the conſtruction, refer to *Chriſt*, who is the neareſt antecedent; and therefore I have glanced at it in the paraphraſe: But it is more generally, and I think moſt properly, referred to the *Father;* becauſe *the glory of his grace* had been ſpoken of in the verſe next before it; and it is he that is meant in the progreſs of the diſcourſe, as the perſon who beſtows all the farther bleſſings, mentioned in the three following verſes: And though the endearing love and grace of our Lord Jeſus Chriſt was exceeding and abundant in redeeming us to God by his blood; yet all the bleſſings of ſalvation are moſt uſually through the ſcripture, and particularly in this epiſtle, aſcribed to the *Father's* grace, as their original ſource and fountain: And *the riches of his grace* are very conſiſtent with Chriſt's paying the full price of our redemption for the reaſons aſſigned in the paraphraſe, by which it appears that, how dear ſoever it coſt Chriſt, it is all entirely free, without the leaſt expence to us, or motive taken from any good in us; and the *riches* of the grace of God are magni-

fied

pleasure contrived, appointed, gave, and accepted of Christ; who also, in the greatness of his love, graciously consented to lay down his life for our ransom, without so much as our knowing or desiring it: And God has graciously appointed and revealed this, and laid out the way and method of freely making over all the benefit of it to us in a way of believing, and has freely given us faith therein, on Christ's account, for our own salvation. (*Chap.* ii. 8.)

8 Wherein he hath abounded toward us in all wisdom and prudence,

8 In the breaking forth and over-flowings of this rich grace, as from its fountain-fulness, God has abundantly manifested to us the highest wisdom and counsel, in contriving and executing his eternal scheme for advancing the glory of all his perfections, that his holiness, truth, and justice, together with every other attribute of the divine nature, might concur and harmonize with his grace, in saving us through Christ's redemption: (*ver.* 7.) * And, in this his abundant grace, he has given to us, at our conversion, the spirit of wisdom and revelation in the knowledge of himself and of his Son, (*ver.* 17.) *whom to know is life eternal;* (John xvii. 3.) and has made our *love to abound in knowledge and in all judgment, that we may approve things that are excellent;* (Phil. i. 9, 10.) and that the benefits of his own love and of Christ's purchase might be effectually applied to us through faith, whereby we are brought to trust in Christ, (*ver.* 12, 13.) are made *wise to salvation,* (2 Tim. iii. 15.) and are taught to know, regard, and practise our duty with understanding and discretion.

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

9 All this wisdom and prudence has God discovered and conveyed to us, by means of the gospel-revelation, and by the attending illumination of his Spirit in our hearts, as he therein has opened to us his gracious scheme of salvation by Jesus Christ for lost sinners of all sorts, and of what nation soever; which may be called a *mystery,* because it was from all eternity hid as an impenetrable secret in God's own breast, (*chap.* iii. 9.) and was but obscurely hinted in the dark types, promises, and prophecies of the

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fied in much higher and more affecting strains, by its most freely providing for an honourable forgiveness of our sins at so costly and self-denying a rate, as by delivering his own eternal, dearly beloved Son in our nature, to the worst of deaths, than if it had been granted by a mere act of sovereign prerogative, without any regard to the rights or satisfaction of justice.

* *All wisdom and prudence* in this verse may relate either to *God,* in his scheme of salvation by Jesus Christ, and discovery of it by the gospel, and in his actings toward believers; or may relate to *them,* in what he has wrought in them. The connection with *ver.* 7. may lead us to the *first,* and with *ver.* 9. to the *last* of these.

Old Teſtament, compared with the brighter and fuller revelation that is now made of it to the ſaints; (*Col.* i. 26.) and it is ſuch a great *myſtery of godlineſs*, and contains ſuch *unſearchable riches of Chriſt*, that, notwithſtanding the goſpel-revelation, it ſtill is hid from unbelievers, whoſe minds the god of this world has blinded; (2 *Cor.* iv. 3, 4.) and has breadths, and lengths, and depths, and heights, that ſurpaſs all the knowledge of true believers themſelves. (*Epheſ.* iii. 18, 19. See the note on 1 *Cor.* ii. 7.) And it may be called the *myſtery of his will*, becauſe it took its riſe merely from his own ſovereign will, according to his free determination, as ſeemed good in his ſight. (*Matth.* xi. 27. and *Luke* x. 21.) And this he reſolved upon from all eternity for his own glory, without the leaſt motive or inducement from any other whatſoever.

10 That, in the diſpenſation of the fulneſs of times, he might gather together in one, all things in Chriſt both which are in heaven, and which are on earth, *even* in him:

10 That in the laſt diſpenſation of God's grace under the goſpel-ſtate, which may be called *the diſpenſation of the fulneſs of times*, becauſe it is a completion of the various ſeaſons of his gracious dealings with the apoſtate ſons of men, and was introduced as ſoon as the time was fully come, which he had appointed for it, and had foretold in ancient prophecies, and in which all things were ripe for it by a general expectation of the Meſſiah, and by a moſt deplorable and univerſal degeneracy and corruption in doctrine and manners among both *Jews* and *Gentiles*, which made it the moſt ſeaſonable time of God's appearing for their help and recovery, and for magnifying the glory of his grace therein: At this fitteſt time, I ſay, he, in his adorable wiſdom, condeſcenſion, and kindneſs, took the opportunity to bring in this concluding adminiſtration of the richeſt mercy, that he might ſet to rights all the diſorder and enmity that ſin had introduced, and (ανακεφαλαιωσασθαι) by gathering together the ſcattered parts of intelligent creatures, might recapitulate, reduce, and place them in order again under Chriſt, as their head, including both the holy angels, as alſo the glorified ſaints in heaven *, and believing *Jews* and *Gentiles* of all nations and degrees of ſinners upon earth, by re-uniting them into one body for mutual affection and communion, and for joint-worſhip (*Phil.* ii. 9, 10. *Heb.* xii. 22, 23. and *Rev.* v. 11,—14.) under Chriſt, who is a head of confirmation and government to

NOTE.

* *All things* (τα παντα) in the *neuter* gender, is ſometimes uſed for *all perſons*, as appears from *Gal.* iii. 22. compared with *Rom.* xi. 32. in the firſt of which places, *he has concluded all under ſin*, the *neuter*, (τα παντα) and in the ſecond, *has concluded them all in unbelief*, the *maſculine* gender (τους παντας) is uſed.

to angels; a head of righteousness, of representation and redemption, as well as of the most peculiar influence and government, to the church that is gathered from among men; and a head of reconciliation to both the *Jewish* and *Gentile* sorts of them between themselves, and between God, angels, and them, (*chap.* ii. 14, 15, 16. and *Col.* i. 20.) that they might all be brought into a new state of peace and friendship with God and one another, and might be all set in their proper *place*, and all summed up and comprehended in Christ, as head over all things to the church. (*ver.* 21, 22, 23.)

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

11 In whom also, for the accomplishment of this great design *, we who are of the *Jewish* nation, who believe, have been admitted in our effectual calling, to a part and portion in, and have a right and title to, and possession in Christ our head of, the glorious inheritance of eternal life, † which is disposed of by sovereign grace to us, as it were by lot, and belongs to the adoption of sons, to which we were predestinated, (*ver.* 5.) according to the free and unchangeable purpose of God, who works with almighty energy, (ενεργουντος) not at random, nor from a necessity of nature to the utmost of what he could do, but according to the contrivance and direction of his infinite wisdom, and the free determination of his own good-will and pleasure, as to what he sees to be most fit and proper for him to do.

12 That we should be to the praise

12 That we, the natural seed of *Abraham*, to whom the gospel was first preached, and who first were

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* That this is meant of the believing *Jews* is plain to me, not only because the apostle here includes himself with the persons he is speaking of, (see the note on *ver.* 3.) but in the next verse describes them as those who *first trusted in Christ*, before the gospel was preached to the *Gentiles*; and then by way of distinction from them, he manifestly speaks of the *Gentiles*, ver. 13. who afterwards trusted in Christ also, when, upon the rejection of the unbelieving *Jews*, the gospel of salvation came to be preached to them; and that the *Jews*, and not the *Gentiles* at *Ephesus*, were the first that believed in Christ, appears from the account we have of their conversion, *Acts* xviii. 19, 24,—28. and xix. 1,—10.; and that the *Gentile Ephesians* were not the first converts among that sort of people is plain, because other *Gentiles* believed before them, as appears from *Acts* xiii. 45,—48.

† The word (κληρος) from which this (εκληρωθημεν) is derived, and is here rendered *we have obtained an inheritance*, signifies a *part* or *portion*, Acts viii. 21. *an inheritance*, Acts xxvi. 18. Col. i. 12. and *a lot*, Acts xiii. 19. with a manifest reference to God's ordering that the inheritance of the land of *Israel* should be divided among their several tribes *by lot*, Numb. xxvi. 55. the whole disposing of which was of the Lord: *Prov.* xvi. 33. All these senses may be included in what is here said of the *heavenly inheritance*. And as an inheritance peculiarly belongs to *children*, and the apostle here speaks of being *predestinated to it*, he seems to refer back to what he had said *ver.* 5. about their being *predestinated to the adoption of children by Jesus Christ*, which shews that it related, if not principally, yet at least equally, to *Jewish* as well as *Gentile* believers.

praiſe of his glory, who firſt truſted in Chriſt.

were brought to depend upon, and hope in Chriſt (προηλπικοτας εν τω χριστω) for all ſalvation, might be monuments of his grace, to its eternal glory, and might glorify him for his *mercy* in *making*, and his *truth* and *faithfulneſs* in *fulfilling*, *his promiſes*, which he granted to our fathers, (*Micah* vii. 20.) and which he has performed to us, as a people who were firſt taken into covenant with him, and to whom he primarily ſent his Son to bleſs us in turning us away from our iniquities; (*Acts* iii. 26.) and ſo the goſpel is the power of God unto ſalvation *to every one that believes, to the* Jew *firſt*, &c. (Rom. i. 16.)

13 In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe.

13 In whom thoſe of you that are of the *Gentile* ſort have alſo truſted, according to the nature and deſign of his laſt gracious diſpenſation under the goſpel ſtate *, and have obtained a right and title to the eternal inheritance equally with the believing *Jews*, when ye in due time came to hear the preaching of that bleſſed doctrine, which is infallibly and emphatically true, and the moſt important of all truths, as it contains the ſubſtance of the ſpiritual bleſſings, of which the ceremonial law was only a ſhadow, and has the higheſt atteſtation to it from heaven, as ſuch; even the glad tidings of ſalvation, as they are brought to you by the goſpel, which publiſhes it, and ſhows the way of attaining it, and aſſures every true believer of it; and which has been made effectual to the ſaving of your own ſouls through faith in Chriſt Jeſus. In whom alſo, by virtue of your union with him, after ye had believed in a ſaving manner, ye were ſtill further ſanctified, and more evidently impreſſed with the holy image of God, as wax is with the lineaments of the ſeal †: And as the ſealing of deeds of inheritance, is uſed to aſcertain its heirs of their title to it; and

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* This expreſſion in the *Greek* is *elliptical*. Our tranſlators have filled up what is wanting in it by re-aſſuming the word *truſted*, from the laſt clauſe of the preceding verſe; but, perhaps, it might be as well ſupplied by adding, inſtead of that, *have obtained an inheritance*, which had been affirmed of the believing *Jews* at the beginning of *ver.* 11. and is here again affirmed of the believing *Gentiles*.

† This *ſealing of the Holy Spirit of promiſe* is, I think, by no means to be confined to the *extraordinary* gifts of the Spirit, becauſe it is ſuch a ſealing as was an *earneſt of the inheritance*, which cannot be ſaid merely of extraordinary gifts; many having been endowed with them, who had not any ſecurity for heaven, or earneſt to aſſure them of it, and give them a part of the inheritance itſelf, as appears from *Mat.* vii. 22, 23. And therefore it ſeems neceſſary to refer this *ſealing of the Spirit* to ſome further work of grace in their hearts, beyond their firſt believing, whereby they were not only impreſſed with the image of the ſeal, but were likewiſe aſſured of their own perſonal intereſt in Chriſt, and in the heavenly inheritance, with a reference to which this ſealing of the Spirit is here mentioned: And this is evidently ſpoken of as a work *diſtinct* from that, which paſſed in them at their *firſt believing*, and as what followed *after it*; and therefore could not be of *the eſſence* of true faith.

and as merchants, after they have bought their goods, set their own seal upon them to distinguish them from others; so ye were assured of your personal interest in the eternal inheritance, or of your being heirs of God and joint-heirs with Christ, by his spirit of adoption, who is holy in his nature and operations, and has made you holy by his sanctifying and sealing you; and is the great promise of the New Testament, (*Acts* i. 4. and ii. 33. and *Gal.* iii. 14.) and *that* particularly under the character *of the Spirit of truth*, and the *Comforter;* (John xiv. 16, 17.) and who in his *sealing work* brings home and applies the promises with light and power to our own souls, for the establishment of our faith and hope in Christ. (2 *Cor.* i. 21, 24.)

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

14 Which Spirit as given to us, whether we be *Jews* or *Gentiles*, and as dwelling and working faith and love in us, (*ver.* 15.) and as sealing us, (*ver.* 13.) is a security, pledge and earnest of the glorious inheritance of the saints in light, and gives the plainest evidence to us of our right and title to it; and is indeed itself a part and fore-taste of it for our present satisfaction and joy, till we and all God's peculiar people, who were redeemed by the death of Christ, (*Titus* ii. 14.) and are his purchased inheritance *, shall be fully delivered from all sin and sorrow, and advanced to the possession of all possible glory, which was to be redeemed by our near kinsman, because we had forfeited it by sin, which accordingly he purchased for us, and to which he will raise us, when he shall *quicken our mortal bodies by his Spirit that dwelleth in us.* (Rom. viii. 11.) All this tends unto, and shall issue in the highest exaltation of the glorious name of God, the Father, Son, and Spirit: And that such wonderful grace should be extended to *Gentiles* as well as *Jews*, is for the greater illustration of his glory, that every subject of it might shew forth his praise, on account of the effectual application of the Holy Spirit, who enabled them to trust in Christ, and has sealed them to, and is the earnest of their inheritance, as well as on account of the *election* of the Father, who predestinated them to it, (*ver.* 4, 5.) and of the *redemption* of Christ, (*ver.* 7.) who purchased both it for them, and them for

NOTE.

* *Purchased possession*, may relate either to the *church of God*, which are a *peculiar people*, whom he *has purchased* with his own blood, (περιεποιησατο) 1 *Pet.* ii. 9. and *Acts* xx. 28.; or to *heaven* itself, which is spoken of as the *purchased salvation of the soul.* (περιποιησιν ψυχης) *Heb.* x. 39.; it having been so, when Christ *obtained eternal redemption* by his blood for us, *Heb.* ix. 12.

for it, and in whom they obtained have it. (*ver.* 11, 12.)

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

15, 16 In reflection therefore, on the grace of God, toward you of the *Gentile*, as well as *Jewiſh* ſort, in his chooſing, redeeming, and effectually calling you, (*ver.* 4, *&c.*) which is now ſtill more abundantly manifeſted by its peculiar and abiding effects upon you, I, who have your ſpiritual welfare entirely at heart, greatly rejoice in it * ; and ever ſince I received an account of the continuance and eminence of your truſt and hope in the Lord Jeſus, as your only Head and Saviour, and of the affectionate love that your faith in him has produced to all, without diſtinction, that bear his image and are his children begotten of him, whether they be weaker or ſtronger believers, attended with greater or leſſer infirmities, or of whatever denomination or party: Ever ſince, I ſay, I heard theſe comfortable tidings of the faith and love that are among you, and that abide with you, (κατ' ὑμας) and was thereby further aſſured of your having a real intereſt in all the forementioned benefits; my ſoul is filled with ſo much joy on your behalf, that † whenever I make my ſolemn addreſſes to God, eſpecially in my ſecret retirements every morning and evening, as well as on other occaſions, public or private, I bear you continually upon

NOTES.

* What the apoſtle ſays about his *hearing of their faith and love* is no proof, as ſome would have it, that he had not been the inſtrument of their converſion, or that he had never ſeen them; for though he ſpeaks of the *Theſſalonians*, as having received the goſpel by his miniſtry, 1 *epiſtle* i. 5, 6, 9.; yet he ſays to them, *chap.* iii. 6,—10. *when Timotheus came from you to us, and brought us good tidings of your faith and charity—Therefore, beloved, we were comforted over you*, &c. And writing to *Philemon*, whom he ſpeaks of as owing *even* his own ſelf to him, probably becauſe he was his ſpiritual father, *ver.* 19. he ſays, *ver.* 4, 5. *I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and towards all his ſaints;* and ſo his *hearing of the faith and love* of theſe *Epheſians*, as well as of the *Theſſalonians* and *Philemon*, moſt naturally relates to the accounts which he had received of their ſtedfaſtneſs, perſeverance, and increaſe in faith and love, ſince he left them, and during the ſpace of ſo many years as he had been abſent from them; this epiſtle having been wrote, according to the loweſt computation, about five years after the laſt time of his being at *Epheſus;* and his joy and praiſe on their account might be the greater, becauſe he then told them, by a prophetic *ſpirit*, of the danger they would be expoſed to from corrupt teachers, which would ſpring up among them. *Acts* xx. 29, 30.

† 'Tis not to be ſuppoſed that the apoſtle was *always* actually giving thanks, or praying for them; but his *not ceaſing* to do it, intimates the conſtancy of his remembrance of them in ſolemn prayer; and he ſeems principally to refer to his daily ſet times for that duty every morning and evening, according to the general cuſtom of the *Jews*, at the time of the morning and evening ſacrifice; and as that was called the *continual burnt-offering*, Exod xxix. 42. ſo they were ſaid to *ſerve God inſtantly day and night*, Acts xxvi. 7. and the diſciples were ſaid to be *continually in the temple, praiſing and bleſſing God*. Luke xxiv. 53.

upon my heart, which is enlarged for you, in a way of bleſſing and praiſing God for his grace beſtowed on you, and in a way of fervent ſupplication and prayer, as particularly remembring and mentioning you in my humble pleas with him.

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him:

17 That he, who is the covenant-God of our Lord Jeſus Chriſt, as he appointed and called him to, and qualified him for, and according to his promiſes accepted and rewarded him in his mediatorial work, as the Head and Saviour of the church * ; who alſo may be ſtyled *the Father of glory*, as he is infinitely glorious in himſelf, and in the whole ſcheme of ſalvation ; and is the fountain, author, and giver of all the glory, that Chriſt himſelf is poſſeſſed of in his human nature and office-capacity, and of all the bleſſedneſs and glory, that not only the angels, but the ſaints in heaven do, or ever ſhall enjoy in, through, and together with him ; and who is to be eternally admired and glorified for all this ; My earneſt ſupplication to God under theſe exalted and encouraging conceptions of him is, that he would pleaſe to increaſe the free communications of his enlightning and ſealing Spirit †, to lead you into further exerciſes of faith, love, and other graces, and into a ſtill more clear and experimental acquaintance and communion with him, as thoſe that are made wiſe to ſalvation ; and that he would yet more abundantly ſhed abroad his love in your hearts by the Holy Ghoſt, (*Rom.* v. 5.) to give you the brighteſt, ſweeteſt, and moſt aſſuring manifeſtations of his love to your own ſouls, in your further knowledge of himſelf in Chriſt ‡, as your own covenant-God and Father, and in your growing and approving acknowledgment of him (εν επιγνωσει αυτου) as ſuch.

18 I

NOTES.

* God the Father is the *God of our Lord Jeſus Chriſt*, as man and mediator; (ſee the note on *ver* 3.) and his being ſtyled the *Father of glory*, may be conſidered either as a *perſonal* character, to diſtinguiſh him not only from the *Son*, who is called the *King of glory*, and *the Lord of glory*, Pſal xxiv. 10 and 1 Cor. ii. 8. but alſo from the *Holy Ghoſt*, who is called the *Spirit of glory*, 1 Pet. iv. 14.; and ſo either of them *perſonally* and altogether *eſſentially*, may be called the *God of glory*, Pſal. xxix. 3. Or it may be conſidered as an economical character, to intimate, that all communicative glory is firſt derived from *the Father*

† *The ſpirit of revelation* is not to be underſtood of the *extraordinary immediate revelations* that were peculiar to inſpired men: For this *ſpirit of revelation* is what the apoſtle prays might be given to every member of the church; and ſo relates to what may be hoped for in common by all true believers as ſuch; and is a revelation peculiar to them in the *ordinary way* of ſpecial gracious illumination to their ſpiritual advantage, which our bleſſed Lord ſpoke of, *Mat.* xi. 25, 26, 27. and xvi. 17.

‡ *Him*, by the conſtruction, relates to the *Father of glory*, to whom the addreſs was made, rather than to Chriſt, who is mentioned only incidentally in the foregoing part of the verſe. However, to include both, I have conſidered it as the knowledge of God in Chriſt.

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints,

18 I humbly beſeech * him to give you the illumination of his Spirit in your hearts, for irradiating the eyes of your minds to ſuch an eminent degree, as that ye may know by daily experience, and with the utmoſt certainty and delight, what a ſincere and genuine hope yours is †, what excellent objects it is pitched upon, and what ſolid never-failing grounds ye have for that hope, to which God has called you externally by the goſpel, and internally by his ſpecial and effectual grace; and that by ſpiritual meditations, prelibations, and realizing views of faith, ye may know with lively ſentiments, juſt propriety and great compaſs of thought; and may know for yourſelves, what is the true nature and tranſcendent excellency of thoſe invaluable and immenſe treaſures of bleſſedneſs, which God, the Father of glory, hath provided, as an inheritance *according to his riches in glory by Chriſt Jeſus*, (Phil. iv. 19.) for holy ſouls; an inheritance which he has in the riches of his grace given to them, as his children, for an everlaſting poſſeſſion; which will make them exceeding rich and glorious, and conſiſts in the enjoyment of himſelf, who is their *portion and glory*; (Pſal. xvi. 5. and Iſa. lx. 19.) and which he counts it his glory to beſtow upon them, and will be eminently glorified by in them, (2 *Theſſ.* i. 10.) whom he has taken for his own inheritance, (*Deut.* xxxii. 9.) and on whom he, as it were, lays out all his riches to complete their felicity and glory.

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt, when he raiſed him from the dead, and

19, 20 My heart's deſire and prayer to God for all theſe comfortable, edifying, and confirming manifeſtations of his Spirit is, that ye may not only have the moſt deſirable inſight into the exceeding riches of his grace toward you; but may likewiſe underſtand and conſider, for your further encouragement and joy, what is the ſuper-abundant, tranſcendent, all-conquering greatneſs of his power, which has already exerted itſelf in our favour, whether we be *Jews* or *Gentiles* ‡, by its working faith in us, as he then infuſed

NOTES.

* The former part of theſe words (πεφωτισμενους τους οφθαλμους της διανοιας υμων) being the *accuſative* caſe after the verb *give* (δωη) *ver.* 17. is apparently governed by *that*; and ſo, with ſupplying that verb, might be more grammatically rendered, that he would give *enlightened eyes of your underſtanding enlightened*, which makes it a continuation of the prayer for ſtill farther enlightning, even *unto their knowing* (εις το ειδεναι) *what is the hope of his calling.*

† *Hope* is ſometimes put for that *grace* itſelf, *Rom.* v. 4, 5. and xv. 13. at other times for the *object* of it, *Col.* i. 5. and *Tit.* ii. 13.; and at others for the *grounds* of hope, *Ezra* x. 2. *Jer.* xviii. 12. *Lam.* iii. 29. and *Rom.* iv. 18. firſt clauſe; and, perhaps, all theſe ſenſes may be fitly enough taken in here, though the two laſt ſeem to be principally intended.

‡ The apoſtle here brings in *himſelf*, and his *Jewiſh* brethren, to ſhew that his love was not confined in this excellent prayer to *Gentile*-believers; and very probably, when he came to ſpeak of

and set him at his own right hand in the heavenly *places.*

infused a vital principle into our dead souls, and effectually subdued all the power, which Satan and this world had over us, together with the corrupt inclinations and desires of the flesh and of the mind, and the prejudices and enmity of our hearts, all which united their utmost efforts against God, and against his work upon us: (*chap.* ii. 1, 2, 3.) And I pray that ye may know the greatness of his power, which is continually employed for our safe defence, support, and preservation through all dangers and difficulties here, (1 *Pet.* i. 5.) and will be gloriously displayed in raising us up, body as well as soul, to a state of complete blessedness hereafter; as effected according to the same energy of the power of his might, which he effectually exerted in Christ himself, the Head of the church, when by his almighty power, as well as in a way of justice, he loosed the bands, and raised him up in his public capacity, as a triumphant conqueror over death and all the powers of darkness; (*Act.* ii. 24.) and when, in consequence of his resurrection, God, by the same omnipotent arm, exalted him in his human nature, to a state of all possible blessedness, majesty, and glory, and to a quiet everlasting possession of all royal dignities and delights in the highest heaven, and in things that pertain to his heavenly kingdom, as the reward of his sufferings, after he had by himself purged our sins, (*Heb.* i. 3.) which may be called in metaphorical terms, God the Father setting him at his own right hand, in token of the highest approbation and honour.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also

21 He has herein advanced him far above all creatures whatsoever in place and dignity, and with such supremacy and rule over even the greatest, as well as the least of them, as surpasses all thought and expression; he has invested him with uncontroulable authority and dominion over all demons and their chief in

NOTE.

of the *exceeding greatness of God's power toward them*, he reflected on that which was so remarkably exerted in his own conversion, *Acts* ix. 3,—9.; and *so to us-ward who believe, according to the working of his mighty power*, &c. relates to the mighty power that was put forth for the working of faith itself in their hearts at their first conversion, as well as in its subsequent acts toward them, till they should be brought safe to glory: And that it, at least, includes a reference to the first work of heart-changing grace, may be gathered from the apostle's speaking of it in the next words, as a power of the like kind with that *which wrought in Christ when God raised him from the dead*; and in correspondence thereunto it is called in some following verses, *chap.* ii. 1, 5. God's *quickning them that were dead in trespasses and sins*, and *quickning them together with Christ*; and is afterwards called, ver. 10 *his creating them in Christ unto good works*, which carries the highest idea of divine power, that is known in all the works of nature; and in that parallel epistle, *Col.* ii. 11, 12. it is called their being *risen with Christ through the faith of the operation of God, who raised him from the dead*; and their being *quickened together with him*, as those that were *dead in their sins, and in the uncircumcision of the flesh.*

also in that which is to come:

hell; and over all ranks and orders of angels in heaven; (*Col.* ii. 15. See *Heb.* i. 6, 14.) * and over all the princes and potentates, nobles, powers, and magistrates on earth, and over every person, dignity, or authority of what character soever, that is or can be ever known or mentioned, not only in this present world, but likewise in that which is future to us, even in the heavenly world, where he reigns in all his glory, *angels and authorities, and powers being made subject to him,* (1 Pet. iii. 22.) at *whose name every knee shall bow, of things in heaven, and things in earth, and things under the earth,* in token of their homage and subjection to him. (*Philip.* ii. 10.)

22 And hath put all *things* under his feet, and gave him *to be* the head over all things to the church,

22 And as the most absolute victory and power over enemies is signified by their being put under the conqueror's feet; (*Josh.* x. 23, 24.) so God the Father, in that universal lordship which he has given to Christ over all creatures, has placed all his enemies in a state of subjection to him, that he may have them entirely under his own power, and may reign as a rightful conqueror over them †, in such a way as he sees fit, till all their opposition to him, his people and cause, shall be entirely defeated, and they be all actually subdued under him, trampled on as his footstool, and finally destroyed by him: (*Psal.* cx. 1. and 1 *Cor.* xv. 25, 26.) And as the chief glory and delight of the Mediator lies in his *having power over all flesh, that he may give eternal life to as many as the Father hath given him;* (John xvii. 2.) so God in his infinite love to him and them, and in the righteous and honourable recompence of his sufferings and death for them, has given him absolute and universal

NOTES.

* *Principalities and powers* are applied to *good angels*, chap. iii. 10.; to *evil angels*, chap. vi. 12. and to *men*. Luke xii. 11 where the same words (αρχαι και εξουσιαι) are used, as here, and so they are translated with reference to *men*, Titus iii. 1.; and as the apostle here speaks of those that are *not only in this world, but also in that which is to come*, he, by just construction, includes them all, and intimates that there are different ranks, orders, and degrees of government and subordination among the holy angels, and evil spirits, in the future invisible state, as well as among men in the present visible world; and that Christ is far exalted above them all, even the highest of them, under what names or titles soever they may be distinguished. (See Dr. *Goodwin* on the place, Vol. I. Sermon 32.)

† Though the saints, as well as all other creatures, are certainly under Christ's Lordship and dominion, and in that sense are included in the *All things* that are *put under his feet*, according to the widest sense of that expression, as we have it, 1 *Cor.* xv. 25, 26, 27. and *Heb.* ii. 8; yet as in the *Corinthians* it is mentioned with a special reference to *subduing* and *destroying all his enemies*, so in the application of this passage here, it seems to be still more confined to that view; because Christ's universal empire over all things had been strongly expressed in the verse before, and then, in the next verse after, the church is spoken of as *his body* in distinction from *all things that are put under his feet*, and he is said to be head over all things *to the church*, or for their good.

ſal dominion in the kingdom of providence, as well as of grace, over all perſons and things, with this ultimate view and deſign *, that he may manage, overrule, reſtrain, order, and iſſue all events for the ſpiritual and eternal benefit of the catholic invisible church, inclusive of every true believer; and for the preſervation of the viſible church, that it may never be rooted out of the world: Yea, over and above all the fore-mentioned donations, God has added this, as the higheſt and moſt eminent gift of his love to him and to his church, that he, who is Lord of all, ſhould be in the deareſt, moſt intimate and peculiar relation, not only a head of guidance and government, but alſo of life and influence, and of tender care and protection to the whole, and every true member of it, which ſtand in as near and vital union with him, and have as effectual communication for activity, growth, and ſtrength from him, as the natural body has from its head,

23 Which is his body. the fulneſs of him that filleth all in all.

23 And which, taken all-together, are his myſtical body, and under that notion of them are his *relative* fulneſs, ſo that if any one, even the leaſt member of them, were wanting, he, as their head, would be incomplete, though in himſelf he is infinitely perfect, and has no need of them, but is the fund of all their ſupplies, as *out of his fulneſs they all receive grace for grace.* (John i. 16.) He fills all his members with his Spirit, and with the gifts and graces of every kind, which any of them have, or are found among them all, that by means of his word, officers, and ordinances, which he alſo fills with a divine energy, *they may be filled with the fruits of righteouſneſs,* (Phil. i. 11.) *and grow up in all things into him who is the head, till they come to a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt.* (Epheſ. iv. 10, 13, 15.)

RECOLLECTIONS.

How free and ſovereign is the grace of God! He from all eternity has choſen ſome, rather than others, to be ſons and heirs of glory, not from any foreſeen goodneſs in them, but merely from the good pleaſure of his will, who choſe them that they might be holy from a principle of love to him, as the means of their being happy

NOTE.

* This apparently relates, not to the *original conſtitution* of Chriſt's headſhip in the days of eternity, but to his *actual inveſtiture* with full power for completely executing its great deſign, as all the preceding inſtances of his exaltation do, in conſequence of his reſurrection from the dead, and his aſcenſion to heaven: And God's *giving him to be head* (υπερ παντα) *over all things*, or as ſome render it *above all*, may relate either to *his Lordſhip* over all things *in general* for the good of the church; or to his *peculiar headſhip* to the church itſelf, as the chief view and final upſhot of God's intention in the foregoing ſteps of Chriſt's advancement, which are mentioned in a beautiful gradation, till they reach unto, and iſſue in this higheſt and moſt eminent inſtance of it.

happy for ever. And, O how great is the happineſs of all ſuch! They are bleſſed with all ſpiritual and heavenly bleſſings, and accepted in the Beloved, in whom they have the forgiveneſs of ſins, and obtain the inheritance of eternal life, according to the riches, and to the praiſe of the glory of his grace. This is diſcovered to them in the goſpel, by means of which God abounds toward them in all wiſdom and prudence; and by this word of truth, the goſpel of our ſalvation, we are brought to know the myſteries of God's will about all theſe great and important things. O wondrous grace, that this goſpel ſhould be brought, and made effectual to *Gentile* ſinners! O happy ſouls, that are enabled to truſt in Chriſt for themſelves, and are ſealed by the Holy Spirit of promiſe to the day of redemption! How ſhould all this engage the ſaints and faithful in Chriſt Jeſus to glorify God for the riches of his grace toward them! And as the Father, Son, and Spirit, bear their peculiar parts in their ſalvation, how ſhould they abound in paying the honours that belong to them reſpectively, for electing, redeeming, and ſealing love, and wait, with faith and hope, in a courſe of holy obedience, for the perfecting of their final redemption! With what gratitude and joy ſhould we bleſs God for the faith and love, which he has wrought in our ſouls; for the hope, to which he has called us; and for the exceeding greatneſs of his almighty power, like that whereby Chriſt himſelf was raiſed from the dead, which has been, is, and ſhall ſtill further be exerted, to the ſalvation of every one that believes! How earneſt ſhould we be in our prayers, that God would give us yet more and more of the Spirit of wiſdom and revelation of the knowledge of him ſelf, and would ſtill farther enlighten the eyes of our underſtandings, that we may experimentally know what great and glorious things he has done and provided for us! And with what honour ſhould we think of Chriſt! To Him believers were choſen, and have redemption through his blood, and are ſealed with the Holy Spirit of promiſe! In Him all things in heaven and earth are gathered into one, that angels and ſaints, whether *Jews* or *Gentiles*, may be brought into a ſtate of mutual friendſhip, harmony, and peace. He is now aſcended in our nature, in which he roſe from the dead, to the higheſt heaven, and is enthroned in glory at the Father's right hand, infinitely above all orders of angels, and every created power and dignity that can be imagined in heaven and earth; and has an univerſal empire and dominion in the kingdom of Providence and grace, that all things might be managed, in a ſubſerviency to his own and his Father's glory, for the confuſion and deſtruction of all his enemies, and for the preſervation and everlaſting welfare of his church: He is their Head, and they are his myſtical body, every member of which is ſo near and dear to him, that he would count it an abatement of his own *relative fulneſs*, were he to loſe any one of them: But what a glorious Head of conſtant communication is our bleſſed Lord, that they may be filled, in his time and way, with all the fulneſs of God!

CHAP. II.

The apoſtle, ſtill farther to magnify the riches of God's free grace towards the Epheſians, *repreſents their deplorable ſtate by nature, whether they were* Gentiles *or* Jews, 1,—3. *Shews what a happy change divine grace had made upon it*, 4,—10. *And to enhance his grace, eſpecially toward the* Gentile *part among them, he calls upon them to reflect upon their former ſtate of heatheniſm, and the exceeding great privileges and bleſſings, which they were brought into by the goſpel, equally with the believing* Jews, *as one body with them*, 11,—22.

TEXT.

AND you *hath he quickened*, who were dead in treſpaſſes and ſins,

PARAPHRASE.

AS God, by the exceeding greatneſs of his power, (*chap.* i. 20.) raiſed the crucified body of Chriſt from the dead, and *that* as a public perſon; ſo by an operation

operation of the same almighty power toward them who believe, (*chap.* i. 19.) * he has also raised you up to a life of justification from the guilt of sin and condemnation of the law, as having forgiven you all trespasses; and has quickened you to a life of holiness in the renovation of your nature, as having delivered you from the power of sin, whereby ye were *alienated from the life of God*, (chap. iv. 18.) that he might fit you for living to him here, and for an eternal life in the enjoyment of him hereafter: He has thus quickened even those of you who were sinners of the *Gentiles*, as well as other believers, and who, during your unconverted state, were dead men, not indeed by a physical or natural death of the soul, which is immortal, or of the animal, or civil life, which still subsists though mortal; but in a legal and moral or spiritual sense, with respect to the favour and image of God, as persons that were dead in law for your transgressions †, and had received innumerable mortal wounds by sin, to the extinguishing of the life of God in you; and so, like persons stabbed through and through to death, were killed as it were over and over again, not by one sin only, but by many,

NOTES.

* This verse is improperly cut off from the first chapter, and made the beginning of the second; for neither *he has quickened*, nor any other nominative case and verb, are in the *Greek*. The sense therefore is to be supplied by something that went before, as it is afterwards expressed, *ver.* 5.; and the seven first verses of this chapter, and to on to *ver.* 10. are a continuation of the argument which the apostle had begun at the 19th and 20th verses of the preceding chapter. There he had spoke of God's *Working* in the *Ephesians* by *an exceeding greatness of power, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places:* Upon the mentioning of which, he, in the fulness and fervour of his heart, runs into a flow of thoughts about the height and glory of Christ's exaltation in the three following verses; then in the beginning of this chapter he reassumes the thread of his discourse, and gives us the reddition or counter-part of what was done in believers, correspondent to what had been done in Christ their Head, as they in conformity to him, and together with him, are quickened from the death of sin, and *raised up together, and made to sit together in heavenly places in Christ.* And though, in the first and second verses, the apostle speaks most immediately of the *Gentile* part among the *Ephesians*; yet, to shew that what he here says about their being dead in sin was not peculiar to them, but common to all persons, *Jews* as well as *Gentiles*, in their unregenerate state, he in the third and fifth verses speaks of the *Jews*, including himself, as having been *by nature the children of wrath, even as others*, (see the second note on *chap.* i. 3.) and as *dead in sins* before. (See the note on *Luke* ix 60.)

† Both these kinds of death and life may be here included, since the *Jews*, as well as *Gentiles*, are spoken of as *children of wrath*, which relates to a *legal* death; and as raised from that sort of death in which they *walked in sin*, and *in the lusts of their flesh*, &c. which relates to a *spiritual* or *moral* death, *ver.* 2, 3.; and since, as has been observed, (see the paraphrase on *chap.* i. 20.) Christ's rising in a public character, which this answers to, may be understood, not only of his *body*'s being quickened and raised from the grave, but likewise of his *discharge*, as the surety of his people, from the guilt and punishment of their sins.

ny, original and actual ſins, and by a multitude of all ſorts of offences and errors (τοις παραπτωμασι και ταις αμαρτιαις) in heart and life, which rendered you extremely miſerable and odious, and utterly incapable, like perſons corporally dead, of reviving again by any power of your own; or of living, breathing, moving, and acting in a ſpiritual manner toward God; or of having any comfortable communion with him, while ye, though dead in ſin God-ward, were not only alive, but lively and active, in all manner of tranſgreſſions againſt him and his law.

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

2 In which ſins (εν αις) as being ſtrongly addicted to them, and taking pleaſure in them, ye formerly, in the days of your heatheniſm and unregeneracy, conſtantly, freely, and progreſſively, moved and acted, under one form or another of them, like perſons that walked about in them, (περιεπατησατε) and willingly ran with the ſtream; according to the preſent corrupt age *, faſhion, and cuſtom of this evil world, which *lies in wickedneſs*; (1 John v. 19.) according to the will and deſire, inſtigation and rule of the devil as your prince, who is alſo the chief of the infernal powers, that are united as a body of mighty force into one kingdom under him, the ſeat of whoſe dominion is in the air, where on ſome occaſions he raiſes ſtorms and tempeſts, (*Job* i. 19.) and makes viſionary ærial repreſentations; (ſee the paraphraſe on *Luke* iv. 5.) and where he and his diabolical emiſſaries are continually roving about this lower world. (1 *Pet.* v. 8.) Ye walked, I ſay, according to the dictates of this prince of darkneſs, who is alſo ſtyled *the god of this world*, (2 Cor. iv. 4.) †. and is the chief ruler of thoſe foul ſpirits, by which, as by joint-concurrence, he works in the hearts of them that obey not

N O T E S.

* The word rendered *the courſe* (τον αιωνα) ſometimes ſignifies the *age*, and denotes the corrupt ſtate and condition of men in this world, as in 2 *Cor.* iv. 4. and *Gal.* i. 4.

† As theſe words lie in the *Greek*, the exact conſtruction is, *the prince of the power of the air, of the ſpirit which now works* (του πνευματος του νυν ενεργουντος) *in the children of diſobedience*; and ſo the devil is ſpoken of, not only as the *prince of the power of the air*, but likewiſe as *the prince of the ſpirit that works in the children of diſobedience*. Children of diſobedience is an *Hebraiſm* for *diſobedient perſons*, as here and in *chap* v. 6.; and perhaps, may mean thoſe that are moſt notoriouſly ſo, as *the ſons of Belial* uſually does: And the *ſpirit which works in the children of diſobedience* may mean either thoſe *demons* or *evil ſpirits*, that act under him as their chief, (ſee the note on *chap.* i. 21.) and are ſpoken of in the *ſingular* number, becauſe they are *one*, in their deſign and influence, though in themſelves *many*, as that *legion* of evil ſpirits which poſſeſſed the *Gadarene*, is ſometimes ſpoken of in the *ſingular*, and ſometimes in the *plural* number, *Mark* v. 7,—13. and *Luke* viii. 28.—33.; or we may underſtand it of that *wicked ſpirit* or *temper* in ſinners which the devil is the author of. (See *Zanchy*. and Dr. *Goodwin* on the place, and Mr. *Joſeph Mede*'s Diatribæ, Vol. I. pag. 30, &c. of his works.)

not the gospel, and is the exciter and manager of that malignant spirit, which evidently works in these sons of contumacy and unbelief, (εν τοις υιοις της απειθειας) who at this very day addict themselves to all iniquity.

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

3 Among which children of disobedience, (εν οις) all of us, as persons of the same depraved spirit and temper, way and walk, in the days of our unregeneracy *, even we *Jews* as well as the *Gentiles*, continually moved, lived, and acted, as I myself particularly did, while I was a proud Pharisee, persecutor, and blasphemer; and we were led away with divers lusts and pleasures, (2 *Tim.* iii. 6.) sometimes seeking to satisfy one, and at other times another of them, *such as the lust of the flesh, the lust of the eye, and the pride of life:* (1 John ii. 16.) Under the power of those evil propensions and workings of corrupt nature, which may be called *our flesh*, as it is conveyed to us by fleshly generation, and is inherent in us, we then walked according to the dictates and inclinations of the body of sin, gratifying, acting over, and indulging the irregular desires and appetites of the animal body in all its members, which are brutal †, and of the soul in all its powers and faculties, and particularly in its wishes and contrivances, which are diabolical; we therein freely consented and yielded to them, and chose them: And in opposition to what the carnal *Jews* boast of their privileges by birth, as the seed of *Abraham*, (Mat. iii. 9. and John viii. 33, 39.) and in distinction from the actual sins that any, whether *Jews* or *Gentiles*, have been guilty of by imitation and custom ‡, we, all of us universally by reason

NOTES.

* As in the epistle to the *Romans* the apostle proved first that the *Gentiles*, and then that the *Jews were all under sin*, insomuch that they were no better than those, *Rom.* iii. 9.; and did this to shew the necessity of justification and salvation merely by grace for one, as well as the other; so here, that he might magnify the exceeding riches of the grace of God to both these sorts of people, he having shewn in the two first verses that the *Gentiles* were in the most deplorable circumstances of sin and misery, goes on in this verse to shew the like concerning the *Jews*, including himself, before they were effectually called; and exactly parallel to this, he with the like view speaks of himself and *Titus*, who were *Jews;* (Tit. iii. 4, 5.) and the apostle *Peter*, writing to the scattered *Jews*, and putting himself in, speaks in like manner, 1 *Pet.* iv. 3.

† *Flesh* in the foregoing clause relates to the *whole man*, and so signifies *the corruption of human nature*, as in many other places of scripture; (see the note on *Rom.* vii. 5.) and is opposed to the spiritual and holy principle, which is called a *divine nature* in them that have escaped the corruption which are in the world through lust. (2 *Pet.* i. 4.) But here *flesh* manifestly signifies *the body*, and is opposed to the soul of man, to shew that the lusts of corrupt nature spread through body and soul, and are acted by both. (See the paraphrase on 2 *Cor.* vii. 1.)

‡ If we consult the scripture-use of the term *by nature* (φυσει) we shall find, that when it is applied to God, it relates to what he is (φυσει) *by his own nature*

reaſon of original corruption, which contains the ſeeds of all iniquity, and is interwoven with our nature, as derived, according to the law of ordinary generation, from an older father than *Abraham*, even from fallen *Adam*, our common head and repreſentative, in whom we all have ſinned; (*Rom.* v. 12.) we all, I ſay, by our natural birth, and as long as we continued in a ſtate of nature, deſerved, lay expoſed unto, and were under a law-ſentence of the wrath of God, which then *abode upon* us. (*John* iii. 36.) This was the caſe of every one of us, *Jews*, as well as, and equally with the *Gentiles*; of the elect and called of God among both, as well as of others, there being no difference *by nature* between us and the reſt of mankind.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

4 But, O matchleſs, ſurpriſing, and affecting grace! the infinitely holy and bleſſed God, inſtead of taking vengeance upon us for all this, as was reaſonably to be expected, has gone into a quite contrary courſe, becauſe he, who is *the Father of mercies*, and *delights in mercy*; (2 Cor. i. 3. and Micah vii. 18.) whoſe riches of mercy are moſt excellent and abundant, inexhauſtible and overflowing, to pity, help, and ſave ſinful and miſerable creatures, and to enrich them with the multitude of his mercies; this God, without any thing in us to induce him to it, has from all eternity ſet his love in a peculiar manner upon us, whom he has choſen and called, deſigning therein to bleſs us with all ſpiritual bleſſings in heavenly places in Chriſt. (*Chap.* i. 3, 4.)

5 In

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nature and perfections, in oppoſition to all *falſe gods*, Gal. iv. 8.; and when applied to *men*, it relates either to what remainders there are of *the light of nature* (φυσει) in mankind, that directs and excites them to *do the things contained in the law*, as in *Rom.* ii. 14.; or to what they are in *their natural ſtate*, *or by birth*, as when the *Gentiles*, in oppoſition to the covenant-privileges of the *Jews*, are ſpoken of as the *olive-tree*, which is wild *by nature*, (κατα φυσιν) and as the uncircumciſion which is *by nature* (εκ φυσεως) is oppoſed to the *Jews* by nature (φυσει). Theſe, I think, are all the places, beſides this before us, (τεκνα φυσει οργης) where the term *by nature* occurs, either in the Old or New Teſtament; and there is no appearance in any of them, that it ever ſignifies *by cuſtom*, or *by practice*, or *cuſtomary practice*, as ſome would have it here, which would indeed make the apoſtle guilty of a needleſs tautology; for their *cuſtomary ſinning* had been fully expreſſed in the former part of the verſe; but all theſe paſſages agree in expreſſing what belongs to the *nature* of the perſons to whom it is applied: And when we are ſaid to be by *nature children of wrath*, the word (τεκνα) *children* in its primary ſenſe, has a peculiar reference to *birth*; and, though it is ſometimes uſed in a laxer ſignification, it has a reſpect to being ſome way or other *born*; and as the apoſtle varies the word, and inſtead of that which he had uſed *ver.* 2. where he ſpoke of *children* (υιοι) *of diſobedience*, ſubſtitutes another that relates to perſons being *born*, and ſays, as it lies in the Greek, *were children by nature of wrath*, he ſeems to have done it with a deſign to ſtrengthen the force of the term *by nature*, as ſignifying, according to the *Hebrew* idiom, what we are in our *fallen ſtate of nature by birth*.

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

5 In this wonderful love, with which he of his own sovereign will and good pleasure has loved us, even when we *Jews*, as well as *Gentiles*, one as much as another, were in such forlorn, wretched, and desperate circumstances, as to be dead in sin, and so helpless, hopeless, and loathsome in our fallen state; He even then infused into us a principle of spiritual life, and recovered us to a state of favour with himself, in which is life, by virtue of our union with Christ, and in conformity to him, and together with him. (See the note on *chap.* i. 19, 20.) O astonishing instance of the free love of God*! and *that* particularly to those of the *Gentile* sort among you, that he should quicken you, and thereby deliver you, as well as us of the *Jews*, from all the sin and misery into which ye were so deeply plunged, and should bring you into a state of favour with himself, and give you a title to, the beginnings and earnest, fore-tastes and securities of, the whole of that *salvation, which is in Christ Jesus with eternal glory.* (2 Tim. ii. 10.)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

6 And as God the Father raised up Christ to glory, and set him at his own right-hand in heavenly places; so he has already raised us up, both *Jews* and *Gentiles* together, without distinction, *in him* as our head and representative†; and has already made us to sit together in the heavenly mansions *in him*, who has taken possession of them, as a forerunner and public person for us; and so we are complete, though not in ourselves, yet representatively, as comprehended in him, who is our covenant-head; and we are hereby assured, that in due time we shall certainly sit in heavenly places in our own persons, together with Christ Jesus, with one another, and with all the saints.

NOTES.

* As the apostle was himself much affected with the mercy of God to the *Gentiles*, and was gradually introducing his design of particularly enlarging upon that subject, which he most directly and professedly enters upon, *ver.* 11. and continues to the end of *chap.* iii. that he might the more affect their hearts with it; so in the run of his thoughts on the riches of God's grace in the whole of salvation to all that are made partakers of it, he often intermingles applications of it in a special manner to the *Gentiles*, as he seems to do here: But, to shew that the salvation of the *Jews* was also as entirely of grace, he includes them, as like objects of it, *ver.* 7. where he expresses it by the *exceeding riches of his grace, in his kindness towards* us, *through Jesus Christ*, with reference to all that had been said before about it, as equally extended to both sorts of believers.

† It is the observation of several judicious divines, that the apostle in the preceding verse speaks of our being quickened *together with Christ*, but here of our being raised up together, and sitting in heavenly places together *in Christ*, (ἐν Χριστῷ) which distinguishes our being *raised up*, &c. *in Christ*, from our being *quickened with him*; and shews that *quickening* relates to what is already done in, or upon us, and that *raising us up, and our sitting in heavenly places*, relates not to what is done *personally* in or upon us, but to what is done in *the person of Christ*, as our head and representative, *for us*, and cannot well be understood, with tolerable propriety, in any other sense.

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness towards us, through Christ Jesus.

7 All which God has done to this very end and purpose, that in all succeeding ages of this world he might set forth an illustrious pattern, pledge, and earnest of the transcendent excellence and super-abounding fulness of his free favour, which he will manifest under the gospel-dispensation, both to *Gentiles* and *Jews*, as it has been exemplified in acts of special goodness, and endearing kindness, towards us of both sorts, through the person, merit, and mediation of Jesus Christ, our only Saviour, for the encouragement of all sorts of sinners, *which shall hereafter believe on him to life everlasting:* (1 Tim. i. 16.) And his further design herein was, that he might for ever demonstrate and display, the super-eminent glory of his grace in all its fulness, and with the brightest evidence in the world to come; when all its riches in every imaginable instance of his peculiar and distinguishing friendship towards us, through Jesus Christ, will shine with the highest lustre, and be laid out with the greatest profusion upon us, together with all his children, to make up the glory and blessedness of the heavenly state, which is coming on, to the admiration, joy, and praise of saints and angels, through the endless ages of eternity.

8 For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God:

8 For, as I hinted above, (*ver.* 5.) the whole of your salvation, who were *Gentiles*, as well as ours who were *Jews*, is from first to last, entirely a free and undeserved gift; it is all owing merely to the good-will and favour of God, that any of you are interested in the several forementioned blessings of a spiritual and eternal salvation, which are conveyed to you through faith, not by any virtue in itself, but as the means of God's own appointment, whereby ye received Christ, and rested alone on him for all salvation, that the honour of it may be reserved entirely to his grace. (*Rom.* iv. 16.) And this faith itself, as well as every other benefit which is brought home and applied by it, is not the product of any natural principle in yourselves, not of your own good dispositions, or of the power of your own free-will, or of any improvement that ye were capable of making of the gospel itself; but it is all the free gift of God, who, of his own sovereign will and pleasure, graciously wrought it in you by the power of his Spirit; ye having *believed through grace*, (Acts xviii. 27.) and it being *given to you in the behalf of Christ, to believe on him.* (Phil. i. 29.)

9 Not of works, lest any man should boast:

9 Neither the salvation itself, nor the faith whereby ye are made partakers of it, is owing to any good works done by you, as the meritorious or moving cause of it: As there was certainly nothing of that

kind

kind to be found among the *Gentile* part of you, to induce the great and holy God to shew such high favour to you, who in violation of the light and law of nature practised all abominable iniquities; (*Rom.* i. 18,—32.) so there was nothing to engage God's love and kindness among the *Jewish* part of you, who, in contradiction to the clearer light, and higher obligations of supernatural revelation, had shamefully perverted and transgressed the law of *Moses* in numberless instances: (see *Rom. chaps.* ii. and iii.) But God has manifested his grace in your respective recovery from these guilty and deplorable circumstances, that all pretences might be equally cut off from one and the other of you, as if it were owing to any works of righteousness performed by you, (2 *Tim.* i. 9. and *Tit.* iii. 5) lest any one among you, should be so vain-glorious, as to take a share of that honour to himself, which belongs to God alone, (1 *Cor.* i. 29, 30, 31.) or should vaunt and glory in himself, as if he had done something to render him worthy of mercy, (*Rom.* iii. 27. and iv. 2.) which indeed in this wretched state of things was absolutely impossible.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

10 For all of us, whether *Jews* or *Gentiles*, were so far from having done any works spiritually good, previous to our conversion, that every thing of that kind is *the effect and consequence*, and not *the cause* of the grace of God towards us, who, as believers and saints, to allude to the fine composition of a *poem*, (ποιημα) are a curious piece of God's forming by a special operation of his infinite wisdom, as well as almighty power, answerable to that, by which he at first brought forth the beautiful and harmonious fabric of this world out of a confused chaos: We were thereby created a-new in Christ Jesus, and by virtue derived from him, as the head of our recovery, unto the bringing forth of all the good works that are now found with us, which we were utterly incapable of before; but which God, in his eternal scheme of salvation, chose us to, (*chap.* i. 4.) and which in the counsels of his will, and by a work of preventing grace, he prepared us for, (προητοιμασεν) that we, as new creatures, might live in the practice of them, and persevere therein to the end.

11 Wherefore remember that ye *being* in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands;

11 Now therefore, to apply this in a particular manner to the *Gentile*-converts among you, that ye may be kept humble, and deeply affected with all the amazing grace which has been extended to you, I beseech you to call to mind, and seriously reflect upon your former deplorable state and condition, namely, that before Christ and the gospel were made known to you, ye were idolatrous heathens, wallowing in all

all the defilements of apoſtate nature, and deſtitute even of the ordinance of circumciſion, which by God's appointment was an external ſign and token of a covenant-intereſt in him, and of the renovation of the heart, (*Gen.* xvii. 10. and *Deut.* xxx. 6.) and was to the believing *Iſraelites, a ſeal of the righteouſneſs of faith;* (Rom. iv. 11.) and ye not only were, but ſtill are, ſpoken of in a way of contempt and reproach by the carnal *Jews* *, as an uncircumciſed people, that have nothing to do with God's gracious covenant, or any of its privileges or means of ſalvation: Ye are thus ſpoken of by thoſe, that pride themſelves in being deemed the circumciſed people of God, as having that diſtinguiſhing mark upon their bodies, which was made by the hands of men, but which to the unbelieving *Jews* is only circumciſion in the fleſh, in diſtinction from that which is wrought in the heart, without human hands, by the Holy Spirit. (*Col.* ii. 11.)

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world:

12 I entreat you to remember, that all along, during your ſtate of *Gentiliſm* and unregeneracy, ye really were ſeparate from Chriſt, (χωρις Χριστου) as having no knowledge of, or faith in, the only Saviour, or any vital union or communion with him, or any claim to the bleſſings of the goſpel, that are purchaſed, revealed, and brought in by him: Ye alſo then were foreigners to all the peculiar external privileges, ſacred as well as civil, that belonged to the viſible church of the *Jews*, (Rom. ix. 4.) and to all the internal ſpecial bleſſings that pertained to the true *Iſraelites* among them; ye having at that time no relation to them, or union and fellowſhip, or right of citizen-ſhip with them, as a religious, any more than a political body; and ſo were far from God, and from all ſpiritual life and happineſs: And ye were excluded, like ſtrangers, from the pale of the covenant of grace †, which, in oppoſition to the covenant of works,

NOTES.

* *Uncircumciſion* and *circumciſion* are here put for the *uncircumciſed* and the *circumciſed*, as they manifeſtly are in *Rom.* ii. 26. (See the note there.)

† *Chriſt* was the great promiſe of the Old Teſtament, as he was characterized by the *ſeed of the woman*, and *the ſeed of* Abraham, *of the tribe of* Judah, *and of the family of* David; and as all the other promiſes of the covenant of grace were ſummed up and centered in this, they are ſpoken of here, and *Acts* ii. 39. and vii. 17. and xiii. 32. and xxvi. 6, 7. and *Rom.* iv. 14, 16. and *Gal.* iii. 17, 19, 22, 29. in the *ſingular* number, as if they were but one promiſe: But as this promiſe was iſſued out under various editions and enlargements at ſeveral periods, *viz.* to *Abraham*, and to him and his ſeed, and after the giving of the law, it is called here, and *Rom.* ix. 4. (ſee the note there) in the *plural* number *the covenants*, though for ſubſtance it was one and the ſame covenant, which conſiſted of many promiſes, or was all made up of free and gracious promiſes, in oppoſition to the covenant of works; and, among others, that covenant of promiſe which was made with *Abraham*, and had the ſign of *circumciſion* annexed to it,

works, consists of many exceeding great and precious promises, that were delivered with various enlargements in the publication of them at different times, and all centered in Christ and salvation by him, in whom all nations were to be blessed; (*Gen.* xxii. 18. and xxvi. 4.) and being in these miserable, helpless, and abandoned circumstances, ye neither had, nor could have any solid, rational, or well-grounded hope of deliverance from deserved wrath, much less of a glorious resurrection of the body, and an inheritance of eternal life; yea, with respect to the knowledge, belief and fear, worship and profession of the only true God, ye really were *practical* and *speculative* atheists, (ἄθεοι) and lived, as such, after the course of this world, (*ver.* 2.) and in all parts of the earth wherever your lot was cast; and consequently, ye then had no spiritual communion with him, or gracious communications from him; ye neglecting him, and being neglected by him, while ye worshipped and served only them *that are by nature no gods.* (Gal. iv. 8.)

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

13 But now, unworthy as ye were, and unlikely to find mercy, ye, through the astonishing dispensation of divine condescension and grace, are brought into a special relation and union to Christ, the only Saviour, by means of the gospel, and through faith in him; so that ye, who in the days of your former unregeneracy were in a perishing state, far from God, (*Psal.* lxxiii. 27.) and far from Christ, and from his church and covenant, and from all good hope of salvation, (*ver.* 12.) are recovered to a state of friendship with God, and of intimate communion with him and with his church, and to a humble hope and confidence in him, according to his covenant, into which he has taken you, through the merit and application of the atoning blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

14 For he is the great and only peace-maker, medium, and center of union between God and us and one another, whether we be believing *Jews* or *Gentiles:* And our reconciliation to God and each other, after all the variance that has been between him and us, and between us among ourselves, is brought about alone by him, who has united the believers of both these two grand divisions of people into one church or fold under himself, as their great Shepherd,

NOTE.

it, is by no means to be excluded, but seems rather to be particularly referred to, because the apostle had just before been speaking of *circumcision*, which was a peculiar privilege of the church of *Israel*, and the external token of their visible covenant-relation to God, in which the *Gentiles* formerly had no share or interest.

herd, (*John* x. 16.) and has cemented them together in heart and affection, as one family, or myſtical body, that are partakers of the ſame privileges by the goſpel: (*Gal.* iii. 28, 29.) And as there was a wall of ſeparation in the temple, under the Old Teſtament-economy, between the court of *Iſrael* and the court of the *Gentiles*, which admitted the former to, and excluded the latter from, a near acceſs to God in the holy place; and as this wall was emblematical of the ceremonial law, which kept the *Jews* and *Gentiles* at a diſtance from each other, and the *Gentiles* at a diſtance from God, Chriſt has now demoliſhed or taken away that, and every other mark of diſtinction and diſtance between us, who were of different nations, by introducing a better and more extenſive diſpenſation of grace, wherein believing *Gentiles* are allowed to make as near acceſs to God, and to be partakers of all the privileges of his ſanctuary, (which was typical of the goſpel-church) as fully as the believing *Jews*.

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himſelf of twain, one new man, *ſo* making peace;

15 He has done this, as having by his crucifixion in the fleſh, (*ver.* 16.) fulfilled, and ſo put an end to, vacated and diſannulled the force, and taken away the obligation of any longer obſerving that *, which had eventually proved the occaſion and cauſe of the moſt inveterate animoſity and hatred, oppoſition and contention, with regard both to ſpiritual and temporal concerns, between the *Jews* and *Gentiles*, even the ceremonial law, which was a ſyſtem of poſitive precepts, conſiſting of abundance of ritual inſtitutions, that in themſelves were of an indifferent nature, and were obligatory to the *Jews*, only by virtue of a divine command. Chriſt, I ſay, has aboliſhed theſe by his death, to the end that, as the great Head, in whom all things were to be gathered in

NOTE.

* *The enmity*, here ſignifies the *cauſe* of enmity by a uſual metonymy, which puts *the effect* for *the cauſe*, in like manner as *Chriſt*, who is the procuring cauſe, the author, the maker, and giver of peace, was called in the preceding verſe *our peace*; and ſo by *the enmity* is meant *the ceremonial law*, which was as a wall of ſeparation between *Jews* and *Gentiles*, and in the next words is ſtyled *the law of commandments contained in ordinances*, by way of diſtinction from the *moral law*, that great rule of righteouſneſs, which, as ſuch, neither was, nor can be aboliſhed, as the apoſtle ſays this law is. And in the parallel epiſtle to the *Coloſſians*, chap. ii. 14, 16, 17. this ceremonial law is called the *hand-writing of ordinances*, ſo far as they related to *meats and drinks, new-moons and holy-days*, which were a *ſhadow of things to come, the body of which is Chriſt*. And this was the law, that occaſioned the moſt bitter enmity between the *Jews* and *Gentiles*, as it was zealouſly contended for by one, and violently oppoſed by the other, and kept up ſuch a diſtinction and difference between them, as made them refuſe the offices of common civility to each other, which was carried to ſuch a height of uncharitableneſs among the carnal *Jews* againſt the poor *Gentiles*, as even to *forbid the apoſtles to ſpeak to the* Gentiles *that they might be ſaved*. 1 *Theſſ.* ii. 16.

in one, (*chap.* i. 10.) he might unite both these distant parties to each other; and that he might make out of both one church, formed, as new creatures, according to the image of God by the renewing of the Holy Ghost, and framed together for gospel-worship and new obedience, and equally partakers, by a new constitution under him, of all the blessings that pertain to the kingdom of grace in this world, and kingdom of glory in that which is to come. In this manner he has brought about an entire harmony and friendship between believers of all nations among themselves, as one spiritual body, they being united by faith and love to him, and to one another in and through him.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

16 And that he might not only bring *Jews* and *Gentiles* into a state of spiritual and holy friendship and communion one with another; but might likewise make up the great controversy that lay between God and each of these parties, on account of their transgressions of the law, which they respectively were under, and might bring believers of both sorts, without any further distinction of nations, into a state of peace and favour with God in one church, or mystical body, of which Christ is the Head *, he has reconciled them to him by virtue of his sufferings on the cross, *when 'his own self bore our sins in his own body on the tree; and once suffered for sins, the just for the unjust, that he might bring us to God;* (1 Pet. ii. 24. and iii. 18.) he having thereby not only taken away the ground of enmity that had so long subsisted between *Jews* and *Gentiles*, by abolishing the ceremonial law, but having also *taken away sin by the sacrifice of himself*, which had made the breach between *God* and *them* severally, and had cast him and them into a state of enmity to each other.

17 And came and preached peace to you which were afar off, and to them that were nigh.

17 And in pursuit of this great and blessed design, that it might be effectual to both these parties of men, he came in the ministry of his servants after his ascension to heaven, and by the powerful operation of his Spirit, and published the glad tidings of restored peace and friendship to those of you that were *Gentiles*

NOTE.

* *In one body* may relate either to Christ's *mystical body, the church*, of which he is Head, as it is styled, *Col.* i. 18. with regard to which it is said of all believers, that *being many, they are one body in Christ, and every one members one of another*, (Rom. xii. 5.) or it may relate to *the natural body of Christ*, with regard to which it is said, (*Col.* i. 21, 22.) *Ye that were some time alienated, and enemies in your minds by wicked works, yet now has he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight.* And as the epistle to the *Colossians* is similar to this, and casts great light upon it, we are naturally led to take in both these senses.

tiles in a ſtate of nature, and as ſuch were far from God, and Chriſt, and the covenant of promiſes, and far from any good hope toward God, and from a ſtate of favour with him: (*ver.* 12.) And he made this preaching of the goſpel effectual to the ſalvation of thoſe believers * of the *Jewiſh* nation, who had the goſpel of peace preached to them; and ſo, without diſtinction of nations, he has brought ſome of both ſorts into a ſtate of peace and friendſhip with God and one another, they being all one in Chriſt without any difference.

18 For through him we both have acceſs by one Spirit unto the Father.

18 For ſuch is the efficacy of Chriſt's death, and of his goſpel, attended with the power of his Spirit, toward ſinners of all nations, that in his name and through his mediation, who ſpeaks of himſelf as *the door* of entrance, and *the way to* the Father, (*John* x. 9. and xiv. 6.) all of us, whether we be believing *Jews* or *Gentiles*, have equal liberty of drawing nigh to God, and coming to him by faith in prayer, and in every other ſacred ordinance, and are introduced like favourites into his gracious preſence, that we may freely pour out our hearts before him, and offer up our addreſſes to him with humble confidence of being heard and anſwered; and ſo, according to the ſcheme of goſpel-worſhip, anſwerable to the economy of ſalvation, we have this comfortable acceſs into the holieſt through the blood of Jeſus, (*Heb.* x. 19.) by the guidance, aid, and aſſiſtance of one and the ſame Spirit, who is given to true believers of both ſorts, as the Spirit of grace and ſupplication, and the Spirit of adoption, to encourage and enable us to come to God the Father, as the Father of our Lord Jeſus,

NOTE.

* *By them that were afar off* is undoubtedly meant the *Gentiles* before their converſion, as they had been deſcribed under this character, *ver.* 12, 13.; and, in oppoſition to theſe, *by them that were nigh*, is not meant them that *were made nigh by the blood of Chriſt*, as the apoſtle had ſpoke of the believing *Gentiles*, ver. 13.; but it is meant of the *Jewiſh* nation, who, on account of their external relation to God, as his viſible church, were ſaid to be *a people near to him.* (Pſal. cxlviii. 14.) Now according to that ancient prophecy, *Iſa.* lvii. 19. where God ſays, *I create* the fruit of the lips, *Peace, peace to him that is afar off, and to him that is near.* Chriſt, in his *perſonal* miniſtry, came to the *Jews*, who, by reaſon of their viſible relation to him, as the God and King of *Iſrael*, are called *his own*, to whom he came, *and his own received him not:* (John i. 11.) And his being moſt immediately *ſent to the loſt ſheep of the houſe of* Iſrael, (*Mat.* xv. 24.) his perſonal miniſtry was chiefly confined to them. But as the apoſtles and others of his ſervants preached by his commiſſion, and in his name and ſtead, as ambaſſadors for him, 2 *Cor.* v. 18, 19, 20.; ſo he may be ſaid to have preached to *Jews* and *Gentiles* by them, in like manner as he is ſaid to have preached by his Spirit to the old world in the miniſtry of *Noah*, 1 Pet. iii. 19. This is what our apoſtle calls *Chriſt's ſpeaking in him*, 2 Cor. xiii 3.; and this I take to be principally intended in the words before us.

Jesus, and as our reconciled God and Father in him. (*Rom.* viii. 15.)

19 Now therefore, ye *Gentile* believers, being reconciled and brought nigh to God, are no longer strangers to him and his covenant of promises, nor aliens from the common-wealth of *Israel*, and from the privileges of their church-state, as ye formerly were; (*ver.* 12.) but, like free-men and fellow-citizens of the heavenly *Jerusalem*, ye are now entitled to, and made joint-partakers with the believing *Jews*, of all the blessings that pertain to the inheritance of the saints; and not only so, but ye are brought into a near relation to God, as domestics that dwell in his house, and are employed in his service under his special care, and as children of your heavenly Father by regeneration and adoption, and consequently *heirs of God through Christ:* (Rom. viii. 17. and Gal. iv. 7.)

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God;

20 And ye are still more closely united to Christ, and to God in him, not only as citizens to their sovereign, and as children to their father; but as a building to its foundation, which is another figure under which the church of Christ may be considered in its relation to him, (1 *Pet.* ii. 4, 5.) who is a sure foundation, which God himself has laid in *Sion*, besides which no man can lay any other, but which is ministerially laid both by my preaching, (1 *Cor.* iii. 10, 11.) and by the doctrine of the twelve apostles, as master-builders, under Christ, in the New Testament-dispensation; (*Rev.* xxi. 14.) as it also has been in the writings of the ancient prophets, (*Psal.* cxviii. 22. and *Isa.* xxviii. 16.) which testified of Christ: (*John* v. 39.) The doctrine of all these is for substance the same, with regard to eternal life and salvation by Jesus Christ, who is not only the rock, on which he has built his church; (*Matth.* xvi. 18.) but is also the principal corner-stone, which unites, holds, and binds together both believing *Jews* and *Gentiles* in himself as one church, and gives strength, solidity, and beauty to the whole spiritual edifice that is erected upon him *.

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone;*

21 In union with whom, and by virtue derived from him, the whole fabric of the universal church, consisting of believing *Jews* and *Gentiles*, and every member of it, being placed in proper order for the

21 In whom all the building, fitly framed together, groweth unto an holy

NOTE.

* *The heads* of *Israel* that bore the weight of government, and were their glory, are called the *chief*, and the *stay*, or, as it is in the *Hebrew* (פנות) *the corners of the people;* (1 Sam. xiv. 38. and Isa. xix. 13.) accordingly Christ is called the *chief corner-stone*, and *the head-stone of the corner*, Psal. cxviii. 22.; because the church depends as entirely upon him, as its *foundation*, when considered in allusion to a house or building, as it does upon him, as its *head*, when considered in allusion to a natural and political body. (Vid. *Beza* in loc.)

holy temple in the Lord:

uſe of the whole, riſes up like a great pile of living materials into a ſpiritual building, by a continual addition of new converts, and by a further growth of each of them, which are animated and influenced by their living foundation, unto the completing of a ſacred temple; not like that of ſtones, which God ordered to be built at *Jeruſalem*, and was typical of this: But a temple of a ſpiritual nature, even his church, which is formed by and for Chriſt, and is dedicated to him, and inhabited by him, who is *the Lord of his own houſe*, (Heb. iii. 6.) in which he manifeſts his gracious preſence, diſplays his glory, and is worſhipped and glorified.

22 In whom ye alſo are builded together for an habitation of God through the Spirit.

22 In whom, as vitally united to him, and framed into the order of the goſpel by his authority and influence, and in his name, ye alſo, as a particular church made up of *Gentile* and *Jewiſh* believers, are built together, without difference of privileges and benefits, as a living temple, which God has conſecrated for himſelf, and reſides in, as he alſo doth in the heart of every true believer, by the ſpecial preſence, light, and grace of his Holy Spirit, *who dwells in you, and ſhall be in you*, (John xiv. 17.) till ye be received up to himſelf in glory.

RECOLLECTIONS.

How deplorable is our ſtate by the fall! We were dead in treſpaſſes and ſins; children of wrath by nature, and of diſobedience by practice; and ſtrongly addicted to a gratification of all abominable appetites of the ſoul and body, according to the evil cuſtoms of this world, under the power and influence of Satan, who rules and works in us by our own free conſent. But how amazing is the grace of God, in recovering ſinners of theſe characters from this hideous ſtate! He is rich in mercy toward them, through Jeſus Chriſt, in the greatneſs of his love, with which he has loved a choſen people among them, and which he manifeſts with endearing kindneſs in all the ages of time, and to an endleſs eternity: He quickens them from their death in ſin, to a life of righteouſneſs, by virtue of, and in conformity to their riſen Saviour; and highly advances them in him, as their head, in whom they, though not perſonally, yet *repreſentatively* are already raiſed up, and made to ſit together in the manſions of heavenly glory, till they ſhall actually, in their own perſons, ſit down there with him: And he has ſhewn the exceeding riches of his grace to former converts, even among *Gentile*-ſinners, as patterns and earneſts of what he deſigned to do in ſucceeding generations, through Jeſus Chriſt, for all that ſhall, through grace, believe in him after their example. Behold God's way of ſaving ſinners! 'Tis not by any works of their own, leſt they ſhould take the glory of it to themſelves; but merely by his own grace through faith in Chriſt Jeſus; and this faith is not wrought in them for any worthineſs, or by any power of their own; but is the free gift of God, whoſe curious workmanſhip they are, by a new creation in Chriſt unto good works, according to his eternal appointment, that they ſhould practiſe and perſevere in them. How humble ſhould we be in reflection upon what we were by nature, as without Chriſt, and all the bleſſings of the new covenant, without God, or any good hope towards him; and in a periſhing ſtate, as ſtrangers far from him. But how ſhould we of the believing *Gentiles*, as well as believing *Jews*, rejoice and bleſs God for what we are made to be in Chriſt, through faith in him! All obſtructions to our reconciliation with them, and to a reconciliation of both with God as one body, are now removed; we are brought nigh, into a ſtate of peace with God, by the blood of Chriſt's croſs, and have free liberty of acceſs to the Father, by one Spirit, through him;

are

are fellow-citizens with the ſaints, and of the family of God, equal partakers of all thoſe privileges and bleſſings by means of the goſpel, which Chriſt himſelf may ſtill be ſaid to preach to us by the miniſtry of his ſervants: And we are built on him as the only foundation, which is laid in the inſpired writings of the apoſtles and prophets; and are built up together as his church, for a habitation of God through the Spirit, till we come to dwell in his immediate bliſsful preſence for ever.

CHAP. III.

The apoſtle ſets forth the dignity of his office in its relation to the Gentiles, *for which he ſuffered impriſonment*, 1, 2. *His qualifications for it*, 3,—6. *His call to it, together with the noble purpoſes that were anſwered by it*, 7,—12. *He offers up a moſt excellent and comprehenſive prayer for the* Epheſians, 13,—19. *And concludes with a grand and ſuitable doxology*, 20, 21.

TEXT.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt, for you Gentiles;

PARAPHRASE.

ON account of my aſſerting and maintaining that the believing *Gentiles* are now *no more ſtrangers and foreigners, but fellow-citizens with the ſaints*, &c. (chap. ii. 19. *&c.* *) I *Paul*, am at this very time ſuffering bonds and impriſonment at *Rome*, through the implacable malice, and indefatigable oppoſition of the carnal *Jews*, who have brought me under this confinement; and they are eſpecially exaſperated againſt me, as they were at *Epheſus*, (Acts xxi. 27,—33.) for my faithfulneſs and zeal in preaching to you and other *Gentiles*, the doctrine of juſtification alone through faith in Chriſt, without the deeds of the law; (*Acts* xxii. 21, 22. and xxvi. 17, —21.) under which conſideration of my ſufferings, I glory in them: And ye cannot reaſonably doubt, but that I undergo them on your account, and for your ſpiritual advantage;

2 If ye have heard of the diſpenſation of the grace

2 Since † ye muſt needs have heard of the divine commiſſion, which was freely given to me, as a ſteward in Chriſt's houſe and kingdom, to go to the *Gen-*

NOTE.

* Some expoſitors, to make out *the connection* of this verſe, conſider all that follows it, 'till we come to the 14th, as a *parentheſis*, and join *this* and *that* together, where the words *for this cauſe* are re-aſſumed in the apoſtle's prayer for the *Epheſians*. But if in the firſt verſe we only ſupply the verb *am*, which is often defective in the *Greek*, and read it with *Eraſmus*, *Beza*, and many others. *For this cauſe I* Paul *am the priſoner of Jeſus Chriſt for you* Gentiles, its connection ſtands obvious and eaſy, both with the latter part of the preceding chapter, and the verſes that immediately follow it.

† The particle (*γε*) *if* may be conſidered, not as a particle of *doubting*, but of *affirmation*; and ſo may be rendered *inaſmuch as*, or *ſince*, or *ſeeing that*, as the like particle (*και*) ſignifies, when our Lord ſaid, *If*, or *as ſurely as*, *I go and prepare a place for you, I will come again*, &c. John xiv. 3.; and ſo no argument can be drawn from hence, that the apoſtle had not preached at *Epheſus*. (See *Whitby* on the place.)

grace of God, which is given me to you-ward:

tiles, (Acts ix. xv. and xxii. 21. and xxvi. 17, 18.) and to diſpenſe the goſpel of the grace of God chiefly to you, and others of that character, which I have accordingly done for many years, wherever I came, that by means thereof ye might believe and be ſaved.

3 How that by revelation he made known unto me the myſtery, (as I wrote afore in few words,

3 It is evident from what ye have heard of this, that, to fit and qualify me for ſo important a ſervice, the Lord Jeſus has diſcovered to me, by the immediate inſpiration of his Spirit, (*ver.* v.) and by repeated viſions and revelations, (*Acts* xxvi. 16, 17. 2 *Cor.* xii. 1, 7.) the great myſtery of the goſpel concerning ſalvation alone through him, as God manifeſted in the fleſh, and the calling of the *Gentiles;* which is indeed a matter of ſtupendious wiſdom and ſovereignty, condeſcenſion and grace, ſurpaſſing all our thoughts, (*ver.* 19.) according to what I have (εν ολιγῳ) briefly ſaid a little before in this epiſtle about it, (*Chap.* i. ii.)

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

4 By which, when ye review and reflect upon it, and compare it with what I am going ſtill further to advance, ye may clearly perceive, that the knowledge of this profound and aſtoniſhing myſtery has been revealed to me by Jeſus Chriſt, and that I am fully acquainted with it, as it relates to his unſearchable riches, (*ver.* 8.) that are preached, and diſtributed even among the *Gentiles*.

5 Which in other ages was not made known unto the ſons of men, as it is now reveal'ed unto his holy apoſtles and prophets by the Spirit;

5 Which myſtery, in the former ages of the church, before the law, and under the law, was not made known to the *Gentiles* at all; nor ſo fully, diſtinctly, and plainly revealed, eſpecially in many of its glorious circumſtances, to any of the human race; no, not any of the moſt eminent of God's favourites under former diſpenſations, (*Matth.* xiii. 17.) * as it

NOTE

* The goſpel had been indeed preached unto *Abraham*, and the calling of the *Gentiles* had been revealed in many ancient promiſes and prophecies of the Old Teſtament, as in *Gen.* xxii. 18. and xlix. 10. *Pſal.* ii. 8. and *Iſa.* xi. 10. and xlix. 6. But *in what manner*, *by what means*, and *at what time*, this ſalvation ſhould be accompliſhed, and extended to them, and *that* as they ſhould be one body and fellow-heirs with the believing *Jews*, was little known or underſtood; and notwithſtanding the plain declarations of our Lord himſelf about it, (*John* x. 16. and xii. 20,—33.) and his expreſs commiſſion and promiſe to his diſciples relating to it, *Matth.* xxviii. 19, 20. and *Mark.* xvi. 15, 16.; yet ſome of the apoſtles themſelves, as well as other converted *Jews*, were ſurpriſed and ſhocked at the thought of the *Gentiles* being made equal partakers of the bleſſings of the goſpel with themſelves, and *that* without their being circumciſed, and obſerving the law of *Moſes*, as appears from the ſcruples that *Peter* made about going into the *Gentiles*, and the aſtoniſhment of the *Jews* at their receiving the Holy Ghoſt, *Acts* chap. x. and from the debates that aroſe in the council at *Jeruſalem*, upon *Paul* and *Barnabas'* reporting the converſion of the *Gentiles* by their miniſtry, *Acts* xv. 1,—29. Theſe, and ſuch like, were the things that were not known before, as they were now revealed to the holy apoſtles and prophets, which is meant not of the *Old Teſtament*-prophets, but of the inſpired prophets of the New Teſtament, ſuch as are mentioned *chap.* iv. 11.

it is now manifeſted in a ſupernatural way to the apoſtles of our Lord, whom he has ſanctified, that they may be holy in heart and life, and has ſet apart for his ſervice; and to the New Teſtament extraordinary prophets, by the immediate inſpiration of his Spirit, in conſequence of his aſcenſion to heaven, *that he might fill all things.* (Chap. iv. 10, 11.)

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

6 The myſtery which I have chiefly in mine eye is, that even the *idolatrous Gentiles,* (chap. ii. 12.) ſhould not only be admitted to ſome ſhare of advantage under the expected Meſſiah; but ſhould, together with the believing *Jews,* be fellow-citizens and joint-heirs of the heavenly inheritance with them, through the faith of Chriſt, as if they had been the natural ſeed of *Abraham;* (Gal. iii. 29.) and that they ſhould be incorporated with them into the ſame church, to partake of all its privileges equally with themſelves, and be members of the ſame myſtical body of Chriſt, to derive all enlightning, quickning, ſanctifying, and comforting influence from him, and hold their right and claim to all the bleſſings of the new covenant under him, as their head; and that they, in as full a manner as any of the *Jews,* ſhould be intereſted in the whole covenant of promiſes, inclusive of all its ſpiritual and eternal benefits; and particularly that the great promiſe of the New Teſtament, even the Holy Ghoſt, that eminent promiſe of the Father, (*Acts* i. 4.) ſhould be fulfilled unto them, and they ſhould be made partakers of his gifts and ſaving graces, as he is ſhed upon them abundantly through Jeſus Chriſt our Saviour, in virtue of his purchaſe for them, and of their union with him, *in whom all the promiſes of God are, yea, and amen;* (Tit. iii. 6. and 2 Cor. i. 20.) and ſo the *bleſſing of* Abraham, in its utmoſt extent, ſhould *come on the* Gentiles *through Jeſus Chriſt,* that they, as well as Jews, *might receive the promiſe of the Spirit through faith,* (Gal. iii. 14.) by means of the goſpel, which is now preached unto them.

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

7 Of which goſpel I have the honour of being ordained and called to be a preacher and an apoſtle, that I might publiſh it in all its light, fulneſs, and glory, and in its wideſt extent to *Gentiles* as well as *Jews.* I did not thruſt myſelf into this high office, or take this honour to myſelf; no, nor did I *receive it of man,* or by the hands of any man whatſoever; (*Gal.* i. 1.) but I came into it by the immediate authority of Jeſus Chriſt himſelf, and of God the Father who raiſed

NOTE.

11. and 1 *Cor.* xiv. 29, 32.: For what *was now revealed to them* is here ſpoken of, in oppoſition to what *was not made known in former ages.*

raised him from the dead, according to the free gift or grace of the apostleship *, which God of his own mere favour conferred upon me, in that he not only converted me, but likewise led me into the deepest mysteries of the gospel; and so furnished me for, and called me to this honourable office, which he made effectual by the mighty operation both of his miraculous and saving power in and by me, to the benefit of my own soul, and of multitudes of others, especially among the *Gentiles*. (Gal. ii. 18.)

§ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

§ Unto me in a peculiar manner, who, while I magnify my office, and extol the riches of divine grace toward me, and toward *Gentile*-sinners, cannot tell how to think and speak meanly enough of myself, and want words sufficiently to express the humbling sense I have of my own unworthiness †. Unto me, who really am, and unfeignedly account myself unworthy to be numbered among the saints, when I consider what an inveterate enemy and injurious violent persecutor of Christ, his people and cause, I formerly was, and should have continued to be to this very day, had I been left to the chosen way of my own heart; yea, in reflection on these detestable things, I think of myself as the meanest, ay, far below the very meanest of all that are truly sanctified, (which, blessed be God, is now my case) and as *not meet to be called an apostle:* (1 Cor. xv. 9.) Even unto such a worthless, undeserving, hell-deserving wretch as myself, this astonishing, matchless, condescending favour is shown, that I, above all the rest of the apostles, should be pitched upon, and employed to publish among the poor idolatrous *Gentiles* the glad tidings of salvation, and to be instrumental, in the hand of the Spirit, of making known, and conveying to multitudes of them, those exceeding riches of mercy and merit, of grace and glory, that are treasured up in Christ, and proposed in the gospel, by and through him, to the worst of sinners, even among *them;*

NOTES.

* As in *ver.* 2. *the gospel* is called *the grace of God*, which it also is, *Tit.* ii. 11. because it is the gift of his free favour, and discovers the grace that is in his heart, and that he has provided in Christ for sinners, and because it is the means of his conveying grace to them; so here the apostleship seems, for like reasons, to be meant by what the apostle calls *the grace of God given to him:* for the following words shew that he had herein a peculiar respect to the grace which called him to, and endowed him with, gifts for the apostolic office; and this at other times he speaks of as *the grace*, and *the grace of God that was given to him.* (Rom. xv. 16. and *Gal.* ii. 9.)

† Here are the noblest strains of flowing eloquence, to paint out the exceeding low opinion the apostle had of himself, and his exalted thoughts of Christ, and of the fulness of the excellent blessings that are treasured up in him, and diffused abroad by him. He seems to stretch the powers of language to set himself as low, and the riches of the grace of Christ as high, as possible.

them; and riches that can never be fathomed or exhausted, told over or traced out (ανεξιχνιαστον) in all their endless variety, excellence, and fulness.

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

9 And the great design of God, in honouring me with this commission, was to enlighten all sorts of men among *Gentiles*, as well as *Jews*, by means of my ministry, that they might clearly perceive what a happy communion believers of all nations have in the exceeding great and glorious blessings of the gospel, as they are one church or body under Christ their head; which may very properly be styled a *mystery*, not only because of the unfathomable depth of God's sovereignty, wisdom, and grace therein, but because it lay concealed as an entire secret in his eternal counsel and purpose, (*ver.* 11. and *chap.* i. 11.) before all ages, and has under all former dispensations, ever since the beginning of this world, been suggested only in some general hints, while the whole scheme, as it is now revealed by the gospel, was still reserved with impenetrable concealment in the mind of God himself, who created all things, from the highest to the lowest of them, by Jesus Christ, the Father therein acting by, and together with his Son; so that *without him was not any thing made that was made*. (John i. 2, 3. Col. i. 16. and Heb. i. 2.)

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wisdom of God,

10 This glorious revelation is also now made, to the end and purpose that all the ranks and orders of the angelic nature, which may be called *principalities and powers in heavenly places*, because they *excel in strength*, (Psal. ciii. 20.) and are employed as *ministring spirits to the heirs of salvation*, (Heb. i. 14.) in this lower world, though their ordinary residence be in heaven. (See the note on *chap.* i. 21.) This discovery, I say, is now made, that they, who desire to look into those things, (1 *Pet.* i. 12.) might behold, and contemplate with joy and praise, the adorable wisdom of God, which now shines forth in numberless displays of various glories, as exhibited in the doctrines and ministrations, blessings and privileges of the New Testament church.

11 According to the eternal purpose which he purposed in

11 All which is now done exactly agreeable to God's eternal pre-ordination, or *purpose in himself*, (chap. i. 9.*) which he formed with a gracious regard

NOTE.

* The word here rendered *purpose* (προθεσιν) is in the New Testament always, except in the case of the *shew-bread*, (Heb. ix. 2.) translated *purpose*, and signifies an *internal* act of the will or mind; but I do not find that it is ever used for disposing by *external* operations or events; and therefore I take it here, as usual elsewhere, to relate to the *original purpose* of God *before the world*, (προ των αιωνων) as it is expressed 1 *Cor.* ii. 7.

in Chriſt Jeſus our Lord:

gard to his church, as conſidered in Chriſt their head, even our Saviour and Lord, and which he intended in due time to execute juſt after the manner in which he has now brought it to paſs by him, (*Rom.* viii. 28. and 1 *Pet.* i. 20, 21.)

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

12 In and through whom, as the only mediator between God and man, we have great liberty and enlargement of ſpirit in our tranſactions with God, as our reconciled God, Father, and Friend, and make near approaches to him on a throne of grace in our ſolemn acts of worſhip, and in the delightful communion which he admits us to, and *that* with humble aſſurance as to his favour towards us, and our acceptance in his ſight, and as to the audience of our prayers for things agreeable to his will, and our final ſalvation; which holy confidence reſults from, and is produced in us by the faith which Chriſt is the author of, and which terminates immediately upon him, in a firm dependence on what he has done and ſuffered for us, and in a fiducial commitment of ourſelves and all our concerns to him, who *is in us our hope of glory.* (Col. i. 27.)

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

13 In reflection therefore on all theſe things, I earneſtly entreat you to labour, by divine grace, not to be diſheartened, (μη εκκακειν) or any way frightened into negligence or deſpondency in your Chriſtian courſe and profeſſion, by reaſon of the ſufferings which I endure, not for any evil done by me, but merely in the cauſe of Chriſt, for the ſake of my preaching the goſpel to you *Gentiles;* (ver. 1.) but I beg that ye may rather be encouraged, ſtrengthened, and animated in his ways by them, which are really a peculiar honour put upon you, as well as me, inaſmuch as Chriſt has not only ſent me to publiſh the glad tidings of ſalvation, but has likewiſe called me to ſufferings on that account, in confirmation of the truth of the doctrines which I preached unto you, and by means of which ye were brought to believe in him *. And this will be indeed your glory, if ye are ſo far from being diſmayed or offended at my tribulations, as to be ſo much the more eſtabliſhed in your faith by them.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

14 For this reaſon, I, in the moſt humble, reverential, and ſolemn addreſſes on my bended knees, recommend you to the grace of the eternal and covenant-Father of our Lord Jeſus Chriſt, who is alſo our covenant-Father and friend in him.

15 Of

NOTE.

* *Beza* obſerves upon this place, that the church is *watered* by the blood of martyrs, but is only *waſhed* by the blood of Chriſt.

15 Of whom the whole family in heaven and earth is named,

15 Of whom, and of the Father through him, the whole body of true worshippers, which make but one family, consisting of all the saints, together with the angels in heaven *, and of all believers in every place and nation upon earth, as being gathered together under Christ their head, have received a much more excellent name than that of the children of *Abraham*, in which the carnal *Jews* vainly boast; they have the title, honour, and advantage of being *called the children of God*, as high favourites, nearly related to him, owning and loving him, and being owned and beloved by him, and living in their Father's house.

16 That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

16 My prayer to this great and blessed God, who has done so much for you already, is, that in a way and manner like his infinite self, answerable to his own immense fulness of wisdom, faithfulness, and power, goodness, mercy, and grace, which is his glory, and in the enjoyment of which the most glorious riches consist, My prayer, I say, is, that he would please, in his free favour, and inexhaustible liberality, to grant unto you that ye may be, yet more and more, fortified against all the corruptions of your own hearts, and the temptations of Satan and of this evil world; may be invigorated for, and in, every duty and service; may be animated with holy courage to do and suffer the whole will of God; and may be enabled to exercise every grace, and abound in all comfort and holiness, and to hold on your way, and hold out to the end, through all opposition and danger, by the powerful operation and assistance of the divine Spirit, who, according to his peculiar province in the economy of salvation, carries on and perfects, as well as begins his good work in the renewed soul, which is the best and inmost part of the man. (See the note on *Rom.* vii. 22.)

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

17 I further humbly and earnestly beseech him, that Christ, together with, and by his Spirit, may be constantly present to your minds in realizing and appropriating acts of faith, whereby he is received and entertained in the soul; and may have a sensible abode in your hearts, by continual gracious impres-

NOTE.

* *Of whom*, by the construction may refer either to *our Lord Jesus Christ*, who is the next immediate antecedent, and gives power to believers to become the sons of God: (*John* i. 12.) or may refer to *God the Father* who is the principal subject of the foregoing sentence, and makes believers his sons. (1 *Cor.* vi. 18. and 1 *John* iii. 1.) The *Jews* commonly speak of the *angels* as God's *family in heaven*, and of *men*, especially of his covenant-people, as *his family on earth*. (See Dr. *Whitby* on the place.) And, supposing the apostle to allude to this, the angels must be at least included in *the family* which he here speaks of. (See the note on *chap.* i. 10.)

ſions and delightful manifeſtations of his love to you, as thoſe that are united by faith and love to him; that ſo, like trees well rooted and ſettled in a good ſoil, ye may be deeply fixed, and firmly eſtabliſhed in an experimental and aſſuring knowledge of his matchleſs and endearing love to you, and in the beſt returns of ſtedfaſt and ardent love to him again, and to the Father through him, and to all his children for his ſake, *becauſe he firſt loved you.* (1 John iv. 19.)

18 May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and height;

18 And I humbly beg of God, that being thus rooted and grounded in love, ye may be enabled, as far as the human mind can reach, under the utmoſt advantage of divine revelation, faith, and experience, and of the enlightning and ſanctifying influences of the Spirit, to apprehend, (καταλαβεσθαι) and be ſuitably affected with, the immenſe love of Chriſt, that ye may conceive, as clearly as poſſible, what is the unmeaſurable extent of it, as it reaches to the *Gentiles* as well as *Jews*, to all ranks and degrees of ſinners, and to all manner of ſpiritual and heavenly bleſſings, according as God has choſen you to them in him: (*chap.* i. 3, 4.) And what is its unbeginning and endleſs length, as it is from everlaſting to everlaſting: (*Pſal.* ciii. 17.) And what is its unfathomable depth, as it hath brought him, who thought it no robbery to be equal with God, to the loweſt ſtate of humiliation and ſufferings in the form of a ſervant, and to the ignominious death of the croſs; (*Phil.* ii. 6,—8.) and as it has ſtooped and condeſcended to you in your low eſtate, to raiſe you out of the deepeſt abyſs of ſin and miſery; (*Pſal.* xl. 2. and *Zech.* ix. 11.) and to deliver you from the wrath to come: (1 *Theſ.* i. 10.) And what is its ſuperlative height, as he is ſtill mindful of you in his exalted ſtate at the Father's right hand, where he is placed in mediatorial honours higher than the heavens, and ever lives to make interceſſion for you; (*Heb.* vii. 25, 26.) and as he has advanced you to all the inconceivable dignities and privileges that belong to the adoption of ſons, and will in due time raiſe you up to the heavenly manſions of unſpeakable and endleſs glory. (*John* xiv. 2, 3.)

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

19 And my heart's deſire for you is, that ye may be enabled, yet more and more, to have juſt apprehenſions and enlarged views by faith, together with an experimental feeling of the virtue, power, and ſweetneſs of the tranſcendent, free, and ſovereign love of Chriſt, and of God through him, in its moſt excellent manifeſtations, fruits, and effects, which in itſelf, and in its wonderful operations, proviſions and deſigns, infinitely ſurpaſſes all the comprehenſion or

adequate

adequate ideas of men and angels, (*ver.* 8. and 10.) in every one of the aforesaid boundless dimensions: And all this I beg of God for you, to the end that, (ινα) upon the whole, ye may be, still more and more, partakers of a divine nature, (2 *Pet.* i. 4.) and may be enriched, as much as possible, with all that fulness of light and grace, holiness, joy, and peace, in this present life, which God has designed and prepared in his eternal counsels of wisdom and love, and in the merit of his Son, and has promised in his covenant, and communicates to his chief favourites, at their best seasons, while they are here; and that ye may, at length, arrive at the most perfect vision and enjoyment of him, and spotless conformity to him, in his immediate presence, where *is fulness of joy, and at whose right hand there are pleasures for evermore.* (Psal. xvi. 11. and see the note on Col. ii. 9.)

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

20 Now therefore, to shut up this comprehensive prayer on your behalf, with a doxology, that may raise our hope, unworthy as we are in ourselves of its full accomplishment, unto the great and blessed God, the only object of our faith and expectation, worship and obedience, * to whom I have presented my humble supplications in the name of our Lord Jesus Christ, as the only mediator, (*ver.* 14.) for the highest and most extensive blessings, that can be wished, or that we can be capable of enjoying: To him who is almighty, with whom nothing is too hard to do, but who is infinitely able to answer this and every other, even the most enlarged prayer of faith, and to fulfil our utmost desires, according to the propensions and designs of his boundless love; yea, who is easily able to do superabundantly more, than we have already asked, or can possibly petition for, or conceive of, and *that* in a way of divine operation, which we have already had abundant experience of, and which is correspondent to the exceeding greatness of his power to us-ward who believe. (*Chap.* i. 19, 20.)

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

21 To this all-sufficient, gracious, covenant-God, be ascribed all possible honour, in a way of faith and love, adoration, worship, and obedience, thanksgiving, blessing, and praise, on account of his infinite perfections, and of his counsels and works of creation, providence and grace, in the universal church, both visible

NOTE.

* This noble doxology is admirably adapted to encourage and strengthen our faith, that it might not stagger at the great things which the apostle had been praying for, as though they were too much for God to give, or for his people to expect from him, whose thoughts and ways are as much above ours as the heavens are above the earth, and whose love exceeds all the dimensions whereby we use to measure things.

ſible and inviſible, in heaven and earth, and in every particular church, and by all the members of each of them, which are included in the catholic church; may this ſolemn tribute be preſented to him by them, in the moſt ſpiritual and acceptable manner, through Jeſus Chriſt, as the only mediator, in and by whom all our prayers and praiſes are to be offered, that they may be accepted on his account, (*John* xiv. 13, 14. and xv. 16. *Col.* iii. 17. *Heb.* xiii. 15. and 1 *Pet.* ii. 5.) and may this be done through all the periods of time, and all generations in this world, and to the endleſs ages of eternity in that which is to come! Thus it ſhall be, and thus I, and all that love him in ſincerity and truth, heartily wiſh and pray it may be, in token of which let them all join with me in ſaying, *Amen.*

RECOLLECTIONS.

What a bleſſed diſpenſation is that of the goſpel! The wiſdom of God in the myſtery of ſalvation, and the riches of his grace, even to us *Gentile* ſinners, according to his eternal purpoſe in Chriſt Jeſus, are now diſplayed, to men and angels, with much greater evidence and extent by the Holy Spirit, in the writings of inſpired men, than ever were experienced or made known to former ages. How equal now are believers of all nations in ſpiritual privileges and bleſſings! They are fellow-heirs, and of the ſame body, and partakers of the great promiſe of the Spirit, through Jeſus Chriſt, by means of the goſpel; and they have holy boldneſs and freedom of acceſs to a throne of grace, with humble hope and confidence of acceptance, by faith in him. How gloriouſly does grace reign throughout the goſpel! It is the goſpel of the grace of God: Grace has provided and given it, and ſends and qualifies miniſters to preach it with ſucceſs; its whole ſcheme is a doctrine of free grace, and all its important bleſſings are conveyed merely by grace. And O how unſearchable are the riches of Chriſt, that it reveals and brings to us! With what deep ſelf-abaſement, and affecting admiration of divine favour, ſhould miniſters reflect upon the honour of being called and qualified to preach them! And who can expreſs the happineſs of thoſe that are enriched with them! They have the ſweeteſt ſupports under all preſent tribulations; and when they are enabled, with faith and patience, to bear them, eſpecially thoſe that are, even to impriſonment, for the ſake of Chriſt, this will prove to be an honourable teſtimony to the truth and power of the goſpel, and will turn to their own beſt account, and be their glory: And all this they may comfortably hope for, ſince nothing is too great or good for faith to aſk, or for God to give, on Chriſt's account. What more comprehenſive prayer can be offered, than "that God would grant us, according to the riches of his glory, to be ſtrengthened with might by his Spirit in "the inner-man; that Chriſt may dwell in our hearts by faith; that we, being "rooted and grounded in love, may be able to comprehend, with all ſaints, what "is the breadth, and length, and depth, and height, and to know the love of Chriſt "which paſſeth knowledge; and that we may be filled with all the fulneſs of "God?" Whoſe thoughts can fully ſtretch to all this? "But God is able to do "exceeding abundantly above all that we aſk or think, according to the power "that works in us." In what a humble and adoring manner, as with bended knees, and yet with what encouragement and hope ſhould we addreſs him, as the Almighty God and Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named! And with what high aſcriptions of glory ſhould he be worſhipped, through Jeſus Chriſt, by the church, in all generations upon earth, and by ſaints and angels to all eternity in heaven! *Amen,* ſo let it be, and ſo it ſhall be.

CHAP.

CHAP. IV.

The apostle proceeds from the doctrinal *to the* practical *part of this epistle, which he introduces with a general exhortation to the whole church to walk worthy of their Christian calling,* 1. *And then, to recommend and exemplify it, he excites them by several weighty arguments to mutual forbearance and union,* 2,—6. *To a due use of all their spiritual gifts and graces for edification,* 7,—16. *To purity and holiness in heart and life,* 17,—24. *And to take heed of several sins that were practised among the heathens, but were inconsistent with their Christian profession,* 25,—32.

TEXT.

I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

PARAPHRASE.

SINCE such great and glorious privileges and blessings, as have been hitherto discoursed of, are freely bestowed upon all, and every one of you that are true believers in Christ, whether ye be *Jews* or *Gentiles*, (chap. iii. 6.) I therefore, who am a prisoner in bonds, not for any fault of mine, but by the wise and holy disposal of the Lord Jesus, and for his sake, because I faithfully preach his gospel, in all its extent to *Gentiles* as well as *Jews*, (chap. iii. 1.) and for his honour and glory, that I might bear a noble testimony, by not only preaching, but also suffering for him; Even I, who am not ashamed of my chain, earnestly entreat you, in his name, and by these bonds, to live, and act with constancy and perseverance to the end, at such an honourable rate as becomes the gospel, (see the note on *Luke* xxi. 36.) and is every way agreeable and ornamental to the high and holy calling of God in Christ Jesus, wherewith ye are called externally by the word, and internally by the efficacious operation of his Spirit, *to glory and virtue, and to the obtaining of the glory of our Lord Jesus Christ.* (2 Pet. i. 3. and 2 Thess. ii. 14.)

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

2 As ever ye would bring credit to the gospel, and act suitable to its spiritual privileges and obligations, see to it, that the whole of your behaviour be with all humbleness of mind, esteeming others better than yourselves, (*Phil.* ii. 3.) and abasing your souls before God, under a sense of what ye were by nature, and of your utter unworthiness of the high favours that he hath bestowed upon you; and, with all courteousness, candour, calmness, and sweetness of temper and deportment towards one another: Let this humility and meekness prevail unto all restraints of angry passions, on account of affronts and injuries, though often repeated, that ye may bear them without retaliating or revenging them: And as to the weaknesses and indiscretions, frowardness, and peevish

viſh tempers of any of your brethren, of whom better things might be expected, overlook them, or ſuſtain them with a calm and compoſed ſpirit, that rather pities and excuſes, than is offended with, and would diſtreſs your fellow-Chriſtians: And let all this be done from a principle of love to Chriſt, and to them for his ſake; only let it not be in ſuch a way as ſhall countenance, or indulge them in any thing that is ſinful, which would be, in effect, to hate, rather than to love them. (*Lev.* xix. 17.)

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

3 In this manner carefully ſtudy, and lay out yourſelves, with the utmoſt ſpeed and diligence, and by all proper means to maintain and preſerve that ſpiritual union and harmony of ſouls, which is the fruit of the Spirit, and conſiſts in that mutual peace, which, upon the principles before-mentioned, is the beſt and ſtrongeſt bond of your religious ſociety, and of your holy fellowſhip together in a church-ſtate.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

4 This amiable union ought, by all means, to be cultivated among you, conſidering the joint-intereſt and concernment that ye have in ſuch excellent things, as direct and oblige you to be united in heart and affection; as, to mention a few remarkable particulars, The catholic church is but one myſtical body, of which Chriſt is the Head, and ye are all alike members; and therefore ye ſhould have the ſame fellow-feeling, concern, and care one for another: (1 *Cor.* xii. 25, 26, 27.) And one and the ſame Divine and Holy Spirit, of which ye are partakers, animates, guides, and dwells in the whole myſtical body, and in every member of it, in whom he alſo has wrought the ſame ſpirit and temper after his own likeneſs, who is the Spirit of love and peace; and therefore ye ought to act with united hearts, according to his dictates, under his influence, and in reſemblance of him: But to have hearts diſaffected one to another, is like having two or more ſouls, and *that* of contrary diſpoſitions and qualities, in one body. Ye are likewiſe called, by grace, to God's kingdom and glory, (1 *Theſſ.* ii. 12.) as the *one ſummary object* of your hope; and in your effectual calling, ye are partakers of *one and the ſame grace* of hope, which terminates on Chriſt, as its only foundation; and therefore ye ſhould live in harmony and peace, as heirs together of the grace of life, and expectants of one and the ſame bleſſed inheritance of the ſaints in light.

5 One Lord, one faith, one baptiſm,

5 There is *one* Lord and Saviour of all true believers, even Jeſus Chriſt, who is the only Mediator, Head, and King of the church; and therefore ye ought to unite, as with one heart and ſoul, in your dependance upon him, in your allegiance, love, and obedience

obedience to him, and in your ſincere affection to all his ſubjects, according to the laws of his kingdom: There is alſo *one* and the ſame *rule* and *doctrine* of faith, and *one object* of it, and *one ſort* of like precious faith, which is common to the whole church of Chriſt, and theſe are to be entertained and improved by the *ſame actings* of faith in every member of it; and therefore this faith ſhould work by love to him, its glorious object, and to one another for his ſake: And the baptiſm of all, that belong to the church of Chriſt, is but *one* in its nature, tendency, and deſign, whether ye conſider it as the *internal* baptiſm of the Holy Ghoſt, by which they are renewed and ſanctified; or as the *external* ordinance of baptiſm with water, which is to be *but once* adminiſtred, and by which that ſpiritual benefit is ſignified; and they, in token of it, are viſibly and ſolemnly devoted to the Father, Son, and Holy Ghoſt, and are enrolled in the Chriſtian church, and brought under the ſtrongeſt bonds, to be entirely and unreſervedly the Lord's, in whoſe *one* name, in oppoſition to all other gods, they are baptized; (ſee the note and paraphraſe on *Mat.* xxviii. 19.) and therefore ye ſhould behave with the utmoſt unanimity in acting up to character, and anſwering your obligations, according to your holy principles and profeſſion.

6 One God and Father of all, who *is* above all, and through all, and in you all.

6 To conclude theſe engaging *unities*, The covenant God and Father of all ſincere believers, whether they be *Jews* or *Gentiles*, is but *one*; (Rom. iii. 29, 30.) and they all ſtand in the neareſt relation to him, as his people and his children *, who is infinitely above

NOTE.

* Though *God* may be ſtyled *the Father of all things univerſally, who is above, through, and in them all*, as he created and upholds them, and has ſupreme dominion over them; and as in him we live, and move, and have our being; yet *the Father of all*, &c. in this place evidently means ſomething more peculiar and diſtinguiſhing, with ſpecial relation to all *his people*, and to his gracious and effectual operation in them: For this beſt ſuits the deſign of the apoſtle's argument, and is moſt agreeable to all the other inſtances of union before recited, which undoubtedly have a particular and reſtrained reference to *the church*; and the *all* here intended, admits of a very eaſy conſtruction, as anſwering to the *one body*, ver. 4. and to *you all* in the cloſe of this verſe. But when the Father of all true believers is ſaid to be *one God*, this no more excludes the Son and Spirit from being God, together with the Father, than Chriſt's being called *one Lord*, and the Holy Ghoſt *one Spirit*, ver. 4, 5. excludes the Father from being *Lord* and *Spirit* together with them: And what is here ſaid of *God the Father* as *over* or *above all* (επι παντων) is ſaid of *Chriſt*, as *over all* (επι παντων) *God bleſſed for ever*; (Rom. ix. 5.) and as the Father is *through* and *in all* believers, and all things that refer to them; ſo it is ſaid of our Lord Jeſus Chriſt, that all things are *by him*, or *through him*, (δι ου τα παντα) 1 *Cor.* viii 6. and that he *fills all in all*, Eph. i. 23.; and believers are the *temples of the Holy Ghoſt, in whom the Spirit of God dwells*, 1 Cor. iii. 16. Therefore *one God and Father of all* may be conſidered either as a *perſonal* character, and ſo the meaning is, that there is but one God the Father in diſ-

above them all in his own nature and perfections, and in his dominion over them; yea, is exalted above all bleſſing and praiſe; and whoſe ſpecial influence diffuſes through all and every part of the myſtical body of Chriſt, to preſerve, govern, and ſupply them; and who, by his Spirit and grace, dwells in all of you that believe, as in his temple, and works in every one of you *that which is well pleaſing in his ſight through Jeſus Chriſt;* (Heb. xiii. 21.) and therefore ye ought to be of one heart and ſoul in your acknowledgments, love, and reverence of him, and in your obedience and ſubjection to him, as your own God and Father; and ſhould love as brethren, and as children, that have one and the ſame God for your heavenly Father.

7 But unto every one of us is given grace according to the meaſure of the gift of Chriſt.

7 But though we are all members of one catholic church, and there are ſo many important things, in which we are agreed, and therefore ought heartily to unite in the bonds of love and peace; yet there are other things in which, as members of the ſame body, there is a beautiful difference between us, with reſpect to ſpiritual offices and endowments, which all proceed from one and the ſame Author, and are fully conſiſtent with the moſt excellent and deſirable union, and ſubſervient to the ſame common end. And that none may be diſcontented on the one hand, or proud on the other, and none may envy or deſpiſe another, Let it be conſidered, that all the variety of graces, and ſpiritual gifts and attainments, which, in one degree or other, we are ſeverally favoured with, are given to us, not according to our deſerts, but by an act of mere grace, in ſuch meaſures and proportions, as Chriſt ſees fitteſt and beſt to beſtow them upon us, not only for the benefit of our own ſouls, but likewiſe for the edification of one another. (1 *Cor.* xii. 7.)

8 Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

8 This appears from a remarkable ſcripture-prophecy of Chriſt, where God ſpeaking by *David*, in alluſion to the triumphs of conquerors, ſays, with reference to the Meſſiah, (*Pſal.* lxviii. 18.) when, after victory obtained over all his enemies, he aſcended in grandeur and triumph up to glory, thouſands of angels attending him, as his pompous train, he led ſin, Satan, the world, and death, as his ſpoils of war.

NOTE.

tinction from God the Son and Spirit; or as an *eſſential* character, and ſo there is but one true God, incluſive of the Father, Son, and Holy Ghoſt, to whom we are devoted in our baptiſm, *ver.* 5. in oppoſition to all falſe gods; and with juſt the ſame propriety it may be ſaid there is *one God the Son*, and one *God the Spirit*, to diſtinguiſh them *perſonally* from the Father, and *eſſentially* from all falſe gods.

war, and captives in chains; even those very enemies that had taken multitudes captive, and enslaved them *: And as great generals and princes use to scatter largesses or donatives among the people, with a liberal hand, in days of public entry, with the spoils of war, into their capital cities; so our Lord Jesus Christ, having *spoiled principalities and powers*, (Col. ii. 15.) distributed the most excellent gifts and graces of his Spirit, with the richest profusion †, among men of all nations upon earth, as free and glorious ascension-gifts to them, for whom he, as Mediator and Head of the church, received them of his Father, as the reward of his sufferings and death, that he might give them, even to the most unworthy and rebellious sinners, inclusive of the *Gentiles*, that a reconciled God might place his tabernacle, and take up his gracious abode among them.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

9 Now when it is said that he ascended up on high in such a victorious and triumphant manner, as was fit for none but a God to be honoured with, and as none could have been capable of, but he who was *declared to be the Son of God with power by his resurrection from the dead*, (Rom. i. 4.) What does this intimate to us, but that, as his mediatorial triumph was founded on his obedience unto death; so antecedent, and in order to his glorious exaltation, he descended from heaven to earth in the assumption of the human nature into personal union with himself, and was conceived in the womb of the virgin *Mary*, (Luke i. 30, 31. ‡) and, being brought forth, lived

NOTES.

* The learned Mr. *Peirce* in an appendix to this verse, p. 74. conjectures, that Christ's leading *captivity captive*, is to be understood of *good angels*; and yet he allows that, if we were to be entirely guided by the etymology, the word there used would relate to persons taken in war; and the instances he alledges from the *New Testament* for a different sense, either allude to *war*, or a violent *capture*; or when any were brought into captivity with the consent of the captive, it is sometimes taken in a bad, as well as at others in a good sense; so that his notion rests on a very uncertain foundation; and I do not easily apprehend, how the holy angels can be called *a captivity*, which our Lord led captive. (See also the note on *Col.* ii. 15.)

† The *gifts* here intended most directly refer to those extraordinary ones that were bestowed upon the church in its officers, but may likewise be extended to *all the gifts and graces of the Spirit*, that private members, as well as church officers, whether ordinary or extraordinary, are favoured with: For the allusion is to conquerors throwing their largesses among *the common people*; and the gifts here meant were received by Christ, as Man and Mediator, in order to his giving them to *the rebellious, that the Lord God might dwell among them*, as it is expressed, *Psal.* lxviii. 18. to which this passage refers. Accordingly *he ascended that he might fill all things*, ver. 10. and the *edification of the body of Christ*, that many might be framed into it, and all its members might derive virtue from him, as their Head, seem to be included in these gifts, as the apostle afterwards explains himself, *ver.* 12,—16.

‡ *The lower parts of the earth*, is a phrase used in the Old Testament for the *womb*, Psal. cxxxix. 15. and for the *grave*, Psal. lxiii. 9.; and Christ's being *buried*

in a ſtate of humiliation and ſufferings in this lower world, for the ſatisfaction of divine juſtice, till at length he was crucified and buried in the grave?

10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things)

10 That Jeſus, who in this manner humbled himſelf to ſuch an amazing degree, (ſee *Phil.* ii. 8.) is the very ſame divine perſon, that alſo (after he had conquered all his ſpiritual enemies) aſcended up to the throne of God his Father, to ſit down on the right hand of the Majeſty on high in the third heaven, far above the region of the air, and all viſible heavens; and he aſcended for this important end and purpoſe, that in virtue of the merit of his death, and of the victory and triumph of his reſurrection and aſcenſion, he might fill the whole church, and all its officers and members, and might fill up all its ordinances and adminiſtrations with the gifts and graces of his Spirit, by pouring them out abundantly from on high; and ſo might perfect all things that relate to the further execution of his offices, and to the ſalvation of the church; and might fulfil all types and prophecies concerning himſelf, that are not yet accompliſhed.

11 And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers:

11 And in purſuit of this great and gracious deſign, he among other of his liberal and free donations, and in ſubſervience to all the reſt, furniſhed the church, firſt, with *extraordinary* officers, that were only temporary, as needful in its infant-ſtate and firſt plantation of the goſpel: Of this ſort he appointed and ordained ſome *apoſtles*, that were to be his chief miniſters and ſpecial witneſſes, as having ſeen him after his reſurrection, and received their commiſſion immediately from himſelf, and been endowed with privileges peculiar to themſelves; ſuch as an ability of fully communicating the whole ſcheme of the goſpel under divine inſpiration, and a furniture of powers, not only of working all ſorts of miracles, but alſo of conveying the Holy Ghoſt to believers by the laying on of their hands. Theſe our bleſſed Saviour moſt ſolemnly confirmed in their office, and eminently qualified for it, by a plentiful effuſion of his Spirit after his reſurrection and aſcenſion, though he had choſen and ſent forth many of them to it before his death.

N O T E.

buried is called his being *in the heart of the earth*, Matth. xii. 40.: But as his *aſcending* contains every thing that relates to his *glorification*; ſo his *deſcending* may be conſidered as including, not only his *incarnation* and *burial*, but the *whole ſtate of his humiliation* upon earth: And as his *deſcending* is inferred from his *aſcending*, this goes upon a ſuppoſition of his being God, who was originally from above, as he ſaid of himſelf, *John* iii. 13.; otherwiſe there is no conſequence from his *aſcending* to his *deſcending*, ſince all the ſaints will aſcend to heaven, though none of them firſt deſcended from thence. (Vid. *Zanch.* in loc.)

death. He also gave some *prophets*, that were enabled to explain the Old Testament prophecies, and foretel things to come, by an immediate inspiration; and some *evangelists*, whose office it was to attend and assist the apostles in their travels, and in their work, and to go on their messages, and settle churches in various distant places, where the apostles had preached the gospel, but could not stay any length of time to carry on and finish the begun work: And besides these, he, in the riches of his love and care, appointed *ordinary* officers, to be of perpetual standing use, as what will be needful to the church through all generations to the end of the world: Of these he instituted, and endowed with spiritual gifts and graces, some *pastors*, who are also styled *bishops*, and *elders*, that should be settled in particular churches to take a peculiar care of them, to preside, watch, and rule over them in the Lord, and to administer all the ordinances of worship and discipline, as well as to preach the word to them: And for assistants to these, in like manner as the evangelists were to the apostles, he graciously appointed other *ministers of the gospel at large*, to be employed in various churches and congregations, as occasions might require, though not with full power to perform all the parts of the pastoral office *.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

12 This wise, holy, and gracious appointment, of these various officers, is suited and designed, and, by the blessing of the Lord upon them, is successful (προς τον καταρτισμον) for jointing in and completing the number of the saints, and their various gifts and graces, that they may adhere to Christ by faith, and to one another by love; and for uniting and compacting those that are renewed and sanctified, by means of their ministrations, into a regular and orderly society, and setting those members to rights, and reducing them to their proper place, that are, at any time, dislocated by their falls †. He also ordained them

NOTES.

* Some think that *pastors* and *teachers* mean the same office; and its not being said *some pastors*, and *some teachers*, just in the same *distinctive* way, as is used with respect to *extraordinary* officers, may seem to countenance that thought. But as all teachers are not *pastors*, though all pastors are *teachers*, and as all the forementioned officers are distinguished from each other, I rather choose to understand pastors and teachers, with the difference made between them in the paraphrase.

† The learned *Grotius* would have a *transposition* of these clauses, so as to place *the work of the ministry* before the *perfecting of the saints*. But, as far as I see, they may stand with propriety enough, in the order in which we find them, according to the sense given in the paraphrase; and this order is extremely beautiful, if we receive Dr. *Marshal*'s rendering of the original, which stands thus, *for the fitting out holy persons to the work of the ministry, to the edifying the body of Christ*; in *Blackwall*'s Sacred Classics, Vol. II. p. 174.

them to their reſpective offices, for their faithfully diſpenſing the word and ordinances with labour and diligence, and for his rendering the work of the goſpel-miniſtry authentic, and effectual to all ſpiritual and ſaving purpoſes: And he gave them for the building up of the myſtical body of Chriſt, the church, in light, faith, love, and joy, and in all holy obedience; as alſo for making continual additions to them of ſuch as ſhall be ſaved. One or other of theſe officers, as particularly *paſtors* and *teachers*, are to be continued in the church, by the inſtitution of Chriſt, for ſerving theſe bleſſed purpoſes;

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

13 Till all of us, whether *Jews* or *Gentiles*, weak or ſtrong believers, that are members of this myſtical body of Chriſt, (including thoſe that now do, and hereafter ſhall believe in ſucceſſive generations to the end of the world) ſhall meet, and be cemented together in an entire agreement about the doctrines of faith, and in the ſweeteſt harmony, union, and oneneſs, by means of the ſame kind of ſpecial faith in Chriſt; and of a clear, affectionate and fiducial knowledge, and (επιγνωσεως) approving acknowledgment of the eternal Son of God, as a divine perſon, and the only Lord and Saviour; and ſo, by gradually improving in gifts and graces, ſhall, at length, arrive at a ſtate of complete manhood in ſpiritual underſtanding, vigour, ſtrength, and attainments of every valuable kind, even unto the full proportion of that mature age and ſpiritual ſtature in Chriſt, which he deſigns us for, and which is acquired by derivation from his mediatorial fulneſs, and makes up the utmoſt fulneſs of his myſtical body, that it is capable of under him, as its head, with regard to the perfection of its graces, comfort, and holineſs in heaven, as well as to the completing of the whole number of the elect:

14 That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, *and* cunning craftineſs, whereby they lie in wait to deceive;

14 That, in this way, we may not continue to be, as ſome of us too much are, like children in knowledge and underſtanding, weak in faith, wavering in judgment, taken with every new thing, and eaſily miſled; nor, like a ſhip without ballaſt in a tempeſtuous ſea, toſſed and tumbled hither and thither, (κλυδονιζομενοι και περιφερομενοι) or driven about, like flying clouds, by every erroneous doctrine, which may be compared to the wind for inſtability and force, through the fallacies, ſophiſms, and crafty doublings of artful and deſigning men, who act like jugglers in caſting a die, (εν τη κυβεια) by plauſible pretences, and ſubtle methods of cheating and impoſing upon us;

15 But

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

15 But that, on the contrary, we may sincerely speak of, and plead for the truth of the gospel, with a spirit of love to Christ, to the truth itself, and to the souls of others; and may, like living members of a living head, increase in all light, grace, and holiness, and in every part of the new creature, by virtue of our union with him, in conformity to him, and for his honour and glory, who is our only vital head, even Christ himself.

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

16 From whom, as from the head and fountain, the whole mystical body, * that is composed of many members, which are duly and orderly adapted one to another, and cemented together, like joint to joint, and all of which are united to Christ, the head, by that energy which is communicated from him through every ordinance and officer of the church, and through every private member in its place and sphere of action, according to the efficacious operation of his Spirit; which being exerted in the proportion that is suited to the state, condition, and exigence of every part, produces an improvement of the whole body of Christ, unto the building of it up in all the love, which every member ought to have, and by which it affectionately acts towards him and one another, and toward the whole church, till it be perfected in the heavenly world.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

17 Since therefore ye, as members of Christ, are partakers of such privileges and advantages, as have been but now recited, (*ver.* 11,—16.) I must again, as, in effect, I did before, (*ver.* 1.) earnestly entreat you, and solemnly enjoin it upon you, in the name, and by the authority of the Lord Jesus, who is witness of what I say, that from this time forward ye no more live and act like other *Gentiles*, who still remain in an unconverted state; but that ye utterly abandon their sinful, sensual, worldly, and idolatrous courses, which are all empty, unprofitable, and deceitful, and which they go into through the vain and foolish conceit, turn, and temper of their own depraved minds.

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them,

18 For the noblest faculty and power of their souls, even their understanding, in all its thoughts and reasonings about spiritual things, is overspread with a thick mist of ignorance and error; and their wills and affections, as well as their minds, are quite strangers and averse to the way of life, holiness, and happiness, which

NOTE.

* Here is a manifest allusion to the *human body*, which is composed of different joints and members, knit together by various ligaments, and furnished with nerves, tendons, and other vessels of communication from the head to every part of the body which, by these means, is nourished, actuated, and invigorated, and arrives to its full strength and stature.

them, because of the blindness of their heart:

which God has appointed, and to that sort of life itself, which he requires, and approves, and is the author of; by which he lives in the soul, and it lives to him; and which consists in a holy communion with him, and conformity to him. Their understanding is darkened through the innate and wilful ignorance, that is indulged, increased, and confirmed in them, relating to what they might, and ought to have known of God, even by the light of nature *: (*Rom.* i. 19, 20, 21.) And they are alienated from the life of God, not merely for want of proper inducements to seek after it; but through a chosen and customary, as well as natural stupidity, perverseness, and hardness of their own carnal hearts; whereby they resist and stifle the best sentiments of their own minds and consciences, as *not liking to retain God in their knowledge;* (Rom. i. 28.)

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

19 Who through their contracted habit of ignorance, error, and hardness of heart, and through the righteous judgment of God in giving them up to their own sin and choice, (*Rom.* i. 28.) have no uneasy painful reflections upon their multiplied and gross iniquities; but are become quite insensible of, and unaffected with, what they know concerning the *judgment of God, that they which commit such things are worthy of death,* (Rom. i. 32.) their consciences being *seared as with a hot iron;* (1 Tim. iv. 2.) and so they have voluntarily, and with full consent, delivered themselves up to all manner of abominable filthiness in their affections and conversation, unto the practising of the most shameful impurities, and *that* with the greatest thirst and eagerness in their thoughts about them, and in their desires and pursuits after them, as if their highest happiness, gain, and enjoyment lay in them. (See *Rom.* i. 24,—32.) This is the hateful and deplorable case of the unconverted *Gentiles;* and gives the true picture, and an affecting view of what ye yourselves once were, and of what all mankind by nature are, or would be, as left to the power of their own corrupt hearts. (*Chap.* ii. 3.)

20 But ye have not so learned Christ;

20 But as for you, my brethren, who are brought out of darkness into marvellous light, ye have not thus learned the doctrines of Christ, relating to his person, offices, and design, nor the obligations ye are

NOTE.

* *Through the ignorance that is in them,* (δια την αγνοιαν) seems most directly to answer to their having the *understanding darkened:* And *because of the blindness,* or rather *through the hardness* of their heart (δια την πωρωσιν) answers to their being *alienated from the life of God;* and so the latter part of the verse distinctly assigns the immediate causes of the two evils respectively, that are mentioned in the former part of it.

are under to him, and the privileges ye have received from him, which are all pure and holy; ye have not learned any thing from Christ, that could induce you, or so much as give you leave to allow yourselves in, or venture upon such licentious practices as these *; No, your very souls must needs have the utmost abhorrence of them, and your lives be prevailingly free from them;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

21 If (as ye profess, and as I am persuaded of you †,) ye have indeed understood, hearkened to, believed and *obeyed from the heart, that form of doctrine*, (Rom. vi. 17.) which ye have heard from Christ, and concerning him by his servants; and if ye have not only heard by the hearing of the ear, but have also been internally and savingly enlightened, and taught by his Spirit heartily to receive the truth of the gospel in its simplicity and purity, according to its genuine tendency and design, as it was delivered by the Lord Jesus himself, and afterwards by his inspired apostles, and was exemplified in his temper and conduct, and is practised by all those, who, as living members of his mystical body, are united to him. What ye have hereby been taught, and influenced, as well as obliged to, is;

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:

22 That ye labour by his grace, and in the use of all proper and appointed means, yet more and more, and even entirely, to discard and abandon the old man, the body of sin, (*Rom.* vi. 6. see the paraphrase there) which discovered itself in your former wicked practices through all the days of your unregeneracy; and to throw it aside with abhorrence, as ye would an old filthy garment, that is no longer fit to be worn, it being in itself the most debasing evil, that corrupts all the faculties of the soul, and all the members of the body, and tends unto, and, unless cured by renewing grace, would certainly issue in eternal destruction, according to the workings of its impetuous and unlawful appetites and inclinations, which deceive

NOTES.

* These words, *ye have not so learned Christ*, admit of two ways of rendering them, which amount, in effect, to the same sense. One is as we have it in our translation; and the other is, *but not so ye; ye have learned Christ*; intimating that their knowledge of him would not suffer them to go into the forementioned immoral courses.

† The apostle explains what sort of *learning Christ* he meant, *viz.* not merely that which is *external* by the word, but likewise that which is *internal* and effectual by his Spirit; accordingly the particle *if so be* (εἴγε) may be considered as putting the supposition for argument's sake; or else, as what he took for granted was really the case of these *Ephesians:* And though this form of expression might be designed to awaken a serious inquiry in their minds, whether they were in truth what they professed to be; yet it seems to be used here as a particle of *affirming* rather than of *doubting*, and so signifies *in as much as*, or *seeing that* ye have heard, &c. (See the note on *chap.* iii. 2.)

ceive carnal hearts with falſe appearances of profit, honour, or pleaſure; and by ſpecious allurements betray them into unexpected ſhame and miſery.

23 And be renewed in the ſpirit of your mind;

23 And this ſaving knowledge of Chriſt excites and binds you, not only to mortify your corruptions, but alſo to abound in all grace and holineſs, that ye may preſs after a ſtill further renovation *, through the ſanctifying influences of the Holy Spirit, in the inmoſt powers of the ſoul, which is of a ſpiritual nature, but is all over depraved by the fall; and particularly after a growing renovation in your underſtanding, that ſuperior and leading faculty, as well as in your will and affections, which are, or ought to be under its conduct.

24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

24 And a further end of your learning Chriſt is, that inſtead of wearing the deformity of the old man any longer, by giving way to ſin, ye may, by daily and increaſing exerciſes of grace, dreſs and adorn yourſelves (1 *Pet.* iii. 3, 4.) with all the beauties of the new creature, which is formed in the whole man, when *old things are paſt away, and all things become new;* (2 Cor. v. 17.) and which may be called *the new man*, becauſe of its excellent qualities, and its being lately begotten in the ſoul, after ſin had continued in long poſſeſſion there; and becauſe it *is not corruptible*, as the old man is; (1 *Pet.* iii. 4.) And this new man is God's own *workmanſhip, created in Chriſt Jeſus unto good works*, (Eph. ii. 10.) and is produced by his infinite wiſdom, power, and grace, according to his holy will, and after his own image, in which he at firſt created man; (*Gen.* i. 27.) and which conſiſts in divine principles and diſpoſitions, habits, and acts of juſtice and honeſty towards our fellow-creatures, and of purity and piety toward God: And all this holineſs is real, internal, and effectual, in oppoſition to hypocriſy, and to the external and ceremonial purifications of the *Moſaic* law; and is attended with the knowledge of the truth, which is another part of the image of God. (*Col.* iii. 10.)

25 Wherefore, putting away lying, ſpeak every man truth with his

25 Therefore, according to theſe advantages and obligations, take heed of all thoſe ſins which ye formerly have been addicted to, but which are directly contrary to your Chriſtian character; as for inſtance, ſee

NOTE.

* As the apoſtle ſuppoſed that theſe *Epheſians* had *learned Chriſt*, and *been taught by him as the truth is in Jeſus*, ver. 20, 21 he could not but look upon them, in the judgment of charity, as already regenerated, or born again; and therefore *renewing in the ſpirit of their mind*, muſt relate, not to the firſt work of the Spirit in their converſion, but to a progreſſiveneſs in thoſe holy principles and diſpoſitions that were wrought in them by heart-changing grace.

his neighbour: for we are members one of another.

see to it, that ye banish falshood and lies, deceit and frauds of every kind, to the remotest distance from your designs and conversation, as the most detestable sins, that sap the foundation of all good morality itself, and are utterly unworthy of the man, and much more of the Christian: And, as God commanded *Israel*, (Zech. viii. 16.) let every one of you sincerely make conscience of, and pay a strict regard to truth, at all times, in every circumstance, and in every thing that he says and does to others, whatever temptations he may have, and whatever any of the heathens may teach or practise, to the contrary *. For we, who believe in Christ, are as much members of *civil* society as ever; and therefore ought to be true and faithful to all mankind, as having a joint-interest and concernment in the welfare of the whole: And we are members of the same *spiritual* body, of which Christ is the head; and therefore ought, in a special manner, to avoid deceit, and speak the truth to our fellow-Christians, that we may not injure, but be helpful to one another, as members of the natural body use to be.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

26 Watch over your passions, that they may be kept under due government; and as anger is apt to get the ascendency, upon every little provocation, labour to regulate and restrain it †, that it may not become sinful, either by your being angry, without a cause, or to answer some bad end; or by letting it rise to excess, and degenerate into fury, rage, and revenge, even when there may be just occasion for a holy resentment: And if at any time it throws you into a wrathful, discomposing perturbation of spirit, which is in itself sinful, be as speedy as possible, in looking up for divine assistance, and endeavouring to suppress it, and to be reconciled to your brother, according to our Lord's own direction, (*Mat.* v. 23, 24. ‡) that it may not rest in your bosoms like the anger

NOTES.

* It appears from several *heathen*-writers, that they thought it lawful to tell a lie, when it might be profitable for them; and that, in such cases, it was better than a hurtful truth. (See various testimonies to this purpose in Dr. *Whitby*'s note on this verse.)

† *Be ye angry* is not to be taken as an *exhortation* to anger, which, alas! we are naturally too prone to of ourselves: And yet it intimates, that all anger in its own nature is not sinful; but may be allowable upon just occasions, as it is in itself an innocent passion, planted in the original frame of human nature to be exercised in a proper and decent manner; and was so, by the blessed and holy Jesus himself. (*Mark* iii. 5.)

‡ *Let not the sun go down upon your wrath*, seems to be a sort of *proverbial* expression, to signify things that ought to be done without delay, in allusion to the law of God, which ordered the criminal, that was hanged upon a tree, to be buried the same day, and the hire of a poor servant not to be kept back till the sun should go down upon it, *Deut.* xxi. 22, 23. and xxiv. 14, 15. And even *Pythagoras*, a heathen philosopher, injoined his disciples, that after any quarrel,

anger of fools; (*Eccl.* vii. 9.) and may by no means remain with you till sun-set, to distract your minds, and unfit them for evening prayer, which ought to be *without wrath and doubting;* (1 Tim. ii. 8.) nor may lie down with you to disturb your sleep in the night, or rise with you the following day.

27 Neither give place to the devil.

27 'Tis the work of your great adversary, the devil, to irritate and inflame, and keep up turbulent and revengeful passions, to your own and others hurt; as ever therefore ye would not suffer Satan to have a place in your hearts; nor would gratify him, nor give him an advantage against you, by yielding to his malicious and destructive designs; nor would be hurried, through his instigations, into still greater sin and mischief in word or deed, stand upon your guard against his temptations whenever ye find your spirits heated; and resist him stedfastly in the faith, who watches all occasions to ensnare you, and *walks about as a roaring lion, seeking whom he may devour:* (1 Pet. v. 8, 9.) * And take heed of giving ear to false accusers and slanderers of your neighbours, who, as Satan's instruments, would incense you against others without any just ground; and so would put you upon such unjustifiable expressions of undue anger, as might give occasion to heathens and unbelievers of reviling your holy profession of Christ and his gospel.

28 Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

28 And if there be any among you, who, before he was brought to the knowledge of Christ, had accustomed himself, and thought there was no great harm in it, as some of the heathens do †, to pilfer, wrong, and cheat his neighbour in a clandestine manner, to supply his own wants, or maintain himself in idleness; or if, even since his conversion, he retains light thoughts of this sin, and continues to be still addicted to it, let such an one henceforth show that he has so learned Christ, as utterly to abhor and abandon these unrighteous and injurious practices, which are not only inconsistent with all the institutions of Christianity; but are destructive of personal property, and direct violations of the moral law, and the

NOTES.

tel, or contumelious behaviour through anger, they should shake hands and become friends again, before the sun went down. (See Dr. *Hammond*'s note here.)

* As (διαβολος) the words here rendered *the devil* signifies any *false accuser*, I have, with the *Syriac* version, *Erasmus*, and others, taken that sense into the paraphrase.

† *Stealing* properly signifies *private thefts* and frauds, in distinction from public or violent robbery: and as in many of the *Gentile* nations theft was thought to be no sin; so, perhaps, some of the *Ephesian* converts had not quite divested themselves of their own immoral notions about it, nor consequently got thoroughly off from their former habitual inclinations to it.

the common rights of mankind: But, on the contrary, let him think it his duty, and make it his care and practice, to lead an honeſt and uſeful life of labour and ſervice, according to the ſtation and employment to which God, in his providence, has called him; and if his circumſtances and calling be of ſuch a nature, as require earning his daily bread with the ſweat of his brow, (*Gen.* iii. 19.) by any handicraft trade, or other lawful and commendable, though laborious buſineſs, let him apply to it with induſtry and pains-taking, that, by the bleſſing of God on his honeſt endeavours, he may not only get enough for his own and family's ſubſiſtence, if he has one, and may be under no temptation to defraud others; but may alſo have ſomething to ſpare, on proper occaſions, for relieving the neceſſities of the poor, and eſpecially of ſuch as are of the houſhold of faith, that they may not be tempted to ſteal, as he himſelf formerly was; and that he may be a bleſſing, and no longer a nuiſance and burden, to civil, or religious communities.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

29 Furthermore, as to your *words*, as well as your temper and actions, carefully avoid all light and frothy, and eſpecially all profane, indecent, obſcene and opprobrious language, that proceeds from a corrupt heart, and has a dangerous tendency to corrupt the minds and manners of them that hear it; (1 *Cor.* xv. 33.) let nothing of this kind ever, like ſtinking and infectious breath, go forth out of your mouth; but, on the other hand, let it be always with grace, as if it were ſeaſoned with ſalt, even ſuch as is under the conduct of a gracious ſpirit; and is wiſe and prudent, opportune and ſuitable to perſons, times, and places, and to the circumſtances and occaſions that are before you; and is adapted, in a way of counſel, caution, reproof, or conſolation, to promote the ſpiritual benefit of the company you converſe with, that it may be a means of recommending religion to the hearers, of favourizing their ſpirits and giving them a good turn, of communicating ſome uſeful inſtruction to them, and of helping forward the work of grace in their hearts.

30 And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

30 And as all the things, which I have been cautioning you againſt, are directly contrary to the holy nature, will and operations, gifts and graces of the good Spirit of God; and as he (ſpeaking after the manner of men) is grieved at them, as a friend uſes to be at the diſagreeable and ungrateful behaviour of one that he dwells with, and has treated with kindneſs and favour, have a care, leſt by indulging any of them ye offend and rebel againſt him, as *Iſrael* did of

of old, (*Isaiah* lxiii. 10.) and provoke him to withdraw his gracious presence, and deprive you of his comforts, who is not only infinitely pure and holy in himself, but loves holiness, and is the author and worker of its first beginnings, and of all its increases in you; by which, in some remarkable manifestations and impressions of light and grace, consequent to your first believing, (see the note and paraphrase on *chap.* i. 13.) ye are evidently sealed as with his own image, and are thereby distinguished for his own, with assuring tokens of salvation; and have the pledge and earnest of it in yourselves, for your present security and comfort, until ye be possessed of the heavenly inheritance, (*chap.* i. 14.) at death, when your souls shall be compleatly delivered from all the evils ye feel or fear; and at the day of judgment, when your bodies shall be redeemed from the power of the grave to a glorious immortality, that they may share with your souls in the eternal happiness, which shall be fully revealed at the final manifestation of the sons of God. (*Rom.* viii. 19, 23.)

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

31 This Holy Spirit is also the Spirit of love and peace; and therefore as ever ye would not grieve him, and lose his comfortable and sealing presence, take special heed that all rancour, severity, and sourness of temper; and all furious, raging and ungovernable passions; and all causeless and excessive anger; (see the note on *ver.* 26.) and all loud threatning and scolding, noisy quarrels and contentions; and all railings, defamations, and backbitings, under the power of a boisterous and tumultuous mind, either to the reviling of men, or to the dishonouring of the name of God, which may be called a sort of blasphemy: (βλασφημια) See that all this be laid aside, discountenanced and removed to the farthest distance from you, together with all malicious, spiteful, envious, and injurious thoughts, or heart-burnings: Let all these sorts of evil be resisted and banished, as highly displeasing to the good Spirit of God, and repugnant to his free and friendly communion with you.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

32 On the contrary, as ever ye would hope for his sweet and satisfying abode with you, labour, under the influence, and according to the mind and will of this divine Spirit, to cultivate an affectionate, affable, and benevolent disposition and behaviour, as persons that take pleasure in doing all offices of kindness and friendship one towards another *; sympathize with, and

NOTE.

* *One another* (αυλοις) is put for αλληλοις here, and *chap.* v. 19. *Col.* iii. 16. and seems to be so, *Jude* ver. 20, 21. and, perhaps, *Phil.* ii. 22.

and shew all tenderness, pity, and bowels of mercy, (*Col.* iii. 12.) toward the weak, afflicted, and discouraged: And if any of your brethren affront or injure you, do not grow hard-hearted toward them, nor seek a retaliation, or owe them a grudge for it; but frankly and freely forget and forgive, and entirely pass it by, in consideration, and imitation, of the infinitely greater forgiveness of the manifold and aggravated transgressions, which God in the riches of his grace has extended to you; and *that* not at so cheap a rate as ye are called to forgive your brethren, which will cost you nothing; but on account of the death and sufferings of his own dear Son Jesus Christ, whom he of his mere favour appointed, provided, gave, and sent to make an atonement, by his precious blood for *them*, as well as for yourselves, that he might freely, fully, and honourably forgive both them and you.

RECOLLECTIONS.

How amiable is a holy conversation, answerable to the nature and design of that happy state, into which God calls his people by his grace! Nothing can be a greater credit to it, than to be of an humble, meek, calm, and patient temper, bearing with, and forbearing our fellow-Christians in love, and studiously pursuing, as with one heart and soul, the things that make for mutual harmony and peace. How great are the obligations to Christian-love and unity among true believers of every denomination! They are all members of the same mystical body of Christ; animated by one and the same Holy Spirit; partakers of one hope of the heavenly inheritance; related to, and interested in one Lord and Saviour; agreed in the same fundamental doctrines of faith; under the same baptismal engagements; and have all one and the same covenant-God and Father, who is infinitely above them all, and dwells in them all by his Spirit. And what may we not hope for from the exalted Redeemer! He, who, by divine dispensation, descended from heaven to the deepest humiliation and sufferings on earth, is now ascended to the heaven of heavens, as a triumphant conqueror over all his and our enemies. And with what bounteous favour does he scatter his ascension-gifts among the children of men! He lives and reigns in all his glory, to fill his church and every member of it with various gifts and graces. And what ample care has he taken of them in the institution of a gospel-ministry! He gave and furnished out apostles, prophets, and evangelists, as long as occasions required such extraordinary and inspired officers; and he appoints and qualifies pastors and teachers, as ordinary officers, to continue to the end of the world, that, by means of their ministrations, he may carry on the designs of his kingdom and grace, and the good of his people through all generations. How important then is the work of the ministry! It is for filling up the church with converts, and bringing them into gospel-order; and for edifying all its members in knowledge, faith, and love, and every other grace, and establishing their minds and hearts, that they may be guarded against the artifices of subtile deceivers, and not fluctuate, like children, between truth and error; but may grow up in all things into Christ, who is their Head, and may derive all supplies from him, till they attain the complete stature of manhood in him. But what a deplorable state of ignorance, sin, and ruin are we in, 'till grace makes a holy and happy change upon us, by means of the gospel! Our understandings are darkened through wilful ignorance, and we are strangers and averse to the divine life, through the obstinacy of our own perverse hearts. How should we dread adding sin to sin, lest we provoke the just and holy God to leave us to ourselves, 'till we become utterly insensible of our guilt and danger, and run into all iniquity with greediness! But the true knowledge of Christ has a quite contrary tendency and effect; and if we know him, and the truth as it is in him, under the light and influence of his Spirit, it will effectually restrain us from all known iniquity. How odious

odious is *the old man*, the body of sin; and how resolutely should believers set themselves, against it! It is abominable, corrupt and deceiving in its various lusts, as appears from the conversation of unregenerate sinners; it perverts and inflames their passions, and fills them with bitter anger, wrath, and malice; it carries them into deceit and lying, idleness, frauds, and thefts; renders their discourse unsavory and defiling, clamorous and injurious to their neighbours; and is a gratification of the devil, and an offence to the Holy Spirit of God. But how excellent is the *New Man*, which believers are cloathed with, as with a beautiful garment! It is a renewal of the spirit of our minds, and a new creation, according to the image of God in righteousness and true holiness; it subdues our wrathful passions, and will by no means suffer them to rest in our bosom, but gives them a softening turn into all kindness, tenderness, and forgiveness of offences; it makes us honest, upright, and faithful in all our dealings, and industrious in the business of life, to which God calls us; it brings our lips under the law of truth, and renders our converses good and edifying. And how should Christians be excited to such a temper and conduct, that they may not grieve the Holy Spirit of God, whereby they are sealed to the day of redemption; but may act according to the endearing obligations of the superlative love of God, who for Christ's sake forgives them all trespasses!

CHAP. V.

The apostle concludes his exhortation to brotherly love, 1, 2. *Repeats his caution against several sins, as particularly against all uncleanness, covetousness, and drunkenness, with a variety of arguments to enforce the caution, and direct to a contrary behaviour,* 3,—20. *And exhorts to the relative duties of society in general,* 21. *And of wives and husbands in particular, which are illustrated and enforced by the spiritual relation that is between Christ and the church,* 22,—33.

TEXT.

BE ye therefore followers of God, as dear children;

PARAPHRASE.

SINCE therefore * God is so exceeding good and merciful, in the exercise of his pardoning grace toward you, (*chap.* iv. 32.) let this excite you to be (μιμηται) imitators of him, in exercising all kindness and forgiveness one towards another, as becomes children of his own likeness, begotten as well as adopted by him, beloved of him and loving him, and delighting to resemble him, especially in those amiable graces, and to approve yourselves to him, who is love, and is so much pleased with this part of his image, that he who *dwells in love, dwells in God, and God in him.* (1 John iv. 16.)

2 And walk in love, as Christ also hath loved us, and hath

2 And as the example of your heavenly Father should induce and animate you to this noble duty; so should the example of Christ, that your whole conversation,

NOTE.

* This, as is intimated by the particle *therefore*, is an inference from the last verse of the preceding chapter, which might have been better continued to the end of the second verse of this chapter, where the apostle shuts up his argument then in hand.

hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

versation, all your lives long even unto death, may be friendly and affectionate one towards another, from a principle of love to God and Christ, without distinction of parties, on account of some being *Jewish* and others *Gentile* converts; even as Christ himself has with superlative condescension and grace first loved one, as well as another of us, who believe in him; and has given the most affecting and astonishing proof of it, in his freely becoming our substitute, and yielding up his great and infinite self to the most terrible death for us, as an expiatory sacrifice to satisfy divine justice, and make atonement for our sins, when *through the eternal Spirit he offered himself without spot unto God.* (Heb. ix. 14.) This was so highly pleasing and acceptable in his sight, as may be called an offering and a sacrifice of a sweet-smelling savour, in allusion to the typical burnt-offerings and sin-offerings, to make atonement, (*Gen.* viii. 20, 21. and *Lev.* iv. 31.) which are all now fulfilled, with the richest advantage and efficacy, in the sacrifice of Christ.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

3 But, to return, there are several other sins, besides those afore-mentioned, (*chap.* iv. 25, *&c.*) that are practised among the heathens, and too much in vogue at *Ephesus*, which I would further caution you against; as particularly against the sin of whoredom between persons of contrary sexes, whether in the single or married life, (see the note on 1 *Cor.* v. 1.) and against all manner of indecency, immodesty, and lewdness in gesture, looks, dress, and actions, that betray an unchaste disposition of heart, and have a tendency to excite the like in others; or, to carry the matter still further, I would caution you against irregular and immodest desires after forbidden objects, and an inordinate love to, and pursuit after the things of this world, that would put you upon gaining them by dishonourable and unjust means; or would make you discontented without them, and unwilling, when ye have them, to use and part with them for the glory of God, and the good of others: Let it never be said that any of you are guilty of either of these vices; No, nor let them be so much as mentioned among you without the utmost detestation, as ever ye would behave like Christians that are indeed renewed and sanctified, and ought to be chaste and pure in body and mind, and devoted to God, according to your holy profession, as saints.

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but

4 Nor let there be among you any shameful practices in secret, the very naming of which would put a modest person to the blush; nor any light, wanton, or obscene ways of talking, bantering, or joking, which are so far from innocent pleasantry, and lawful

But rather giving of thanks.

jests, that they are not only unprofitable and vain, but very offensive to God, and unsufferable to a chaste ear, and are too great an incentive to impure thoughts and actions: Ye therefore ought to have nothing to do with them; but, on the contrary, should accustom yourselves to employ your tongues in speaking well of God, with grateful acknowledgments of his goodness, and in thankfulness and praise for his wondrous works of providence and grace, which would be honourable to him, and improving to your company, as well as to yourselves; and would be a happy means of guarding you against impure language, and all the forementioned abominable iniquities, which are of the most pernicious consequence.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

5 For since ye have learned Christ, (*chap.* iv. 20, 21.) ye cannot but know, and ye ought seriously to reflect upon it, that, according to the holy nature and design of the Christian religion, no person whatsoever, who is addicted to, and lives and allows himself in the practice of whoredom; nor any one who indulges to any sort of impure affections, and lascivious actions; nor any worldly-minded covetous wretch, who makes mammon his god, and is, by just construction, an idolater, as he is supremely fond of earthly treasures, and rates his happiness by them, and sets them up in his heart in the room of God, and makes an idol of his riches, or other worldly enjoyments, like one entirely devoted to them; No such person, whatsoever his profession or pretences be, while he remains impenitent and persists in either of these sins, has any right or claim to, or, living and dying in that state, shall ever have any lot or portion in that pure, incorruptible, and undefiled inheritance of all blessedness, honour, and delight, (1 *Pet.* i. 4.) which consists in the enjoyment of God, and of Christ, who is one God with the Father *; and which pertains to the subjects of the kingdom of grace here, and of glory hereafter, which Christ, in a way of purchase, and God the Father in a way of free gift, on his account, has prepared to be the *inheritance of the saints in light.* (Col. i. 12. and see Rev. xxi. 27.)

6 Take

NOTE.

* *Christ* is here distinguished, as *Mediator*, from *God the Father*, according to our version of the words *the kingdom of Christ and of God.* But as the kingdom *is one*, and is said to be equally the kingdom both of *Christ* and of *God*, this (as *Zanchy* observes) intimates, that he is one and the same God with the Father, as well as that there is no admission into the kingdom of God but by Christ: And *Beza* notes that there is but one article prefixed to Christ and God; (του Χριστου και Θεου) and so it might be rendered *the kingdom of Christ, even of God*, or the *kingdom of Christ, who is God.*

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

6 Take heed that no one, either through the subtilties of *Gentile* philosophy, or through *Jewish* false glosses on the law of God, or through importunity, or any artful management, impose upon and delude you by plausible, though empty and fallacious ways of talking about these crimes, as if there were not that evil in them which I have reminded you of; and ye well know to be true; (*ver.* 5.) or as if ye might go on in them with impunity, and without danger: For, whatever they may pretend, it is certain that these are such abominable iniquities, as not only exclude the practisers of them from the kingdom of heaven; but likewise provoke and bring down the wrath of God in awful instances here, and for ever in full vials hereafter, like rushing cataracts upon rebellious sinners, who, as sons of unbelief and disobedience, (απειθειας) *a very froward generation, children in whom is no faith,* (Deut. xxxii. 20.) obstinately persist in them, not only in direct contradiction to the gospel, but even to the *moral law* itself.

7 Be not ye therefore partakers with them.

7 Stand therefore upon your guard; and beg assistance from above, that ye may never be the partners and companions of such abandoned creatures, nor ever countenance them in their evil courses, much less conform to them; lest ye also be partakers of their plagues, which, by the just judgment of God, will be inflicted upon them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light.

8 For ye were indeed formerly, during your *Gentilism* and unconverted state, as blind as others; as ignorant and dark in your minds with regard to the true knowledge of God, and of spiritual and holy things, as darkness itself; and ye then walked in the ways of sin, which were all darkness, (1 *John* i. 6. and ii. 9.) and in which a man *knoweth not whither he goes,* (John xii. 35. and 1 John ii. 11.) and therefore it is no wonder that ye then went on in the high road to destruction *. But now, upon your believing in Christ and embracing the gospel, the case is happily altered with you: A divine and spiritual light hath shone into, and filled your minds, to give you a discerning of the truth as it is in Jesus; and divine

NOTE.

* As *darkness* and *light* are used in scripture to signify *sin* and *holiness*, as well as *error* and *truth*, or *ignorance* and *knowledge*, which is the light that makes manifest, *ver.* 13. both senses are included in the paraphrase, as being adapted to represent the former and the present state of the *Ephesians*, and the nature and design of the argument in hand. Accordingly *the children of light* stand opposed in this verse to the *children of disobedience*, ver. 6. and both are *Hebraisms*, to signify persons that are under the power of darkness and disobedience, as though they were *born of them* respectively; and that are addicted and affected toward them, and take pleasure in them, as children naturally do in their parents.

grace has wrought your hearts and lives into a conformity to that truth: (*chap.* iv. 20, 21.) Ye have all light and purity in the Lord, as your head of wiſdom and influence; and ye have the light of knowledge and of grace by derivation from him, and by the influence of his Spirit, (*ver.* 9.) as ye are united to him; and ſo your former ſinful ways are utterly unbecoming your preſent ſtate and character. 'Tis therefore both your duty and privilege to live and act, with perſeverance and daily advances, in all your walk before God, like children of light, that are brought under a new direction, and into a new ſphere of holy action, and take pleaſure in it, as is ſuitable to thoſe that are enlightened by the word and Spirit of Chriſt, and have the beſt aſſiſtances for behaving accordingly.

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth;)

9 For the true and genuine fruit, which is produced, cheriſhed, and perfected by the light and influence of the Spirit of the Lord, is all holy *. It conſiſts of every thing that is good and excellent in its own nature, and beneficial to others, as well as yourſelves, in oppoſition to covetouſneſs, (*ver.* 3.) which is evil in itſelf, as it is practical idolatry, (*ver.* 5.) and turns to no good, but very bad account, as it is a *with-holding more than is meet, and tends to poverty:* (Prov. xi. 24.) The fruit of the Spirit alſo conſiſts of every thing that is right, and juſt, and due, in all your behaviour toward God and man; and includes all purity of heart and life, in oppoſition to all uncleanneſs, (*ver.* 3, 4, 5.) whereby we defile ourſelves, and are injurious to others; and it conſiſts of an adherence to the light and truth of the goſpel, which has irradiated your minds, in oppoſition to ignorance and error, in which ye formerly were involved, as in the thickeſt darkneſs; (*ver.* 8.) and conſiſts of all integrity and faithfulneſs in whatſoever ye ſay or do, in oppoſition to lying and falſhood, which I have alſo cautioned you againſt: (*chap.* iv. 25.) Ye therefore being partakers of theſe excellent fruits of the Spirit, your converſation ought to be always of a piece anſwerable to them, like thoſe that live and walk in the light. (*ver.* 8.)

10 Proving what is acceptable unto the Lord.

10 Ye ought by the aſſiſtance, and in the light of the Spirit, to try and prove what is the mind and will of God in his word, that ye may know, and be ſatisfied about what is pleaſing to him, and may heartily

NOTE.

* This verſe is brought in, by way of parentheſis, with ſuch a deſcription of *the fruits of the Spirit*, as falls in with the apoſtle's main deſign of enforcing his exhortation to *walk in the light;* and then he returns to ſhew how that walk is to be purſued in the 10th verſe, which ſtands connected with the 8th.

tily approve of it and be conformed to it; and that ye may exhibit a fair view of it in your walk, and give proof to others of your conscientious regard to it; and may approve yourselves to the Lord Christ, and to the Father through him, in performing the acceptable and perfect will of God, which is your reasonable service. (*Rom.* xii. 1, 2.)

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

11 And that ye may walk as becomes the children of light, have no manner of partnership with, nor give the least countenance or encouragement to iniquitous practices of any kind whatsoever, which are *unfruitful works*, as they are not only unprofitable, but exceedingly injurious; (*Rom.* vi. 21.) and are so very shameful, that they also may well be called *works of darkness*, as they are committed only by persons of dark and ignorant minds, and will not bear the light of a strict scrutiny of conscience, much less the light of God's word and of a future judgment, to bring them to the test of truth and righteousness; and as they are often committed in the darkness of the night, or of privacy to hide them from open view, and finally lead to *the blackness of darkness for ever, which is reserved unto the ungodly.* (Jude, *ver.* 13.) But instead of going into, or being any way accessary to these evil practices, let it be your concern and endeavour, as becomes those that are *light in the Lord*, to *rebuke your brother, and not suffer sin upon him*; to shew him, in the most convincing manner, how wicked and dangerous the works of darkness are, that he may be ashamed of them; and to put a check upon them by friendly, kind, and prudent admonitions of those that are guilty of them; and especially by your own circumspect and exemplary conversation in the shining beauties of holiness, which will expose their deformity in their own proper colours, and will carry a practical and most inoffensive and unexceptionable, though touching confutation, reproof, and condemnation of all contrary courses, as sinful and provoking to God, and unsuitable to the holy profession of his name.

12 For it is a shame even to speak of those things which are done of them in secret.

12 For it would be a reproach upon a Christian's character, and would even *shock* a religious, sober, and modest mind, so much as to mention some vile and detestable things *, unless in a way of necessary reproof for them, that are committed by persons of corrupt

NOTE.

* Some think that by the things *done in secret* the apostle refers to the shocking, abominable, and filthy practices that the heathens were guilty of in the secret acts of their idolatrous worship, and that were not to be divulged to others: But, be that as it will, they are evidently to be understood, in a wider extent, for all unfruitful works of darkness spoken of in the foregoing verse.

corrupt minds, with the greateſt ſecrecy and in the dark, as being themſelves aſhamed of having them known to others, leſt they ſhould expoſe their own characters; not conſidering that God ſees them, how much ſoever they may be concealed from the eyes of men; and that he will bring them to light, and take ſevere vengeance for them in the day of judgment. (1 *Cor.* iv. 5.)

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

13 But ye, who are now light in the Lord, (*ver.* 8.) are by this means enabled to judge of, and condemn the deformity and miſchief of all theſe ſinful practices, that are too vile to bear the light, and are reproved by the light of God's word and Spirit, and of your good converſation in Chriſt: For as whatſoever renders objects viſible, in their true ſtate, is light; ſo that which has diſcovered to you the odiouſneſs, guilt, and danger of theſe ſhameful immoralities, and given you a view of them in their own hideous colours, to make you renounce, abhor, and condemn them, is light indeed; it is the light and knowledge of Chriſt and of his word, which has ſhone in your hearts, and makes you ſhine as lights in the world, that by your good counſel, and good works, ye may convince wicked men, and ſhame them out of their deeds of darkneſs, which they did not ſee the evil of before. This is the excellent light that ye are brought into, and are called to walk in.

14 Wherefore he ſaith, Awake, thou that

14 Therefore, to ſhew that ye, even the *Gentiles* among you, are now brought into this happy ſtate*; As

NOTE.

* Various are the conjectures of expoſitors about the *connection* of theſe words, whether it ſhould be with *ver.* 8. or *ver.* 11. or with the next preceding verſe; and about what is meant by *he ſays*, whether it refers to *Chriſt's ſpeaking by the apoſtle*, as he did by the ancient prophets, who often introduced their meſſages with a *thus ſaith the Lord*, and with intimations that he ſpake by them; or whether it refers to any *particular paſſage* in *the Old Teſtament* or in *the apocryphal* writings, or to *the general doctrine* of the Old Teſtament-prophecies, relating to the calling of the *Gentiles*. And they are much divided in their ſentiments about the difference that may be ſuppoſed between *awaking out of ſleep*, and *riſing from the dead*, whether the firſt of theſe phraſes may, or may not relate to *ſlumbering believers*, and the ſecond to *unregenerate ſinners*. But amidſt all the difficulty of adjuſting theſe things, what appears to me to be moſt eaſy and natural is, that the *connection* ſtands with the next preceding verſe, which ſpeaks of *light*, as that which *makes manifeſt*; and ſo this verſe is brought in to ſhew that the *Epheſians* though *Gentiles*, were, according to ancient prophecies, partakers of a ſpiritual light: And *he ſays* ſeems to relate to the ſum, or *general current* of what God had ſaid in prophecy about the converſion of the *Gentiles*, as particularly in *Iſa.* vi. 1, 2, 3. and ix. 2. and xlix. 6. But there is no particular paſſage in any of *the prophets*, no, nor in any *apocryphal* book, as far as I find, that anſwers to this quotation; and the ſtyle, *he ſays*, I think is never uſed by the apoſtle to ſignify what God, or Chriſt, or the Spirit ſaid by *him*. As to *awaking out of ſleep*, and *riſing from the dead*, I take them to be terms of much the *ſame import*, ſince death is frequently repreſented under the image of *ſleep*, and is called *the ſleep of death*; (Pſal. xiii. 3.) accordingly we often read of perſons *ſleeping with their fathers*; and

that sleepest, and arise from the dead, and Christ shall give thee light.

As our blessed Lord, in raising the dead, said to a *young woman*, and to a *young man*, *Arise*, (Mark v. 41. and Luke vii. 14.) and to *Lazarus*, *Come forth;* (John xi. 43.) so God says in the current of the Old Testament prophecies about his calling the *Gentiles*, with a design of exerting divine energy with his call to make it effectual; Awake out of your state of ignorance, stupidity, and insensibility; and rise up from the death in trespasses and sins, in which you have hitherto lain, but from which I will quicken you by an almighty power attending my word of command; and Christ, *who is a light to the* Gentiles, *and my salvation to the ends of the earth*, (Is. xlix. 6.) shall enlighten you with spiritual wisdom and understanding, to shew you the way to eternal life; and shall give you the comfort of both the light of knowledge, and of holiness and hope, in your own soul.

15 See then that ye walk circumspectly, not as fools, but as wise,

15 Look then to yourselves, and see how carefully, exactly, and accurately (πως ακριβως) ye ought to walk in the whole of your conversation, as Christian converts, that it be answerable to your new light and obligations, and according to the rule of the word, as persons under the eye of God and men, of enemies as well as friends, that your behaviour may not still be like ignorant, injudicious, and unwise people, that are estranged from the knowledge of Christ, and from the way of their duty and happiness, and heedlessly plunge themselves into iniquity and error to their own destruction; but like persons, that have learned Christ, and been taught by him as the truth is in Jesus, (*chap.* iv. 20, 21.) who hath given you light; (*ver.* 14.) and like persons, that take heed of giving any occasion for stumbling, or triumph to unbelievers, or of imprudently and unnecessarily exposing yourselves to their rage, and running into danger.

16 Redeeming the time, because the days are evil.

16 And see that, by a diligent and circumspect walk, ye redeem time, and opportunity, (τον καιρον) and retrieve what has been lost, for the best purposes, that it may be employed in a holy manner for the glory of God and the benefit of your own souls, and for doing good to others: And as merchants improve all advantageous seasons for traffic; so be ye as it were continually buying and gaining these precious talents (εξαγοραζομενοι) out of the hands of sin and Satan, to which

NOTE.

and *awaking out of this sleep* is the very same thing with *rising from the dead*, as in 2 *Kings* iv. 31. *Dan.* xii. 2. and *John* xi. 11. And both these expressions, if we consider them as what God said by the prophets, with respect to the calling of the *Gentiles*, relate to their state and condition, not *after* they were called by grace, but *before*, to bring them out of that deplorable state; in which, and never afterward, they were said to be *dead in trespasses and sins.* (Chap. ii. 1.)

which they formerly were devoted; out of the hands of ſloth, eaſe, and worldly buſineſs and pleaſure; and out of the hands of your enemies, that would be glad to take away your liberty and your lives: And ye ought to be the more careful herein, becauſe the times, in which ye live, are days of great immorality, ignorance, and profaneneſs, and days of trouble, danger, and perſecution for the ſake of Chriſt, which may ſoon bring all time and opportunities of ſervice to a period with you; and they are days, in which both carnal *Jews* and *Gentiles* continually watch for your halting, that they may ſpeak evil againſt you, and againſt Chriſt and his goſpel on your account.

17 Wherefore, be ye not unwiſe, but underſtanding what the will of the Lord *is*.

17 Take heed therefore that ye do not continue to act an inconſiderate fooliſh part, as in the days of your ignorance and unregeneracy, in things relating to God and your own duty and ſalvation; nor needleſsly expoſe yourſelves to the malice and fury of your enemies in theſe evil days: But, ſuitable to your preſent ſtate and character, endeavour, through divine grace, to live and act, as thoſe that underſtand, and attentively conſider the mind and will of the Lord Chriſt, with reſpect to the cautiouſneſs and prudence of your behaviour, that ye may *be wiſe as ſerpents, and harmleſs as doves;* (Mat. x. 16.) and with reſpect to the purity of your converſation in the world, that it may be blameleſs, becoming ſaints, and ſuch as is acceptable to the Lord, and as he requires in his word. (*ver.* 3, 4, 10.)

18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit:

18 And to prevent your running into the abominable practices that I have been already cautioning you againſt, Take heed of another flagrant ſin, which is not only in itſelf a rioting upon the bounties of Providence, and an unmanly and worſe than brutal vice, but throws one off from his guard, and expoſes him to every temptation to laſciviouſneſs, and all other ſhameful iniquities; and *that* is drunkenneſs *, by ſo free a uſe of wine or other ſtrong intoxicating liquors, as is injurious to health, or clouds the mind, and enfeebles, defiles, and diſorders all the powers of the ſoul, and renders them incapable of rational, holy, and regular conduct; and is attended with, or prompts unto, all exceſs (ασωτια) of intemperance and madneſs, rioting and debauchery, and all ſuperfluity of naughtineſs. But, in oppoſition to the ſordid and injurious pleaſure of drinking to excéſs, let it be your great

NOTE.

* *Drunkenneſs* was a reigning ſin at *Epheſus*, and a vice that the *Gentiles* were ſcandalouſly guilty of in ſome of their idolatrous feaſts, as particularly in that which they celebrated in honour of *Bacchus*, whom they eſteemed as *the god of wine*.

great concern, that, in the use of all proper and appointed means, ye may be filled with the holy influences, gifts and graces, joys and consolations of the divine Spirit, wherein there can be no danger of having too much, or of being misled into any indecent or unworthy behaviour by them. This, instead of carrying you into revellings and all extravagancies of mirth and jollity, will inspire you with a noble, pure, and sublime pleasure, which should vent itself in a suitable manner;

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

19 Speaking among yourselves, to your mutual edification and admonition, (*Col.* iii. 16.) by singing forth the praises of God, in all the variety of them, at your religious assemblies, by joining your voices in proper tunes, to utter poetic compositions, such as psalms and hymns, and spiritual songs*, whether those that are already left, under divine inspiration, for the use of the church, or those that inspired men among you may give out by an extraordinary gift of the Spirit, suitable to present occasions: All which are to be sung in a spiritual manner for spiritual ends; and your united praises, *with the voice together*, (Isa. lii. 8.) should be with the sweetest harmony and delight in your own hearts, by their ascending with your voices to the Lord Jesus, and shewing forth his glory, and the glory of God in him, which will be as pleasing to him, and to your own souls, as the most melodious music can be to your ears.

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

20 And the work of praise should not only bear a part in the solemn worship of your religious assemblies; but should run through your whole lives, that ye may always maintain a grateful disposition of heart, and may *bless the Lord at all times, and his praise may be continually in your mouths*, (Psal. xxxiv. 1.) for every mercy, spiritual and temporal, and for every dispensation of providence and grace, yea, for afflictions themselves, as they work together for good, as well as for enjoyments, and sensible tokens of divine favour: And so ye ought, on all occasions, to express your thankfulness for all things, to God even the Father of our Lord Jesus Christ, and our Father in him, as the original source and first cause of all the good

NOTE.

* Some have observed, that, though most of *David*'s poetical compositions for the use of the church are called in their titles *Psalms*; yet the word used in the title of *Psalm* cxlv. though rendered there a *psalm*, signifies also, and is sometimes rendered by the *Seventy* a *hymn*; and the titles of *Psal.* cxx.—cxxxiv. signify, and are rendered *a song*. But possibly the *hymns* and *spiritual songs* here meant, in distinction from *psalms*, might signify such divine odes, or poetic compositions, as our Lord is thought by some to have delivered at the institution of his supper, *Matth.* xxvi. 30. and as the songs of *Elizabeth*, the virgin *Mary*, *Zacharias*, and others spoken of in 1 *Cor.* xiv. 26.

good things which we have and hope for: And this thankſgiving ſhould be rendered to him through our Lord Jeſus Chriſt, (*Col.* iii. 17.) with a dependence on him, and mention of his name, as our only mediator, and the purchaſer of all bleſſings, on whoſe account they are beſtowed upon us; and through whom our praiſes, as well as prayers for them, are to be preſented, and are made acceptable to God. (*Heb.* xiii. 15. and 1 *Pet.* ii. 5.)

21 Submitting yourſelves one to another in the fear of God.

21 And theſe divine influences (*ver.* 18.) will direct and oblige, aſſiſt, and enable you to behave in a becoming manner, in all natural and civil, public and private relations of life *, according to the rank which ye reſpectively bear in them, that ye all may perform thoſe mutual duties one towards another, which belong to your ſeveral ſtations, as perſons that have an awe of God upon your conſciences, and are afraid of offending him, who has enjoined theſe duties upon you; and as perſons that are under the government of his new-covenant-fear in your hearts, to keep you from ſinning againſt him, and to engage you to ſubmit one to another in every thing that he has commanded, and as far as may be for his glory, and conſiſtent with other duties that ye owe to him, whoſe abſolute ſupremacy claims a prior and unreſerved ſubmiſſion to him.

22 Wives, ſubmit yourſelves unto your own huſbands, *as* unto the Lord.

22 As to inſtance particularly in ſome *relative* duties, let thoſe of you, that are believing *wives*, pay all becoming reverence and honour, ſubjection and obedience, in all lawful things, to your huſbands, whom ye ſhould conſider and eſteem, and be the more chearfully

NOTE

* The *Jews* had ſuch contemptible thoughts of the uncircumciſed *Gentiles*, as to imagine that they were not bound to perform thoſe duties toward them that belonged to the neareſt relations in life; and it ſeems as if ſome ſuch notion had obtained among *judaizing* Chriſtians, with regard to *uncircumciſed believers*; and among converts from heatheniſm, with regard to *unbelieving* huſbands and wives, parents and children, maſters and ſervants; with a view to which the apoſtle eſtabliſhes the obligations reſulting from all theſe relations, whether both parties were believers or not, in a diſcourſe at large, 1 *Cor.* chap. vii.: And with the like view, he may be ſuppoſed in this and the next chapter, to inſiſt on the duties of *huſbands* and *wives*, *parents* and *children*, *maſters* and *ſervants*, that believers might not think themſelves releaſed from the duties, which reſult from either of theſe relations, even ſuppoſing, that it ſubſiſted between them and ſuch as were unbelievers: And the ſame may be obſerved with reſpect to the obedience that was due to *heathen magiſtrates*, and the offices of love and kindneſs, that were to be diſcharged towards all ranks and degrees of perſons, whatſoever their characters or profeſſions might be as to religion; which he alſo inſiſted on at large in the xiiith chapter to the *Romans*. All this is deſigned to ſhew that Chriſtian religion is ſo far from diſſolving, that it confirms and inforces obligations to duties of all natural and civil relations. And if theſe relative duties were to be obſerved, even towards heathens and unbelievers, much more muſt they be binding upon Chriſtians one towards another. (See the note on 1 *Tim.* vi. 1.)

fully submissive to, as your own husbands, who by the law of marriage are, and ought to be for you, and no other woman, only beloved of you, and loving you *: And let all your acts herein be as in the sight and presence of the Lord Christ, with an eye to his glory, as also in obedience to his authority, (1 *Cor.* xiv. 34.) and in resemblance of that subjection which the church owes to him, and by which this duty is illustrated and enforced upon you.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

23 For by the law of *nature* and of *marriage*, (see *Gen.* iii. 16. 1 *Cor.* xi. 8, 9. and 1 *Tim.* ii. 13, 14.) the husband is appointed to be the head, guide, and guardian of the wife, in a somewhat-like manner, as, by the constitution of the new covenant, Christ, in his office-capacity, is the Head, Governor, and Protector of the whole church, which is espoused unto him; and suitable to this near and tender relation, into which he has taken them, he has acted the part of a kind and faithful husband, in being the Redeemer and Saviour of all the members of his mystical body, to deliver them from sin and wrath, and secure eternal happiness to them; and has therein set all Christian husbands a bright and noble pattern of that affection, care, and concern, which they ought to have for the safety and defence, maintenance, comfort, and happiness of their wives. (*ver.* 25, 28, *&c.*)

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands

24 As therefore the church is chearfully and faithfully subject to the authority of Christ in all spiritual concerns; so in imitation of them, (though not with the same absolute and unlimited subjection to any creature, as is due to Christ himself) let the wives behave

NOTE.

* The apostle's discourse (as *Zanchy* observes) on particular relative duties, is in the natural order, in which the relations themselves commenced in the world, which was first between *husband and wife;* next between *parents and children;* and lastly, between *masters and servants.* The apostle accordingly begins with the duties of the first of these relations in this chapter, and goes on to those of *parents and children,* and *masters and servants* in the next; and he keeps the same order in his exhortations to all these in his epistle to the *Colossians,* chap. iii. 18,—25. and iv. 1, *&c.* But it may be farther observed, that, in both these epistles, he first insists on the duties of the *inferior,* and then on those of the *superior* relatives in every instance of them. And the apostle *Peter* proceeds in the same order, when he speaks of the duties of *wives and husbands,* 1 Pet. iii. 1,—7. The reasons of this may probably be, because the duties of *wives, children, and servants* are most against the grain of corrupt nature, most difficult in themselves; and most apt to be objected against, and not so readily attended to, and complied with; and because, if these relatives faithfully perform the duties on their part, it would lay a more endearing obligation upon *husbands, parents,* and *masters* to treat their *wives, children,* and *servants,* with love and tenderness, and would leave them the more shamefully inexcusable, were they to be wanting in their duty toward them. Hence the apostle *Peter,* in the place but now referred to, exhorts believing *wives to win their husbands* by a becoming spirit and conversation.

bands in every thing.

with meekneſs, willingneſs, and fidelity, in a becoming ſubjection to their own lawful huſbands in all civil things, as far as is fit in the Lord. (*Col.* iii. 18.)

25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it;

25 On the other hand, huſbands ſhould conſider, and faithfully diſcharge their duty toward their wives, as it is all comprehended in the great law of love, which ſweetens the relation, and has the moſt powerful influence to command a friendly and becoming behaviour in it. Let thoſe of you then, that are believing huſbands, take heed of tyrannizing over your wives, or being imperious, moroſe, or paſſionate and bitter againſt them; (*Col.* iii. 19.) but make their yoke as eaſy and agreeable as poſſible, and allure them, by a kind and gentle carriage, to all the reſpect and obedience that is reaſonable for you to expect from them: See that ye give honour to them, (1 *Pet.* iii. 7.) and that your hearts be full of, and all your looks, words, and actions ſhew forth, the moſt tender, ardent, and endearing love to them, in bearing with their infirmities, and doing all that in you lies for their temporal and ſpiritual good, and for convincing them of your peculiar affection to them: And ye ſhould herein imitate, and be influenced by, the ſpecial and ſuperlative love of Chriſt to his church, who has given the moſt affecting and unparalleled demonſtration of his peculiar love to them, that poſſibly can be, in that he freely yielded himſelf up to the worſt of deaths in their room and ſtead, and for their ſpiritual and eternal benefit:

26 That he might ſanctify and cleanſe it with the waſhing of water, by the word,

26 That he might take away the power and pollution of ſin from all its members, and infuſe a principle of true holineſs into them, and ſo conſecrate them to God by the ſanctification of his Spirit, as (Καθαρίσας) having purged them from the guilt of ſin by his atoning blood, (ſee *Heb.* i. 3. and ix. 14, 22. and x. 2.) which effects of his blood and Spirit are ſignified by the cleanſing quality of water, (*Ezek.* xxxvi. 25.) and by legal purifications *with the aſhes of a heifer ſprinkling the unclean*, (Heb. ix. 13. compared with Numb. xix. 17, &c.) as alſo by the water, with which they are waſhed at their baptiſm *; and

NOTE.

† Here, as ſome apprehend, is an alluſion to the *mode* of baptiſm by *immerſion*, as at other times there are alluſions to the mode of *ſprinkling* or *pouring water*. (See the note on *Rom.* vi. 4.) And yet I think it cannot be inferred, that the apoſtle here intended to refer to baptiſm by *immerſion*; becauſe the word (λουτρῳ) ſignifies, as our tranſlators have rendered it, *waſhing* in general, whatſoever be the way and manner of it: (Vid. *Suid. Lexic.*) And perſons might be baptized with the water of a *laver*, as is commonly done with the water of *a baſon*, which is one ſort of *laver*, by *pouring* or *ſprinkling*, without having their whole bodies immerſed in it. But others think that the alluſion is to

and he, in the greatneſs of his love, communicates theſe benefits by means of the goſpel preached to them, and received and applied by faith, for *cleanſing them from all ſin by his blood,* (1 John i. 7.) and *renewing them by the Holy Ghoſt;* (Tit. iii. 5.)

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.

27 That he might ſet every member of the church before his immediate preſence, and exhibit them to his view, and make them every way agreeable, acceptable, and delightful to him, through the purifications and ornaments which he himſelf beſtows upon them, as *a bride prepared and adorned for her huſband;* (Rev. xxi. 2.) and ſo might *preſent* the whole church, *before the preſence of his glory, with exceeding joy;* (Jude, *ver.* 24.) all over beautiful and ſhining in illuſtrious honour with himſelf, with whom they ſhall *appear in glory,* (Col. iii. 4.) as being not only waſhed from their ſins in his own blood, and arrayed with his infinitely amiable and perfect righteouſneſs; but alſo ſanctified throughout by his Spirit, ſo as to have no remainders of pollution or deformity, any more than of guilt; no, not the leaſt ſpot to defile their garments, nor the leaſt wrinkle to detract from their beauty, nor any ſuch thing as might abate their perfection, or tarniſh their luſtre; but that, as the ſacrifices offered to God under the law, and wives eſpouſed to their huſbands, were to be without blemiſh; ſo they might be preſented as perfect in holineſs, as in happineſs, and without the leaſt defect, *unblamable and unreprovable in his ſight.* (Col. i. 22.)

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

28 So, to apply this to the argument in hand, all huſbands, that pretend to any hope of intereſt in this peculiar, ſuperlative and abiding love of Chriſt, ought to be influenced by a conſideration of it to imitate him, as far as poſſible, in the ſincerity, conſtancy, and ardour of their affection to their wives; even with ſuch a ſort of kind and tender love, as they would always maintain and cultivate for the welfare, eaſe, and comfort of their own natural bodies; their wives being relatively one fleſh with them, and as it were the reſtored part of themſelves, (*ver.* 31.) ſince the woman was at firſt taken out of the man: So that he who exerciſes love in its moſt tender and engaging forms towards his wife, does it all, in effect, towards himſelf, and he will find the advantage of it. It is in reality ſelf-love; and ſurely nothing can be a ſtronger inducement to it than this.

29 For

NOTE.

to *Jewiſh* waſhings; and others, that it is to *nuptial* waſhings of a bride, when ſhe was to be preſented to her huſband.

29 For no man ever yet hated his own fleſh; but nourisheth and cherisheth it, even as the Lord the church:

29 For no man, in his ſenſes, ever has been ſo inhuman, or ſo very deſtitute of a principle of ſelf-love, as to neglect and abuſe his own body, out of enmity to it, and to its health, comfort, and eaſe, as it is his own fleſh; but it is natural to him to feed and cloath it, for its ſuſtenance, refreſhment, and warmth, and to ſupply it with ſuch things as are needful and convenient for it: And every huſband ought to do the like by his wife, who is one fleſh with him; even as the Lord Jeſus, in his infinite love, has taken the beſt, the moſt affectionate, and effectual care of his church, which he has eſpouſed unto, and made one with himſelf.

30 For we are members of his body, of his fleſh, and of his bones.

30 For we, who believe in him, are members of that myſtical body, of which he is the Head; and in a ſpiritual ſenſe are as cloſely united with him, and as dear to him, and receive all grace and glory from him, by virtue derived from his body which was broken for us, as if, by our near alliance to him in human nature, we had been *bone of his bone, and fleſh of his fleſh*, as the wife was originally of her huſband, according to what our firſt father *Adam* ſaid of *Eve*, who was made of one of his ribs. (*Gen.* ii. 22, 23.)

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

31 And to ſhew how cloſe the union is between the huſband and his wife, and what mutual tenderneſs there ought to be between them, it is immediately added, as an eſtabliſhment of the marriage-law in all future generations; (*Gen.* ii. 24.) becauſe of this original oneneſs of huſband and wife, whenever any man hereafter ſhall enter into the matrimonial ſtate, he ſhall be ſo weaned from his father and mother, as to place his warmer affections upon his wife, though without abating the love which he owes, and is ever to continue paying to them; and ſhall be ready to leave his parent's family (if it be needful) to dwell with her, and cleave to her: And theſe two, the man and wife, ſhall be accounted of, and ſhall treat one another with as much affection, as if they were in a *literal* ſenſe but one body.

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

32 What I have been *ſaying* about the marriage of *Adam* and *Eve*, and the union of man and wife, contains a myſtical ſenſe, as it is emblematical, and carries a lively reſemblance of a ſtill more excellent and happy marriage, and of a more intimate union, which ſurpaſſes our comprehenſion: I mean that ſtrict union, which is wonderfully made between Chriſt and his church, as he is their huſband, and they are his ſpouſe, and as he and they are cloſely united together, like one body, of which they are members, and he is the head, that animates and influences, rules and governs, and takes the utmoſt care of them: And

as

as *Eve* was brought forth out of *Adam*'s side while he was asleep; so the church is produced in a spiritual manner, by virtue proceeding from the side of a crucified Saviour, when he was pierced, and slept the sleep of death, that they might live with him for ever.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

33 Nevertheless, these words of *Adam* concerning *Eve*, and concerning the marriage-state, have also a literal sense, suitable to the design of the argument I have been upon, relating to the respective duties of husbands and wives: Therefore I conclude with observing that, according to the original law of matrimony, and the illustration which has now been further given of duties pertaining to it, from a consideration of the union that subsists between Christ and the church, it is the bounden duty of every husband among you in particular, and without exception, to love his wife with the same sincere, kind, and singular affection, with which he loves himself, she being his second self; (*ver.* 28, 31.) And it is no less the duty of every wife among you, to pay all becoming respect and honour to her husband, not with a slavish fear, but with a conjugal love and reverence, and cautious fear of offending him.

RECOLLECTIONS.

With what chearfulness should the dear children of God imitate their heavenly Father! And what an affecting and engaging motive to *brotherly love* is the dying love of Christ, who offered up himself as an atoning and acceptable sacrifice for us! But how unworthy the Christian's character, privileges, and obligations, is it to give way to any sin, especially such shameful ones as heathens and unconverted sinners are infamous for! Neither covetousness, which is constructive idolatry; nor any sort of unchastity or impurity; nor any works of darkness, should ever be found, or countenanced, by those that profess themselves to be saints: For, whatever vain deceivers may suggest to the contrary, such things are abominable and injurious ,and exclude the practisers of them from the blessings of God and the Saviour's kingdom of grace and glory, and bring divine wrath upon their heads. What a visible change in conversation is to be expected from those that are awakened into life and light by the powerful voice of Christ! They should walk as children of the light, under the influence of the Spirit, unto all goodness, righteousness, and truth; their words and actions should carry such reproof to workers of iniquity, as shews that they have no fellowship with them in their evil deeds; but that they, upon trial, approve of those things that are acceptable to their Lord and Saviour, and to God through him. How watchful and careful ought they to be in their walk! They should be very circumspect to shun temptation, sin, and danger, and to redeem time for the best purposes, especially in evil days; and should behave wisely in an upright way, and not like ignorant and foolish people, who neither consider what they are doing, nor whether they are going. How pure and sublime are the joys that arise from being filled with the gifts and graces of the Spirit! There is no danger of excess in these, as there is in being drunk with wine; they dispose us for singing the praises of God with harmonious voices, and the sweetest melody in our hearts; and make us thankful to him, through Jesus Christ, in every circumstance of things. But how concerned should we be to fill up all relations of life with the duties of them, from a principle of holy reverence and fear of God! Husbands and wives should not make a jest of, but conscientiously attend to the respective duties that result from their union with each other as one flesh. And O how happy would the marriage-state be, if both relatives, in their places, would study to please one another! Conjugal love would

would keep all right between them, and ſecure the duties on both ſides. How intimate and endearing is the relation and affection of Chriſt to his church! He is full of tender love and care toward them, and freely gave himſelf for them, that he might take away the guilt, power, and defilement of their ſins, by his blood and Spirit, and by means of his word; and might, at length, preſent them all to himſelf, arrayed in glory, like a ſpouſe fit for ſuch an illuſtrious huſband to delight in, as having no ſpot or blemiſh of any kind upon them. How conſtraining ought his love to them be, to engage their moſt dutiful ſubmiſſion to him! And what a ſweet influence ſhould theſe conſiderations have upon every religious huſband to love his wife as himſelf, and upon every religious wife to reverence her huſband!

CHAP. VI.

The apoſtle proceeds to the relative duties of children and parents, 1,—4. *Of ſervants and maſters*, 5,—9. *Directs all ſorts of Chriſtians to put on their ſpiritual armour in the exerciſe of their graces, and in the uſe of thoſe means which are neceſſary to defend and ſecure them againſt the enemies of their ſouls in this ſtate of warfare*, 10,—18. *Deſires their prayers for himſelf*, 19, 20. *And concludes his epiſtle with an account of the reaſons of his ſending* Tychicus *to them, and with his apoſtolic benediction*, 21,—24.

TEXT.

CHILDREN, obey your parents in the Lord: for this is right.

PARAPHRASE.

TO proceed to ſome other *relative* duties that are incumbent upon Chriſtians; Let thoſe of you that are ſons or daughters, whatſoever your age or circumſtances be in the world, remember your obligations, and be careful to pay all filial duty, to your fathers and mothers, (*ver.* 2.) whether they be believers or not, or whether they be circumciſed or uncircumciſed Chriſtians: (ſee the note on *chap.* v. 21.) Hearken to their counſels and commands; and yield a ſubmiſſive, chearful, and ready obedience to them in all lawful things, for the ſake of the Lord Jeſus, who has made it your duty to attend to their inſtructions, (*Prov.* i. 8.) for his glory, and ſuitable to your relation to him: For this obedience to parents is (δικαιον) a juſt debt, according to the law of nature and of all civilized nations; and is highly fit and equitable in itſelf, conſidering how much ye have depended upon, and been beholden to their care, kindneſs, and coſt; and that, under God, ye owe your very beings to them. Still further to illuſtrate and enforce this duty;

2 Honour thy father and mother, (which is the firſt commandment with promiſe)

2 Remember that it is enjoined upon you in the fifth commandment of the *moral* law, (*Exod.* xx. 12.) which is particularly confirmed and enforced by our Lord, (*Mat.* xv. 4, *&c.*) and is of perpetual obligation, as requiring that every one of you, who

who ſtands in the relation of a ſon or daughter, ſhould conſider both your parents *, as naturally your ſuperiors; ſhould always think and ſpeak honourably of them; ſhould pay all ſubmiſſive reverence and reſpect to them; and (if need be) ſhould do what you can, by way of dutiful affection and requital, to afford an honourable maintenance and relief, not to your father only, but to your mother alſo, even in her ſtate of widowhood, (1 *Tim.* v. 4.) that ſhe may not be treated with contempt. (*Prov.* xxiii. 22.) This is a matter of ſo great importance, that the commandment, relating to it, is ſet at the head of the ſecond table of the law; being the very firſt of all its precepts, relating to that ſort of duties: And, to give the greater encouragement to a diligent obſervation of it, it is the only precept about ſecond-table duties, that is backed with the gracious promiſe of a bleſſing; and is indeed the only one, in the whole ſyſtem of the moral law, that has any particular promiſe annexed peculiar to itſelf; *that* in the ſecond commandment being of a more general nature, and relating to them that love God, and keep not only *this*, but all his commandments. (*Exod.* xx. 6.)

3 That it may be well with thee, and thou mayeſt live long on the earth.

3 The bleſſing particularly promiſed, and remarkably ſuited to impreſs young minds, and to engage your obediential reverence of your Father and mother is, that by the favour of God, which ordinarily adds the bleſſings of providence to dutiful children, you may be happy and proſperous in your temporal affairs, through all the circumſtances of this life: And that your days may be lengthened out, with comfort upon earth, to a good old age †.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

4 And as to the duties of *Chriſtian-parents*, let thoſe of you that are fathers ‡, in which mothers are alſo included, (*ver.* 2.) look upon your children as parts of yourſelves; and (μη παροργιζετε) be very careful that ye do not by humourſome or unreaſonable impoſitions and reſtraints, or by rigorous and harſh uſage, in words

NOTES.

* The *mother* ſeems here, and in ſeveral other places, to be particularly mentioned; becauſe children are more apt to ſlight and diſreſpect their *mothers* than their fathers.

† Though this promiſe had a primary reference to a long-continued enjoyment of all the plenty of the land of *Canaan*; yet it has a further reach, and is ordinarily fulfilled in providential favours to religiouſly dutiful children, under the goſpel-diſpenſation: *For godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come:* (1 Tim. iv. 8.) But *the eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagle ſhall eat it:* He ſhall be expoſed to the judgments of God, to bring him to an untimely and ſhameful end. (*Prov.* xxx. 17. See alſo *Matth.* xv. 4.)

‡ *Fathers* ſeem to be here ſpecified, becauſe they are commonly more ſtern and ſevere, than *mothers*, though theſe are alſo included.

words or blows, irritate their resentments, and exasperate their passions, *lest they be discouraged*, (Col. iii. 21.) and be prejudised against you, and against the Christian religion itself, as though it taught you to be morose, ill-natured, and severe to them; but treat them with all kindness, lenity, and tenderness, and with persuasive arguments, to work upon their judgments and consciences, and engage their affection and duty toward you, and to make them in love with the good ways of the Lord; and give them a religious education, by making them familiarly conversant with the holy scriptures betimes, and adding catechetical instructions to assist their understandings from their childhood up; (2 *Tim.* iii. 15.) as also by prudent discipline and moderate corrections, when necessary and seasonable; (*Prov.* xiii. 24.) and by your own regular example, and daily prayers with and for them. In this manner, as a nurse cherishes her children, *nourish them up in the words of faith and good doctrine*, (1 Tim. iv. 6.) according to the commandment of the Lord, that, by his grace, they may learn to fear him and reverence their superiors, and may know the way to eternal life through Jesus Christ: Watch over and restrain the first appearances of pride and passion, vanity and deceit, and all the early buddings of corrupt nature in them; warn them against youthful sins and errors, that would be destructive to their comfort, reputation, and usefulness in this world, and to their eternal happiness in the next; exert your parental authority, like faithful *Abraham*, (Gen. xviii. 19.) to regulate their outward behaviour; and inure them to public, family, and secret worship; do all that in you lies, in a humble dependence upon the Lord for his blessing, to cultivate their minds, morals, and religion, and to *train them up in the way they should go*, in hope that *when they are old, they will not depart from it*. (Prov. xxii. 6.)

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

5 To add one class more of *relative* duties, let those of you, that are in the quality of servants, make conscience of obeying all lawful commands of your earthly masters, inclusive of mistresses, who in things pertaining to the body and this present world, which will soon come to an end, are set over you by the providence of God, and have a right to the services of your stations, whether they be believers or not; (1 *Tim.* vi. 1, 2. and *Tit.* ii. 9, 10.) be willingly and faithfully subject to them, with a reverential and cautious fear of offending their wrath, and much more the wrath of God against you, on account of your betraying your trusts, embezzling their goods, or disobeying their

just

juſt orders: And ſee that ye do all this with a ſincere, ingenuous, and honeſt heart, without deceit or guile, as thoſe that therein deſire and intend to ſerve the Lord Chriſt, who has commanded civil, as well as religious duties, and whoſe name and doctrine are honoured by your performing them in obedience to him, and according to his will.

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

6 Let all your ſervices to them be fulfilled with diligence and conſtancy, not merely while their eyes, or the eyes of other people, are upon you to obſerve how ye behave, as though ye only aimed at gaining their good opinion, and at approving yourſelves to men, for ſecular advantages: But let it be done with a ſpecial reference to the Lord Chriſt, as thoſe that are ſenſible of your being always under his eye, and that ye muſt give an account to him; and as thoſe that are ambitious of pleaſing, honouring, and obeying him, by diſcharging your duty to your maſters, with all good fidelity, from a ſincere principle of religion toward God, as it is agreeable to his will, who requires it of you.

7 With good will doing ſervice, as to the Lord, and not to men:

7 In this manner, apply to all the buſineſs of your ſtations freely, affectionately, and induſtriouſly, with all readineſs of mind, as perſons that love your maſters, and have their intereſt at heart; and that take pleaſure in doing them all the ſervice to which God and they call you; and engage in it from a ſenſe of of duty to Chriſt, your ſupreme Lord and Maſter, that ye may ſerve, pleaſe, and glorify him, who is always obſerving your inmoſt thoughts, as well as outward actions; and not merely to acquit yourſelves well in the ſight, and to gain the eſteem of men.

8 Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

8 Let ſervants be encouraged to be careful and faithful in performing all the duties of their places, as being well aſſured, from the word of God, that whatſoever good ſervice any one does in the manner but now mentioned; though his maſter, after the fleſh, ſhould reward him evil for good; yet, the Lord Jeſus, the great Judge of all, will graciouſly, and in faithfulneſs to his promiſe, make him a rich amends, according to his work, in the great day of account, whether he be a bond-ſlave, or a freer ſort of ſervant; which likewiſe is equally true, as to every other faithful perſon, whether he be, in any civil reſpect, a bondman, or a freeman *.

9 And

NOTE.

* As the apoſtle is hitherto ſpeaking only of the duty *of ſervants*, and does not enter upon that of *maſters*, till the next verſe, *bond* or *free*, ſeems to relate to *bond-ſlaves*, that were ſo by birth, or capture in war, or by purchaſe; and to *hired ſervants*, that were comparatively free, as they were at liberty, till they had let themſelves out by their own conſent; and as they might uſe their freedom for

9 And ye maſters, do the ſame things unto them, forbearing threatening: knowing that your Maſter alſo is in heaven; neither is there reſpect of perſons with him.

9 And as the forementioned dutie sare owing from Chriſtian ſervants to their maſters; ſo there are duties no leſs incumbent upon believing *maſters* toward their ſervants, whether they be Chriſtians or not, and whether they be their ſlaves or their hired ſervants; let thoſe of you therefore, who are maſters, take care that ye perform the duties of your places and relations, with the like principles and views, in ſingleneſs of heart as to Chriſt, and according to the will of God; and that ye behave toward them with gentleneſs and humanity, and not in a domineering way, with ſtern and ſevere menaces, inſolence and cruelty, as if ye were a higher ſpecies of creatures, and they were to be ruled with rigour, and only by fear and terror, and were to be treated more like brutes than men: But always remember that ye yourſelves have alſo a ſuperior Lord and Maſter over you, even Chriſt, whoſe throne is in the heavens, and whoſe kingdom rules over all, who conſtantly takes notice of every part of your conduct toward your ſervants, as well as of theirs toward you; and will call you to as ſtrict an account for it, as he will them for theirs: For as perſons of all ranks are alike little before him, and he is not moved in his regards to them, by any ſecular differences of ſuperior or inferior ſtations and circumſtances in this world; ſo he will impartially judge *maſters*, as well as *ſervants*, in the great day, and deal with them according to their reſpective behaviour upon earth.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

10 Now, to conclude with exhortations that equally concern you all, my dear Chriſtian brethren, whatſoever be your external conditions and relations in this life; as ever ye would be enabled to fulfil the duties of your ſeveral places, and to reſiſt and overcome all the powers of ſin, Satan, and the world, which will turn you aſide from them, and oppoſe you in your progreſs heaven-ward; ſet out, and go on every ſtep of your way, like valiant ſoldiers under the Captain of ſalvation, not in your own ſtrength, which is no better than weakneſs; but in the ſtrength of Chriſt, through whom ye may do all things: (*Phil.* iv. 13.) *Be ſtrong in the grace that is in Chriſt Jeſus.* (2 Tim. ii. 1.) and in his almighty aids and influences, by daily derivations from him to make you equal

NOTE

for continuing a longer or ſhorter time, upon proper warning in their maſter's ſervice, or not; and ſo the exhortation ſuits the caſe of all ſorts of ſervants in all ages. But, if we conſider this paſſage as a tranſition from the duty of ſervants to the duty of maſters, then *bond* (as all the expoſitors I have met with take it) refers to *ſervants*, and *free* to *maſters*, or at leaſt to perſons that were not ſervants.

equal to every duty and service, suffering, and conflict, to which at any time ye are called.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

11 And that, setting out in this strength, ye may be thoroughly equipped and furnished for all encounters against your spiritual enemies, of which Satan is their head and chief; let it be your earnest endeavour, like soldiers sensible of the power of their enemies, and of their own weakness and dangers, to live in the daily and hourly exercise of all those graces, and in the use of all those means, which God has appointed and provided, gives and makes effectual, for defence and safety, like the most excellent armour of proof, which ye are to put on to guard and cover you from head to foot, * that by means thereof, in fighting the Lord's battles, ye may be enabled to stand and maintain your ground against, and defeat the numerous, ensnaring, circumventing, fallacious, and cunning methods (μεθοδειας) of assault, from the devil and all his instruments. And ye have the greatest need of all this help:

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places.*

12 For in this holy warfare all of us, who have listed under Christ's banner, whether we be ministers or private Christians, are called, like persons singled out for that purpose, to close and sharp combat and contention against, not only the carnal reasonings and interests of animal-nature, consisting of flesh and blood, and against wicked men, and the ungodly rulers and magistrates of this world, (see the note on *chap.* i. 21.) who dwell in mortal flesh, and are attended with human passions, like ourselves; but we have still more potent and formidable, as well as invisible adversaries to deal with, that have the nearest access to the inmost powers of our souls before we are aware; we are called to guard, and engage against all ranks and orders of malicious, sagacious, deceitful, powerful, and diabolical spirits, even against the mighty princes and governors, that have a superior dominion over the fallen angels and fallen men, and have all the legions of hell at their beck to practise upon human nature, and execute their horrid and mischievous designs; we are called to enter the lists against these malignant spirits, that, like a strong man armed, (*Luke* xi. 21.) have, by divine permission, erected a kingdom of darkness, taken possession of, and usurped an empire over the minds and hearts of the blinded sinners of this

NOTE.

* As in the description of the spiritual armour, *ver.* 14,—17. there is an allusion to a *girdle, breast-plate, shoes,* and a *helmet,* that are put *upon the body,* and to a *sword* and *shield,* that are held in the *hand,* the apostle here speaks of believers *putting on,* (ενδυσασθε) and in *ver.* 13. of *taking to them* (αναλαβετε) *the whole armour of God;* and so includes a proper use of every part of it.

this world, whose thoughts and ways are works of darkness; (*chap.* ii. 2.) and we are called to fight against those spiritual enemies *, who are themselves most vilely and implacably wicked; who hover about in the air very near us, and all around us, and make it their business to propagate spiritual wickedness, such as unbelief, pride, idolatry, and error, relating to spiritual things; and malice, wrath, and envy, which resemble their own wicked temper, and are most immediately seated in men's souls; and who contend with us about the spiritual things of heaven and glory, to prevent our obtaining the eternal inheritance.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

13 Since therefore ye have so many subtle and powerful enemies, above your match, to contend with, see that ye be armed *cap-a-pee*, and that in the strength of Christ, ye continually handle your arms, (see the note on *ver.* 11.) and make a proper use of every spiritual weapon, offensive and defensive, which God has furnished you with, that ye may be capable of resisting and overcoming all these formidable adversaries, in every day of trial and danger from this evil world, and from the evil one, and indeed in all the days of your lives, which are *few and evil*, (Gen. xlvii. 9.) as also in the day of death, which of all others is the worst to those, who are not in good case to meet it; and that when ye have gone through all the fatigues of your conflicts, acquitted yourselves as good soldiers of Jesus Christ, and finished your warfare, ye may stand as triumphant conquerors, through him that has loved you; and may stand before him with boldness at his coming. (See the note on *Luke* xxi. 36.)

14 Stand therefore, having your loins girt about with

14 In order therefore to your obtaining a glorious victory †, *stand fast in the Lord;* (1 Thess. iii. 8.) stand to your arms, and in your proper stations, in-

defatigably

NOTES.

* *Spiritual wickedness in high places* (τα πνευματικα της πονηριας εν τοις επουρανιοις) might be most strictly and grammatically rendered *spirituals of wickedness in heavenlies*, whether *in heavenly places*, or *heavenly things;* and relates not to earthly magistrates, but to the *fallen angels*, as opposed to *flesh and blood*.

† As in the *general view*, so in the *particular description*, of the Christian's armour, all the terms are of a *military* strain, in allusion to such pieces of armour, and such weapons, as soldiers were wont to put on, or make use of in war for their own defence, and for annoying their enemies: But (as some have observed) here is no armour for *the back*, which may intimate that we should never turn our backs to our spiritual enemies, by a cowardly flight, that would expose us to danger; but should always face them with holy courage, and resist them stedfastly in the faith, that they may flee from us, instead of our fleeing from them: And though the word *stand* is the same here and in the close of the last preceding verse; yet, I apprehend, it is to be considered in a different respect, as *that* relates to the standing of a *conqueror* after the battle is over, and *this* to standing and maintaining our ground *in the field of battle*, during the encounter.

with truth, and having on the breastplate of righteousness;

defatigably and incessantly, with all watchfulness and diligence; (1 *Pet.* v. 8, 9.) and keep your standing with stedfastness in the field of battle: And that ye may not be exposed to your enemies, but may effectually resist and put them to flight, see that no part of your spiritual armour be wanting or neglected. If ye would know what are its several parts, which ye are to put on, and take to yourselves, (*ver.* 11, 13.) and how to use them for defeating the temptations and assaults of the devil and his agents, observe the following particulars: As soldiers use to gird themselves with a broad belt to keep up their long garments, (see the note on *Luke* xii. 35.) and buckle them and the several parts of their armour close together, as also to fortify their loins, that they may be the stronger and fitter for agility, labour, and fatigue in war; so encompass yourselves as it were with sincerity and uprightness of heart, and with truth and honesty of conversation, *that righteousness and faithfulness may be the girdle of your loins*, (Isa. xi. 5.) to keep you steady, resolute, and active in every spiritual encounter *. And as soldiers have their *breastplate* to defend the heart, and other vitals of the body, against the mortal wounds, which their enemies generally aim at making in those parts; so labour, by the assistance of the Spirit, to live in the daily exercise *of righteousness and true holiness*, (chap. iv. 24.) which proceed from faith and love, (1 Thes. v. 8.) and are an imitation of our Lord himself, who *put on righteousness as a breast-plate*. (Isa. lix. 17.)

15 And your feet shod with the preparation of the gospel of peace;

15 Furthermore, as soldiers are wont to wear *greaves of brass*, (1 Sam. xvii. 6.) or a sort of strong boots, to guard their feet and legs against briers and thorns, traps and rugged ways, sharp spikes and stones, that are laid by the enemy to retard their marches; so let the whole of your walk and warfare be disengaged from worldly thoughts, affections, and pursuits, that would hinder you in your Christian

NOTE.

* By *truth* in the former, and *righteousness* in the latter part of this verse, some understand the *doctrine of the gospel*, and the *righteousness of Christ*: But these, I think, are rather to be referred to other parts of the spiritual armour, which are mentioned in the following verses. The *doctrine of the gospel*, or *the word of truth*, falls in with, either the *gospel of peace*, or *the sword of the Spirit, which is the word of God*, ver 15, 17. and *Christ's righteousness*, which is so important and necessary a part of the Christian armour, that without a humble dependence upon it by faith, the warfare can never be acceptably and successfully managed and accomplished, may more properly belong to *the shield of faith*, which the apostle so emphatically speaks of, ver. 16. as sufficient to *quench all the fiery darts of the wicked*. (See *Gurnall's* Christian armour.) And therefore, to keep the several parts of this armour as distinct as possible, I take *truth* and *righteousness* here to signify *sincerity* and *holiness in heart and life*, which are spoken of as fruits of the Spirit, *chap.* v. 9.

Chriſtian courſe; and be full of holy reſolutions, by divine grace, to hold on your way through all hardſhips and dangers, that ye may be fortified againſt the many ſnares and temptations that lie in wait for you; and may be ready and prepared for every encounter, by a proper uſe of the doctrine of the goſpel, in frequent meditations upon it, and in a firm belief, and regular profeſſion, and improvement of it, according to its promiſes, encouragements, and proviſions; and according to its great deſign of promoting all manner of ſpiritual proſperity, which is included in the term *peace;* as particularly, *peace* with God and in your own ſouls, and with fellow-Chriſtians; yea, *as far as in you lies*, and lawfully may be, *with all men*, (Rom. xii. 18.) that none may hurt or diſcompoſe, reproach or embroil you.

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

16 But eſpecially, as ſoldiers have their *ſhields*, which they can turn every way for the defence of one or another part of the body, and of their other armour, that may be moſt expoſed to danger; and for warding off the ſharp and poiſonous darts and arrows of the enemy, from what quarter ſoever they are thrown *; ſo, as the ſureſt defence of your ſouls from all the fierce attacks of Satan, whether in a way of accuſation for ſin, or of excitation to it; and as a ſort of univerſal covering to the whole man, and to all the other parts of your Chriſtian armour; let a lively exerciſe of faith on Chriſt, *your ſhield*, (Pſal. lxxxiv. 9.) on his blood and righteouſneſs for pardon and juſtification, and all needful ſupplies of ſtrength and ſuccour, (ſee the note on *ver.* 14.) together with a humble and firm dependence on the power and grace of God in him, as a ſhield, (*Gen.* xv. 1. and *Pſal.* v. 12.) and on the promiſes of the new covenant, with realizing views of inviſible and eternal things; let this be your ſhield; in the uſe of which ye ſhall be effectually enabled to refute and ſilence every charge of guilt which your grand adverſary would faſten upon your conſciences, in order to his terrifying and driving you into deſpair; and by holding up his ſhield of faith, ye ſhall be able to repel, and take off the force of all his attempts to ſurpriſe and hurry you into hard and blaſphemous thoughts of God, and Chriſt,

NOTE.

* As the venomous ſerpents were called *fiery ſerpents*, Numb. xxi. 6. ſo *fiery darts* allude to thoſe poiſonous darts, which barbarous nations uſed in war, and which inflamed the parts that were wounded with them, and flew ſwiftly and ſecretly, like darts of a killing nature, before men were aware: And theſe *fiery darts of the devil* ſeem to be principally meant of his moſt horrid, violent, and ſudden injections, that fill the ſoul with the utmoſt diſtreſs, and have the moſt dangerous tendencies and effects, when they are indulged and complied with.

Chriſt, and religion, and into ſudden violent emotions to wrath and revenge, or into fleſhly luſts, which war againſt the ſoul, or into any other ſin. Whatſoever his furious temptations or ſudden ſuggeſtions may be, that, like poiſonous darts, penetrate and inflame the ſoul with horror, anguiſh, and guilt, whereever they ſtrike; all of them will be as effectually diſarmed of their force by this ſhield, as fire is of its ſtrength when it is quenched: This will make you a match for all the aſſaults of that malignant evil one, the devil, whoſe nature and deſign is nothing but wickedneſs; and for all the efforts of this preſent evil world againſt you: For *the word of God abides* in ſtrong believers, to enable them *to overcome the wicked one*, and *this is the victory that overcomes the world, even our faith.* (1 John ii. 14. and v. 4.)

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

17 And as warriors have their *helmets* to ſecure their heads; ſo let *the hope* of eternal life and *ſalvation*, (1 Theſſ. v. 8.) be as an helmet to guard you againſt fear and danger, and every mortal wound, to make you patiently endure all hardſhips, and to fortify you againſt the moſt furious and threatning attacks of Satan and all his confederates: And as valiant ſoldiers draw their *ſwords* to defend themſelves, and cut down their enemies; ſo hold up, in the hand of faith, the promiſes, threatnings, and commands, and every other part of divine revelation, which may be called the *ſword of the Spirit*, as it is a ſpiritual weapon of warfare, and as the Holy Spirit indited, and adapted it to all exigencies, and enables believers to conſider, underſtand, and apply it, as circumſtances require; and to make an effectual improvement of it for their own ſafety and comfort, and for the deſtruction and confuſion of all their ſoul's enemies, who can no more withſtand it, when wielded and edged by faith, than the tempter could the anſwers of the Captain of our ſalvation, which he introduced with an, *It is written*, (Mat. iv. 4, 7, 10.)

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints;

18 And as the war ye are engaged in, is of a *ſpiritual* nature, and all your own attempts to exerciſe any grace, or make uſe of any means for reſiſting and overcoming the enemies of your ſouls, will be ineffectual, without the ſpecial aids of the divine Spirit; let every conflict be attended with ſolemn, ſtated, or ejaculatory prayer, in all ſorts of earneſt addreſſes to God; ſuch as adorations, thankſgivings, and confeſſions, humble petitions and pleas in the name of Chriſt, on all occaſions, in public and private, by the aſſiſtance of his Spirit, and with your whole hearts,

for all seasonable help, to enable you to make a proper and spiritual use of every part of your Christian-armour to the best advantage, for your own preservation, and the vanquishing of sin, Satan, and the world: And be assiduously careful to maintain a praying frame of spirit, and to watch for all convenient seasons for prayer; as also to watch against the designs and methods of your adversaries, and for all opportunities and assistances to annoy and defeat them; and to watch for all influences of the Spirit in prayer, and for all answers to prayer; and see that ye be constant and unwearied herein, without fainting, though ye may not receive immediate answers of peace: And, like persons of a public spirit, be importunate in your repeated addresses to the throne of grace, wrestling with God, by humble faith, to avert all evils from, and confer all desirable blessings upon, not only yourselves, but all your fellow-Christians, the best of which needs your prayers, that they, as well as you, may keep their ground in this spiritual warfare, and may be progressive in light and grace, comfort and holiness, to the glory of God, and the confusion of the devil and all his instruments.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

19 And since my present trials are very great, and my work, for which I, a poor frail sinful creature, am utterly insufficient of myself, is of the highest importance to the interest of Christ and the welfare of immortal souls; and since, in my public ministerial character, I am attended with as many, or more difficulties and temptations, than private Christians are exposed to, I earnestly beg your solemn prayers continually for me, your faithful and affectionate apostle and friend, that God would give me enlargement from my present bonds, and graciously inspire me with suitable matter, and give me courage and freedom of speech in his work, that I may not be kept under restraint, nor be afraid or ashamed to preach Christ before his and my enemies; but may have opportunity of doing it openly, and may speak with all boldness, plainness, and liberty of spirit, and without partiality or reserve, in publishing the great doctrines of the gospel, which contain the unsearchable riches of Christ; and in asserting the glorious privileges of *Gentile*-believers, which, though now clearly revealed, appears to be a strange and mysterious thing to the *Jews*.

20 For which I am an ambassador in bonds; that therein I may speak

20 For the preaching of this blessed gospel, I am sent by the Lord Jesus, as his ambassador, to negotiate the great affair of peace between God and sinners; and, for my faithfulness and zeal, in executing the

speak boldly, as I ought to speak.

the truſt which he has committed to me, I am, at this very time, a priſoner in chains at *Rome*, (ſee the note on *Acts* xii. 6.) which I chearfully endure, and *faint not*, as *knowing whom I have believed*, (2 Tim. i. 12.) and that my reward is with him: And I earneſtly entreat the continuance of your prayers, that, under all this difficulty and confinement, I may ſtill have opportunity, and be animated to go on *preaching the kingdom of God, and teaching thoſe things that concern the Lord Jeſus, with all confidence*, undauntedly, freely, and plainly, according to the duty of my office, and the ſenſe I have of it, without moleſtation from any one whomſoever. (*Acts* xxviii. 30, 31.)

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

21 But that ye may the better know how to direct your prayers to God for me, I have not only given you a hint of my preſent afflictive ſituation, and how it fares with me, in this letter, which I convey to you by the hands of *Tychicus*, one of your *Aſiatic* friends, (*Acts* xx. 4.) who is a dear brother the Lord, beloved of him, and of myſelf and you, in and is an upright, diligent, and laborious ſervant of Jeſus Chriſt in the work of the miniſtry; but he alſo will give you a faithful account at large, by word of mouth, of all things that relate to my ſufferings and comforts under them, to the treatment I meet with from enemies and friends, and to my own behaviour, and the ſucceſs of what I am now permitted to do for Chriſt, under all the diſadvantages and reſtraints that attend me:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

22 Though it would have been a great pleaſure and advantage to me, to have enjoyed more of the good company of this beloved and faithful brother; yet, ſuch is my love to you, that I have ſo far denied myſelf, as to ſend him for this very end and purpoſe, that ye may be fully acquainted how things go with me in my confinement; and particularly, how the Lord ſtands by me, and enables me to bear my trials with patience, reſignation, and holy fortitude; and that, by telling you how God is with me, and owns me, as well as by his free converſation, and preaching the goſpel to you, he may revive your ſpirits, which are apt to be diſheartened and caſt down at my afflictions; and may encourage you, from my example, to truſt in the Lord, and go on in his good ways, amidſt all the oppoſition ye may meet with for Chriſt and the goſpel's ſake.

23 Peace *be* to the brethren, and love with faith from

23 My heart's deſire and prayer is, that peace with God, peace in your own minds, and peace one with another, and all manner of proſperity in ſoul and bo-

from God the Father, and the Lord Jesus Christ.

dy, may continue and abound among the holy brethren and members of the church, which are with you, whether they be ministers or private Christians; and that, under a sense of God's love to them, their hearts may be filled with the most ardent growing affection to him and one another, together with, and as the result of, the most lively exercise of that faith which works by love. May all this happiness, and both these excellent cardinal graces of the Spirit, which lead on to all the rest, flourish and increase in their souls, by special and continued influence from God the Father, who, in the economy of salvation, is the original fountain of all the blessings of the new covenant; and from our dear Lord and Saviour Jesus Christ, who is the great and only Mediator between God and man, and, in that quality, is the purchaser and dispenser of all the good things we have, and hope for, relating to this world, and that which is to come!

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

24 May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances, to the producing of strong and lively exercises of every grace, be richly extended both to those at *Ephesus*, and to all in every place, who desire, esteem, and delight in our only and complete Saviour, the Lord Jesus Christ, (ἐν ἀφθαρσίᾳ) heartily and unfeignedly, according to the truth of the gospel, without corrupting the doctrine of salvation alone by him, which is the main subject of this epistle; and without mixture of an inordinate love to this present world, or of any corrupt affection whatsoever, and *that* with continuance, till it shall be perfected in a glorious immortality! with sincere desire and assured hope of their being thus abundantly blessed by the God of all grace, I say, *Amen*.

RECOLLECTIONS.

How clearly does Christian religion state and enforce *relative* duties! According to its dictates, *children* should honour and obey their parents in all lawful things, as ever they would approve themselves to the Lord, and have his blessing upon them: *Parents* should study to allure, and not discourage their children, nor irritate their angry passions by severe usage; and should train them up in the good ways of God: *Servants* should make conscience of obeying the just orders of their masters, whether under their eye or not, with sincerity, chearfulness, and fidelity, from a principle of faith in Christ, and in obedience to the will of God, for fear of offending him, and them, and in hope of a gracious reward at the day of judgment: And masters should treat their servants with equity and good temper, as knowing that they also have a greater Master in heaven, and that there is no respect of persons with him.—How many are the trials of all Christians, whatsoever their stations be in this world! But how complete is the spiritual armour that God has furnished them with! They, in the strength of the Lord, and in the power of his might, may withstand all the stratagems and assaults of Satan, and his instruments,

ments, in every evil day; and may ſtand their ground, till they get through all their troubles and dangers, and ſtand complete conquerors and triumphers in heaven. Of what excellent advantage in this holy warfare, are ſincerity and uprightneſs, and an exerciſe of righteouſneſs and true holineſs! And of what high importance are faith in Chriſt, and his righteouſneſs, and a good hope of eternal ſalvation, together with a due uſe of the holy ſcriptures, and daily prayer! Theſe will be unto us inſtead of a military belt, breaſt-plate, and greaves, and of a ſhield, helmet, and ſword, for defending us againſt, and repelling the fiery darts of the devil, and the moſt furious attacks of all the enemies of our ſouls. How ſhould theſe thoughts animate us with holy vigour and bravery againſt all the forces of hell and earth, in humble confidence that, by the uſe of theſe means, we ſhall be enabled to withſtand and overcome them!—How extenſive ought our prayers to be for every good thing, not only for ourſelves, but for all ſaints, and for all the miniſters of the goſpel, that are faithful and beloved; and eſpecially for ſuch as ſuffer perſecution for Chriſt's ſake, that their opportunities, courage, and faithfulneſs, may not fail; but that they may go on to declare the incomprehenſible truths of the goſpel with all freedom, boldneſs, and plainneſs, as they ought, without reſtraint or reſerve! And how concerned ſhould we be, that peace, with faith and love, may abound to all the ſaints, from God the Father of our Jeſus Chriſt; and that the free favour of God, through him, may be extended, in all its rich variety of manifeſtations, fruits, and effects, to every one who ſincerely loves our Lord Jeſus Chriſt! We ſhould be ready to teſtify our earneſt deſire and hope of this, by ſaying, "*Amen*, ſo be it," and "ſo it ſhall be."

THE END OF THE FOURTH VOLUME.